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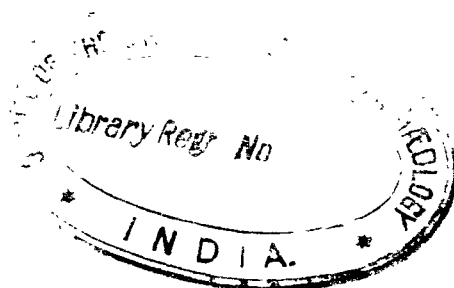
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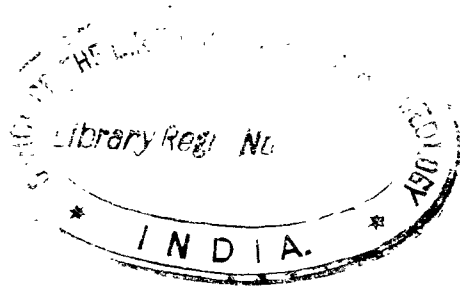
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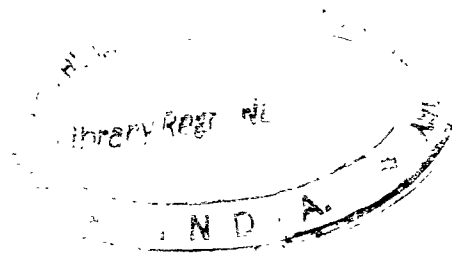






# ZEUS

A STUDY IN ANCIENT RELIGION



VOLUME II

PART II

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# ZEUS

## A STUDY IN ANCIENT RELIGION

BY

ARTHUR BERNARD COOK

FELLOW AND LECTURER OF QUEENS' COLLEGE, CAMBRIDGE

READER IN CLASSICAL ARCHAEOLOGY TO THE UNIVERSITY  
OF CAMBRIDGE

G1730

### VOLUME II

ZEUS GOD OF THE DARK SKY  
(THUNDER AND LIGHTNING)

χὼ Ζεὺς ἄλλοκα μὲν πέλει αἴθριος, ἄλλοκα δ' ὕει

THEOKRITOS 4. 43

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### PART II

APPENDIXES AND INDEX

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## APPENDIX A.

### KAIROS.

Kairos as a distinct personification first emerges in the middle of s. v B.C., when Ion of Chios composed a hymn in his honour. Pausanias<sup>1</sup> mentions it *à propos* of an altar to him in the north-eastern part of the *Altis*: 'Hard by the entrance into the *Stádion* are two altars. One they call the altar of Hermes *Enagónios*, the other that of Kairos. I am aware that Ion of Chios actually made a hymn to Kairos and in his hymn gives the genealogy of Kairos as the youngest of the sons of Zeus.' It has been conjectured with some probability that this hymn was written for the original dedication of the Kairos-altar at Olympia<sup>2</sup>.

Whether Kairos was definitely worshipped elsewhere, we cannot say. Menandros 'spoke of him as a god<sup>3</sup>,' and Lysippos 'enrolled him among the gods<sup>4</sup>' by making his famous effigy. But neither phrase can be pressed to imply a practical cult.

Of the Lysippean Kairos numerous late descriptions and copies are extant<sup>5</sup>. These, however, differ widely among themselves: some must, many may, all might, refer to subsequent modifications of the type. Our earliest and most trustworthy source is Poseidippos (c. 270 B.C.), who devotes an epigram to the statue<sup>6</sup>. He informs us that it was fashioned by Lysippos of Sikyon, that it stood on tip-toe as a runner with wings attached to its feet, that it carried a razor in its right hand, that it was long-haired in front but bald behind, and that it was set up 'in the vestibule'—presumably of some Sicyonian building.

But how came Lysippos, the sculptor of athletes, to attempt such a curious piece of allegory? That is a problem which has never been squarely faced. My own conviction is that the statue was not, to speak strictly, allegorical at all. Lysippos, who excelled in the rendering of graceful male forms and is said to have paid special attention to the hair<sup>7</sup>, wished simply to portray the Age of Puberty. He therefore modelled a youthful runner, with wings<sup>8</sup> on his feet, holding the razor<sup>9</sup> that had shorn his votive tress for the well known puberty-

<sup>1</sup> Paus. 5. 14. 9.

<sup>2</sup> O. Benndorf 'Über eine Statue des Polyklet' in the *Gesammelte Studien zur Kunstgeschichte, eine Festgabe zum 4. Mai 1885 für Anton Springer* Leipzig 1885 p. 11.

<sup>3</sup> Anth. Pal. 10. 52. 1 (Palladas) εὖ γε λέγων τὸν Καῖρον ἐφησθεόν, εὖ γε. Μένανδρε, κ.τ.λ.

<sup>4</sup> Himer. ecl. 14. 1 ἐγγράφει τοῖς θεοῖς τὸν Καῖρον, κ.τ.λ.

<sup>5</sup> The fullest list is given by Lamer in his admirable article in Pauly—Wissowa *Real-Enc.* x. 1508—1521.

<sup>6</sup> Anth. Pal. 16. 275. 1 ff. (Poseidippos).

<sup>7</sup> Plin. nat. hist. 34. 65.

<sup>8</sup> These may of course have been a later addition; but similar wings are attached to the feet of the 'Resting Hermes' at Naples (*Guida del Mus. Napoli* p. 208 f. no. 841, Brunn—Bruckmann *Denkm. der gr. und rom. Sculpt.* pl. 282), which—in the opinion of most critics (e.g. M. Collignon *Lysippe* Paris 1904 pp. 112, 115 with fig. 24)—emanated from the school, and reflects the style, of Lysippos.

<sup>9</sup> Lamer *loc. cit.* p. 1516 on grounds which to me seem inadequate denies that Lysippos' Kairos held a razor, and hence infers that even Poseidippos was not describing the original statue.

rite<sup>1</sup>. The resultant figure took the popular fancy, and moralists soon<sup>2</sup> discovered a deep significance in the contrast between the front hair and the back, a significance hardly intended by the sculptor. A further aptitude was perhaps found<sup>3</sup> in the fact that the name *Kairós* is related to the verb *keiro*, 'I shave'<sup>4</sup>.

Symbolism, once introduced, grew apace. Gems of the Hellenistic age<sup>5</sup>,



Fig. 796.



Fig. 798.



Fig. 797.

when Eros and Psyche were prime favourites<sup>6</sup>, added wings on the shoulders (fig. 796 ff.) and a butterfly on the hand (fig. 796 f.). The globe beneath the foot<sup>7</sup> (fig. 798) and the balance suspended in the air (fig. 796 f.) or poised on the razor's edge (fig. 798), are attributes appropriate to divinities of fate such as Nike<sup>8</sup> and

<sup>1</sup> *Supra* i. 23 n. 6.

<sup>2</sup> First in Poseidippos' epigram (*Anth. Pal.* 16. 275. 7 ff.).

<sup>3</sup> Cp. Poll. 2. 33 ἀκαρὴς καιρός and context.

<sup>4</sup> So P. Persson in the *Zeitschrift für vergleichende Sprachforschung* 1895 xxxiii. 288 (καιρός < καρ-ιο-). Dr Giles too told me (Oct. 22, 1911) that, starting from the root of κείρω in the weak grade κρ-, we could assume κρ-ιο-ς > καρ-ιο-ς > καιρός, cp. κήρ-ιδ- > χαρ-ιδ- > χαίρω.

<sup>5</sup> (a) Convex cornelian in the collection of C. Newton-Robinson. Kairos, bearded, with forelock and bald head, wings on shoulders and heels, steps towards the right, holding a butterfly in his right hand and supporting with his left the depressed pan of a balance suspended before him (Furtwangler *Ant. Gemmen* i pl. 43, 49 (= my fig. 796), ii. 207).

(b) Gem with the design of (a) reversed (Furtwangler *Ant. Gemmen* i pl. 43, 51, ii. 208). This gem appears to be identical with (b').

(b') Gem from the Blacas collection. 'Kairos, bearded, with wings on shoulders and on heels, holding out pair of scales, and a butterfly' (*Brit. Mus. Cat. Gems* p. 143 no. 1199. My fig. 797 is from a cast kindly furnished by Mr A. H. Smith).

(c) Convex gem in an unknown collection. Kairos, bearded, with wings on shoulders and heels, runs towards the right. His right foot rests on a ball. His right hand carries a razor, on the edge of which is poised a balance. His left hand is held beneath one of its pans (Furtwangler *Ant. Gemmen* i pl. 43, 50, ii. 207 f.). This gem appears to be identical with (c').

(c') Convex onyx from the Blacas collection. 'Kairos, bald on back of head, bearded, wings on shoulders and heels; runs to r. [with right foot on ball], holding out scales in front [balanced on razor], but without butterfly' (*Brit. Mus. Cat. Gems* p. 143 no. 1200. My fig. 798 is from a cast kindly furnished by Mr A. H. Smith).

<sup>6</sup> *Infra* Append. G sub fin. and *supra* p. 645 n. 4.

<sup>7</sup> Kallistrat. ἐκφράσεις 6. 1—4 ('On the statue of Kairos at Sikyon') states that the figure wrought by Lysippos for the Sicyonians was a bronze boy in the bloom of youth, for the most part resembling Dionysos, but with unusual hair—long in front and at the sides, free of tresses at the back—and with winged heels set on a sphere. Nothing is said of razor or scales.

<sup>8</sup> F. Studniczka *Die Siegesgöttin* Leipzig 1898 p. 20 pl. 4, 23, 26 f. See also *supra* i. 48 f. figs. 20, 22.

Nemesis<sup>1</sup>. But the most remarkable innovation of the period remains to be mentioned. The gems in question all represent the nude and agile figure, not merely with well-marked forelock and smooth occiput, but also with a full beard. This can only mean that the verbal misuse of *kairós* for *chrónos*<sup>2</sup> has led to a corresponding typological confusion of Kairos with Chronos.

It is, indeed, likely that confusion became more confounded, since Chronos was constantly interchanged with Kronos<sup>3</sup> and Kronos too appears as a bald-



Fig. 799.

headed god hastening along with a sickle-knife in his hand<sup>4</sup>. Thus we reach the singular result that Kairos 'youngest of the sons of Zeus' has actually been transformed into a figure resembling that of his own grandfather Kronos<sup>5</sup>, while by a further surprising coincidence *Krónos*, as we have seen<sup>6</sup>, is derivable from the same root as *Kairós*.

Others distinguished the types and continued to portray Kairos as a youthful god. A relief at Turin (fig. 799)<sup>7</sup> shows him, with forelock and tonsure, balancing

<sup>1</sup> H. Posnansky *Nemesis und Adrasteia* Breslau 1890 p. 113. See also *supra* pp. 99 n. 1, 734 n. 3.

<sup>2</sup> C. A. Lobeck in his ed. of Soph. *At.* Lipsiae 1835 p. 85 n.\*.

<sup>3</sup> *Supra* p. 374.

<sup>4</sup> *Supra* p. 550 fig. 426.

<sup>5</sup> We are almost reminded of Zagreus the shape-shifter, who appeared now as a youthful Zeus, now as an aged Kronos (*supra* i. 398 f., 647).

<sup>6</sup> *Supra* p. 549 n. 6.

<sup>7</sup> A. Rivautella—J. P. Ricolvi *Monumenta Taurinensia* Augustæ Taurinorum 1747 ii. 4 ff. no. 22 with pl., E. Curtius 'Die Darstellungen des Kairos' in the *Arch. Zeit.* 1875 xxxiii. 5 f. pl. 1, 1 (photograph of cast = my fig. 799), H. Heydemann *Winckelmannsfest- Progr. Halle* 1879 p. 35 Turin: Museo Lapidario no. 1 (thinks the slab a modern copy of an ancient relief: unconvincing), H. Dutschke *Antike Bildwerke in Oberitalien* Leipzig 1880 iv. 73 f. no. 117, Friederichs—Wolters *Gipsabgüsse* p. 751 no. 1897, A. Baumeister



the scales on the edge of a razor and depressing one pan with his finger<sup>1</sup>. The would-be archaic wings, floating tresses, muscular body, and barocco pose all point to Pergamene influence.



Fig. 800.

Equipoise on the razor was a trait naturally suggested by the old Greek proverb 'it stands on the razor's edge'<sup>2</sup>. An engraved cornelian of imperial date in the Berlin collection figures Kairos himself, scales in hand, treading gingerly along the narrow loom of a steersman's paddle (fig. 800)<sup>3</sup>. And Phaedrus must have seen similar representations in which the light-footed god even trod the razor's edge—*cursu volucris, pendens in novacula*<sup>4</sup>—unless indeed we venture with G. Thiele<sup>5</sup> to translate the last phrase 'weighing on the razor's edge,' in which case Phaedrus and the Turin relief would be in exact agreement.

The recognition of Kairos on Italian soil was attended by a certain grammatical awkwardness. Phaedrus describes the god in words of the masculine gender<sup>6</sup>, but names him *Tempus* in the neuter<sup>7</sup>, and says that he signifies *occasionem rerum...breuem*<sup>8</sup>. *Occasio*, as the Latin equivalent of *Kairós*, was in fact the name current during the third<sup>9</sup> and fourth<sup>10</sup> centuries of our era; and, being a feminine term, it entailed a change of sex. Ausonius in one of his epigrams<sup>11</sup> professes to expound a group of Kairos and Metanoia carved by in his *Denkm.* ii. 771 f. fig. 823 ('aus spät-romischer Zeit, aber unzweifelhaft echt'), B. Sauer in Roscher *Lex. Myth.* ii. 900 fig., F. Durrbach in Daremberg—Saglio *Dict. Ant.* iii. 787 fig. 4251 ('la reproduction d'un original grec'), Reinach *Rép. Reliefs* iii. 423 no. 3. Italian marble. Height 0'60<sup>m</sup>; breadth 0'65<sup>m</sup>.

For an exact replica on sale at Florence see Friederichs—Wolters *op. cit.* p. 751 f. no. 1898 n.; and for a fragmentary relief of the same type at Athens, E. Curtius *loc. cit.* 1875 xxxiii. 6 pl. 2, 4, L. von Sybel *Katalog der Sculpturen zu Athen* Marburg 1881 p. 375 no. 5987, Friederichs—Wolters *op. cit.* p. 751 f. no. 1898.

<sup>1</sup> Cp. Himer. *ecl.* 14. 1 ποιῇ (sc. ὁ Λύσιππος) παῖδα τὸ εἶδος ἄβρον, τὴν ἀκμὴν ἐφηβον, κομῶντα μὲν τὸ ἐκ κροτάφων εἰς μέτωπον, γυμνὸν δὲ τὸ ὅσον ἐκείθεν ἐπὶ τὰ νῶτα μερίζεται· σιδήρῳ τὴν δεξιὰν ὥπλισμένον, ὑγρῷ τὴν λαίαν ἐπέχοντα, πτερῶν τὰ σφυρά, οὐχ ὡς μετάρσιον ὑπὲρ γῆς ἄνω κομφίζεσθαι, ἀλλ' ἵνα δοκῶν ἐπιψαύειν τῆς γῆς λανθάνη κλέπτων τὸ μὴ κατὰ γῆς ἐπερίδεσθαι.

<sup>2</sup> First in *Il.* 10. 173 ἐπὶ ξυροῦ ἴσταται ἀκμῆς. See further Stephanus *Thes. Gr. Ling.* v. 1692 B—D.

<sup>3</sup> Furtwangler *Geschnitt. Steine Berlin* p. 273 no. 7358 pl. 55, E. Curtius in the *Arch. Zeit.* 1875 xxxiii. 4 pl. 2, 2 (=my fig. 800).

<sup>4</sup> Phaedr. 5. 8. 1.

<sup>5</sup> G. Thiele 'Phaedrus-Studien' in *Hermes* 1906 xli. 577 ff. Dr J. P. Postgate in a letter to me (Aug. 30, 1917) says: 'The absolute use of *pendere* is certainly possible though at first strange, and this perhaps has led to the belief that the participle comes from *pendere*. The expression of the thought is compressed in other respects; and Havet reads *Cursor volucris pendens in novacula*, Calvus *comosa fronte, nudo occipitio* for *cursu*.' Dr Postgate adds that in *Il.* 10. 173 ἴσταται 'should I suppose be understood of "weighing,"' a common meaning of ἵστημι, though the commentators do not say so.'

<sup>6</sup> Phaedr. 5. 8. 2 f.

<sup>7</sup> *Id.* 5. 8 *titulus*, 5. 8. 7.

<sup>8</sup> *Id.* 5. 8. 5.

<sup>9</sup> Cato *disticha* 2. 26. 2 fronte capillata, post est Occasio calva.

<sup>10</sup> Paulin. Nolan. *epist.* 16. 4 (lx. 230 B Migne) unde et Spes et Nemesis et Amor atque etiam Furor in simulacris coluntur, et occipiti calvo sacratum Occasio, et tua ista Fortuna lubrico male nixa globo fingitur (*figuratur* codd. F.P.U.). nec minore mendacio Fata simulantur vitas hominum nere de calathis aut trutinare de lancibus.

<sup>11</sup> Aus. *epigr.* 33 Peiper.

Pheidias (!). *Metánoia* is comfortably Latinised as *Paenitentia*. But the god *Kairos* must needs become the goddess *Occasio*, poised on a little wheel<sup>1</sup>, with winged feet and the traditional *coiffure*.

<sup>1</sup> Furtwangler *Ant. Gemmen* i pl. 30, 38, ii. 149 publishes a gem, on which Kairos as a nude youthful runner, with wings on shoulders, winglets on ankles, small round mirror (?) in right hand and whip in left, sets one foot on a four-spoked wheel. Inscription: L · S · P.

A limestone relief (height on left 0·40<sup>m</sup>, breadth at bottom 0·27<sup>m</sup>) of s. iii or iv from Thebes, now at Cairo, shows a youthful figure in military costume, with wreath, shoulder-wings, knife, wheel, and balance, running towards the right. Below are two females, one flying at the same pace, the other left behind in an attitude of dejection. J. Strzygowski *Koptische Kunst (Service des Antiquités de l'Égypte: Catalogue général des Antiquités Égyptiennes du Musée du Caire)* Vienne 1904 p. 103 f. no. 8757 fig. 159 calls them Kairos, *πρόνοια* and *μετάνοια*. Cp. A. Muñoz in *L'Arte* 1905 viii. 150 fig. 5, O. M.



Fig. 801.

Dalton *Byzantine Art and Archaeology* Oxford 1911 p. 158 with fig. 65 (= my fig. 801). But P. Perdrizet in the *Bull. Corr. Hell.* 1912 xxxvi. 263 ff. fig. 1 takes the subject to be Nemesis trampling on Hybris (*supra* i. 269 fig. 195), with Metanoia behind. Cp. Lamer in Pauly—Wissowa *Real-Enc.* x. 1514. The latter interpretation is probably correct, though the type of Nemesis here is influenced by that of Kairos.

A relief from Thasos, now at Constantinople, has two niches side by side. In the one stands a youthful winged figure in short *chiton* and *himation*, with balance in right hand and wheel beneath feet. In the other is a pair of draped females, touching bosom of dress with right hand and holding short rod in left. A. Muñoz in *L'Arte* 1906 ix. 212 ff. fig. 1 viewed them as Kairos (or Bios) with Pronoia and Metanoia. But O. Rossbach in

Having rung the changes from youth to old and from male to female, this Protean personage reappears in Byzantine letters and art, sometimes under the old name of Chronos, sometimes under the new name of Bios.

Georgios Kedrenos (c. 1100 A.D.) states that the masterpieces collected in the House of Lausos<sup>1</sup> at Constantinople included 'the figure by Lysippos representing Chronos, bald behind, long-haired before<sup>2</sup>.' Kedrenos' statement is very possibly true<sup>3</sup>, though Lamer infers from the name Chronos that we have here to do, not with the original Lysippean figure, but with a bearded copy of it<sup>4</sup>. Again, Ioannes Tzetzes (born c. 1110 A.D.) in his historical poem twice over informs us that, when Alexander had let slip an opportunity, Lysippos of Sikyon made him an effigy of Chronos

'Deaf, bald behind, wing-footed on a sphere,  
And offering naught but a knife to his follower<sup>5</sup>.'

Tzetzes further spends a score of lines on insisting that this was Chronos, not, as sundry wiseacres maintained, Bios<sup>6</sup>. He had already said the same thing in greater detail in one of his letters<sup>7</sup>. And, after him, Nikephoros Blemmydes (1197/8—1272 A.D.) describes the group in almost identical terms<sup>8</sup>. We gather

Roscher *Lex. Myth.* iii. 157 f. fig. 6 proved that they are Nemesis and the Nemeseis; and P. Perdrizet *loc. cit.* p. 267 suggested the Nemesis of Alexandria and the Nemeseis of Smyrna (*supra* i. 270 fig. 197, 273). Cp. A. Legrand in Daremberg—Saglio *Dict. Ant.* iv. 54 fig. 5300, Reinach *Rép. Reliefs* ii. 174 no. 3, Lamer *loc. cit.*

<sup>1</sup> On this see Kodinos *de signis Constantinopolitanis* 21 c (p. 37 f. Bekker) = Anonymos *πάντρυα* 2. 36 (p. 170, 4 ff. Preger).

<sup>2</sup> Kedren. *hist. comp.* 322 c (i. 564 Bekker) καὶ τὸν χρόνον μιμούμενον ἀγαλμα, ἔργον Λυσίππου, ὅπισθεν μὲν φαλακρόν, ἔμπροσθεν δὲ κομῶν.

<sup>3</sup> See A. Frickenhaus in the *Jahrb. d. kais. deutsch. arch. Inst.* 1915 xxx. 127.

<sup>4</sup> Lamer in Pauly—Wissowa *Real-Enc.* x. 1511 f.

<sup>5</sup> Tzetz. *chil.* 8. 428 ff., 10. 264 ff.

<sup>6</sup> Tzetz. *chil.* 10. 275 ff.

<sup>7</sup> Tzetz. *epist.* 70 (p. 61 Pressel) Ἀλεξάνδρῳ ποτὲ τῶν Μακεδόνων τῷ βασιλεῖ παραδραμόντι καιρὸν καὶ μεταμέλου πείραν λαβόντι παρὼν ἐκεῖνος ὁ πλάστης ὁ Λύσιππος, Σικυνῶνιος δ' ἦν ὁ ἀνὴρ, θεότατε δέσποτα, ὡς οὐτ' ἀκίνδυνον ἑώρα τὸν βασιλέα ἐλέγχειν, οὔτε μὴν πάντῃ ἀζήμιον τὸ μὴ τὴν ἐτέρων διαμαρτίαν ἐτέροις ποιέσθαι διδάσκαλον, τὴν ἀμφοτέρων κακίαν ἐκπεφειγὼς σοφῶς ἀμφοτέρα ἔδρασεν. ἐν εἰκόνι καὶ γὰρ τὸν χρόνον ἀγαλματώσας τὸν τε βασιλέα τῷ μὴ δοκεῖν ἐλέγχειν κοσμίως ἐξηλέγξε καὶ τῷ κοινῷ τῶν ἀνθρώπων πρακτικὴν τοῦ λοιποῦ τὴν εἰκόνα παραίνεσιν καταλέλοιπεν. ἔχει δὲ οὕτως τὸ εἰκόνισμα. ἀνθρωπὸς τις ὁ Χρόνος ἐκείνῳ δεδημιούργηται προκόμιον ἔχων ῥαχύ, τὰ δ' ἄλλα ὀπισθοφαλάκρος καὶ κωφὸς ἱκανῶς, ὡς ἐστὶν εἰκάσαι. καὶ γυμνὸς ἐστὶν ὡς διολισθαίνων καὶ ἀναφῆς· βέβηκε δὲ ἐπὶ σφαίρας εὐδρόμου τινὸς μεταριπτάζων αὐτοῦ τοῖς ποσὶν ἐκείνην δέκνικνῆτος, ὡς ἡ τῶν ποδῶν ὑπαινίττεται πτέρωσις. ἐκείνου δὲ κατόπιν ἕτερος δεδημιούργηται ἀνθρωπος εἰτόνῳ κεχρημένος βαδίσματι. χεῖρά τε ἴδιαν ἐκτείνων, ἐκείνου ὡς συλληψόμενος καὶ τοῖτον μετακαλούμενος. ὡς τὸ ἀνεσπασμένος αὐτοῦ τῶν χειλέων δηλοῖ· ὁ δὲ παρέρχεται τε καὶ οἰχεται καὶ κωφεύων οὐκ ἐπαίει, μάχαιραν δὲ ὀρέγει πρὸς τὸ κατόπιν ἐπανατείνων τὴν χεῖρα, κατακαρδῖος πληγὰς αἰνιττόμενος, αἵπερ ἐγγίνονται τοῖς χρόνον καθυστερίζουσιν. οὕτω πως σοφῶς ὁ Λύσιππος ἐνουθέτησε μὴ καθυστερίξειν καιροῦ, τοιαύτη τὸν Χρόνον ἀναστυλῶσας γραφῇ, κἂν ἀκαιρηγοροῦντες δοκηταὶ τινὲς ἀκρίτως εἶναι βίον ταύτην παραληρώσιν εἰκόνημα, μὴ συνιέντες ὡς κ.τ.λ. Cp. *epist.* 95 (p. 86 Pressel) κωφόν· οἷον τὸν παροχόμενον χρόνον Λύσιππος μὲν ἐξωγράφησε, κ.τ.λ. with schol. A.B. ἐξωγράφησε· ἀπὲρ τοῦ ἡνδριαντούργησεν ὁ Λύσιππος γὰρ ἡνδριαντοποιός, οὐ ζωγράφος.

<sup>8</sup> Nikeph. Blemmyd. *oratio qualem oporteat esse regem* 10 (in A. Mai *Scriptorum veterum nova collectio* Romae 1827 ii. 638) λέγουσιν οἱ τινες ὅτι καὶ Λύσιππος ὁ ζωγράφος ἐκεῖνος ὁ Σικυνῶνιος (*leg.* Σικυνῶνιος) βουλευθεὶς ζωγραφῆσαι καὶ ὡς ἐν παραδείγματι δεῖξαι (*leg.* δεῖξαι)

that some copy of Lysippos' runner, mounted on a ball, had been amplified by the addition of a second figure portraying the man who has allowed his opportunity to pass by and now pursues it in vain.

Among the wiseacres denounced by Tzetzes must be reckoned his contemporary Theodoros Prodromos (first half of s. xii A.D.), who in an extant epigram<sup>1</sup> describes Bios as a naked man, with wheels beneath his feet and wings about his shins, bearing a balance in his hand, and easily escaping from his pursuer, though holding out hopes of return. The poem is well illustrated by a fragmentary relief (fig. 802)<sup>2</sup> let into the pavement under the steps of the ambo in

ὅποιαν ἔχει τὴν φυγὴν ὁ χρόνος ἐποίησε τοῦτον κωφόν, ὀπισθοφάλακρον (ἰ.ε.γ. ὀπισθοφάλακρον). πετρόποδα, καὶ ἐπάνω τοῦ τροχοῦ βεβηκότα, μάχαιραν διδόντα κάτωθεν ἱσταμένῳ τινί\* κωφον μέν, ὡς πρὸς τοὺς αὐτὸν φωνούντας, μηδαμῶς αἰσθανόμενον· φαλακρὸν δὲ τὰ ὀπισθεν, ὡς ἀδυνάτου ὄντος ὀπισθεν διώκοντα τινὰ κρατῆσαι αὐτόν· πῶς δὲ τὸ αὐτὸν παραδραμόντα φθάσαι ἰσχύσειε πετρόποδα ὄντα καὶ ἐπὶ σφαίρας ἱστάμενον· διδόντα δὲ ξίφος, διότι οἱ μῆτε δυνάμενοι τῆς κόμης κρατῆσαι μῆτε φθάσαι φεύγοντα τιτρώσκονται τῷ βέλει τῆς λύπης ὡς τῆς ζημίας ἐπαισθανόμενοι. *Id.* βασιλικὸς ἀνδριάς 10 (μ. 667 Mai) Λύσιππος ὅθεν ὁ Σικυνώσιος, ὃ τι ποτὲ ἔστιν ὁ χρόνος καλῶς συμβολογραφῶν, κωφὸν αὐτὸν ἡγαλμάτωσεν, ὀπισθοφάλακρον, πετρόποδά τε καὶ σφαίρας βεβηκότα, μάχαιράν τιμι πρὸς τὸ κατόπιν ὀρέγοντα, δηλῶν ἐντεῦθεν ὡς οὐκ ἂν ἐπιστραφεῖη καλούμενος, διότι κεκώφευκεν· οὔτε τις αὐτὸν ἐκ τοῦ ὀπίσω παρακατάσχει δεδραγμένος τῆς κόμης, τὸ γὰρ ὀπισθόκρανον κατεψέλωτο· πῶς δὲ καὶ ὅλως παραδραμόντα τις καταλήψαιτο, τὴν ὀξυκνησίαν τοσαύτην φέροντα κὰκ τῶν ποδῶν κὰκ τῆς βάσεως; ῥομφαίαν (ἰ.η.ς. ἄν) σπάσαιτο λύπης ὥστε θυμὸν αἰνύσειεν ὁ τῆς ζημίας αἰσθόμενος.

<sup>1</sup> Theod. Prodr. eis eikonisiménon tón bios (cxxxiii. 1419 A—1420 A Migne)

ἐμέ τὸν Βίον, ἄνθρωπε, δέξαι σου παραινήτην.  
 ἔτυχες, εὖρες, ἔλαβες, κατέσχεες μου τὰς τρίχας·  
 μὴ πρὸς ῥαστώνην ἐκδοθῆς, μὴ πρὸς τρυφὴν χωρήσης,  
 μηδὲ φρονήσης ὑψηλὰ καὶ πέρα τοῦ μετρίου.  
 γυμνὸν με βλέπεις· νόησον γυμνὸν μου καὶ τὸ τέλος.  
 ὑπὸ τοὺς πόδας μου τροχοί· φρίττε μὴ κελισθῶσι.  
 περὶ τὰς κνήμας μου πετρά· φείγω, παρίπταμαί σε.  
 ζυγὰ κατέχω τῇ χειρί· φοβοῦ τὰς μετακλίσεις.  
 τί με κρατεῖς; σκιάν κρατεῖς· προὖν κρατεῖς ἀνέμους.  
 τί με κρατεῖς; καπνὸν κρατεῖς, ὄνειρον, ἔχνος πλοίου.  
 ἐμέ τὸν Βίον, ἄνθρωπε, δέξαι σου παραινήτην.  
 οὐκ ἔτυχες, οὐκ ἔλαβες, οὐκ ἔσχεες μου τὰς τρίχας·  
 μὴ σκυθρωπάσης τοῦ λοιποῦ, μηδὲ δυσελπιστήσης.  
 γυμνὸς εἰμι, καὶ τῶν χειρῶν ἐξολισθήσας τούτων  
 ἰσως μεταρρήσουμαι πρὸς σέ καὶ μεταπέσω.  
 ὑπὸ τοὺς πόδας μου τροχοί· τάχα σοι κελισθῶσι.  
 περὶ τὰς κνήμας μου πετρά· τρέχω, προσπιπταμαί σοι.  
 ζυγὰ κατέχω· τάχα σοι τὴν πλάστιγγα χαλᾶσω.  
 μὴ τοιὺν ἀποπροσποιοῦ τὰς ἀγαθὰς ἐλπίδας.

There is a line lost from the second of the two stanzas, which were clearly meant to correspond.

<sup>2</sup> O. Jahn in the *Ber. sachl. Gesellsch. d. W.* Phil.-hist. Classe 1853 pp. 49—59 pl. 4, E. Curtius 'Die Darstellungen des Kairos' in the *Arch. Zeit.* 1875 xxxiii 6f. pl. 1, 2, Friederichs—Wolters *Gipsabgüsse* p. 752 no. 1899, A. Baumeister in his *Denkm.* ii. 772 fig. 824, B. Sauer in Roscher *Lex. Myth.* ii. 900 fig. 1, Durrbach in Darmberg—Saglio *Diet. Ant.* iii. 787 f. fig. 4252, A. Muñoz in *L'Art* 1904 vii. 132 ff. fig. 4, O. M. Dalton *Byzantine Art and Archaeology* Oxford 1911 p. 158 f. fig. 91, Reinach *Rep. Reliefs* iii. 422 no. 3.

A further fragment of the relief, found by the architect R. Cattaneo in a mason's shop at Venice, was published by him in the drawing here reproduced (R. Cattaneo *L'architetture*

the Duomo at Torcello near Venice. The relief, which may be dated *c.* 1100 A.D., represents Bios as a half-naked youth hastening on winged wheels from right to left. His left hand, stretched forward, carries the scales; his right, drawn backward, brandishes a knife. In front of him stands a young man, who succeeds in grasping his hair. Behind him stands an old man, who fails in the attempt. To

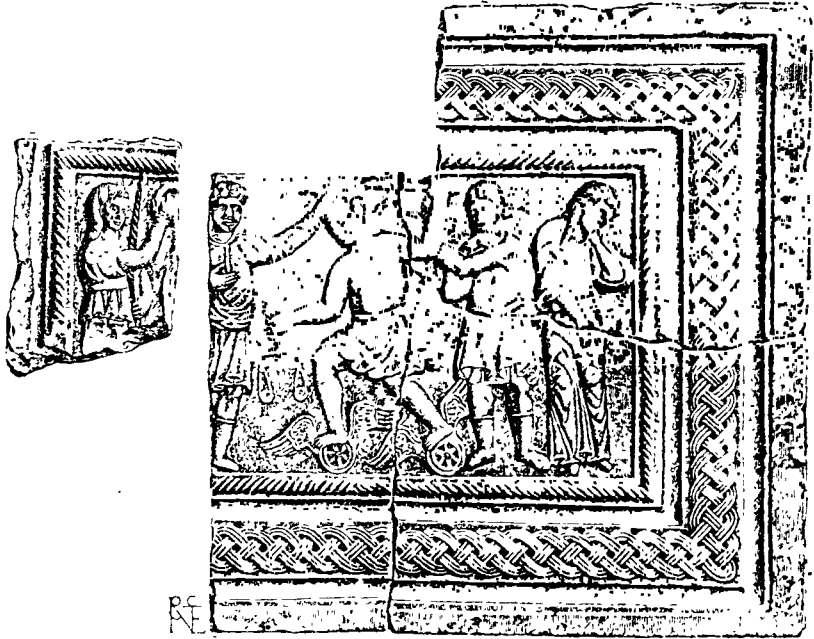


Fig. 802.

the left of the former is Nike with wreath and palm; to the right of the latter is Metanoia in an attitude of despair. Less elaborate is the symbolism of a later epigram on the same subject by Manuel Philes (*c.* 1275—*c.* 1345), who speaks of life (*bios*) as a nude youth, with bald head and winged feet, admonishing a frustrated follower<sup>1</sup>.

*in Italia dal secolo VI al mille circa Venezia* 1888 p. 287 fig., trans. Contessa I. Curtis-Cholmeley in *Bernani* London 1896 p. 334 ff. fig. 165 = my fig. 802) and by A. Muñoz from a photograph (A. Muñoz in *L'Arte* 1906 ix. 214 f. fig. 2). The completed design is discussed by R. von Schneider 'Ueber das Kairosrelief in Torcello und ihm verwandte Bildwerke' in the *Serta Harteliana* Wien 1896 pp. 279—292 with figs., P. Perdrizet in the *Bull. Corr. Hell.* 1912 xxxvi. 264 ff. fig. 2, Lamer in *Pauly—Wissowa Real-Enc.* x. 1513 f.

R. Cattaneo *loc. cit.* was the first to assign this relief to its right place among the decorative sculptures of *s.* x and *s.* xi A.D. A. Muñoz *loc. cit.* first showed that the central figure was that of Bios.

<sup>1</sup> Philes *carm.* 67 (i. 32 Miller) *εἰς μεράκιον γυμνόν, εἰκόνα φέρον τοῦ βίου*  
*φεύγω, πτερωτός εἰμι· τί λαβεῖν θέλεις;*  
*τὰς τρίχας; ἀλλ' ἔρρευσαν. ἀλλὰ τοὺς πόδας;*  
*καὶ πῶς πτερωτοὺς εὐρεθέντας ἂν λάβοις;*  
*τὸ σῶμα; γυμνόν ἐστὶ· τί σπεύδεις μάτην;*

Yet another turn of the kaleidoscope, and this shifting personality puts on, if not a fresh form, at least a new colouring. Bios the naked runner on winged wheels, who has hitherto, in accordance with pagan thought, been represented as a good thing eagerly pursued by mankind, is now, within the pale of the medieval Church, viewed as a bad thing itself in hot pursuit of men. A Vatican manuscript of the *Ladder of Paradise* by Saint John Klimax<sup>1</sup>, written about the close of s. xi A.D., has two relevant miniatures. In the one<sup>2</sup> Bios, a naked youth on wheels, makes after a monk, who bearing a small basket on his shoulder and looking behind him in terror does his best to escape, under the escort of a woman in blue and violet dress called *Aprospátheia*, 'Indifference to the World.' In the



Fig. 803

other (fig. 803)<sup>3</sup> Bios again appears on his roller-skates, extending a hand to seize the monk, who stands irresolute, hesitating whether or not to abandon for Aprospatheia's sake his wife and children and happy home. A notable picture—one wonders if John Bunyan had somewhere seen the like.

We have traced the career of Kairos *alias* Chronos *alias* Bios for close upon eighteen centuries. It is possible that further investigation might find him with us still, 'offering' as of old 'naught but a knife to his follower.' 'It would be interesting to know,' says Prof. E. A. Gardner<sup>4</sup>, 'whether the scythe of Time is the ultimate development of this same symbol, and his hour-glass of the balance.'

ἄνθρωπε ταλαίπωρε, λήξον τοῦ δρόμου,  
μὴ κατενεχθῆς τῷ δοκεῖν τι λαμβάνειν.  
σκιά γάρ εἰμι, κἄν δοκῶ τέως μένειν.  
ἀφίπταμαί σου καὶ πρὸς οὐδὲν ἐκτρέχω,  
καὶ γίνομαι ροῦς ἂν συνέξῃς δακτύλοις.

Another MS. of Philes (cod. Paris.) has the *lemma* εἰς τὸν βίον μενράκιον ἐξωγραφημένον, whence A. Muñoz in *L'Arte* 1904 vii. 131 n. 2 justly concludes that the poem alludes to some work of art.

<sup>1</sup> *Supra* p. 134 f. The MS. is cod. Vat. Gr. 394.

<sup>2</sup> A. Muñoz in *L'Arte* 1904 vii. 132 with fig. 2. The three characters are inscribed ὁ βίος, ὁ μοναχός, and ἡ ἀπροσπάθεια, above whose name is written ἡ φυγὴ κόσμου.

<sup>3</sup> A. Muñoz in *L'Arte* 1904 vii. 132 with fig. 3 (part of which = my fig. 803). The inscriptions are ἡ γυνὴ τοῦ μοναχοῦ, οἱ παῖδες τοῦ μοναχοῦ, ὁ βίος, ὁ μοναχός, and in the field ἀπελθε μοναχέ εἰς καταλύσαν ἀπροσπάθειαν and ὁ δὲ βίος σκιά καὶ ἐνύπνια.

<sup>4</sup> E. A. Gardner *A Handbook of Greek Sculpture* London 1897 ii. 411 n. 1.

The scythe of Time<sup>1</sup> should, I think, rather be derived from the scythe of Death, who was often conceived as a reaper or mower<sup>2</sup> and in folk-celebrations of Mid-Lent was sometimes represented by a straw puppet with a scythe in his hand<sup>3</sup>. The hour-glass of Time likewise copies the hour-glass of Death so frequently figured in the *Danse Macabre*<sup>4</sup> of the Middle Ages. But Time himself is presumably the lineal descendant of the Byzantine Chronos or Bios. And it may well be that the knife, if not the balance, of Bios was modified to suit the popular effigy of Death. After all, the Church's idea of Life has often borne a suspicious resemblance to the world's idea of Death. *τίς δ' οἶδεν εἰ τὸ ζῆν μὲν ἐστὶ καθανεῖν, | τὸ καθανεῖν δὲ ζῆν κάτω νομίζεται*<sup>5</sup>;

If the main lines of the pedigree are as I have supposed, a further point may be desried. As at the first the razor of Kairos, so at the last the scythe of Time, was a symbol drawn from ritual usage. Such symbols live longest.

## APPENDIX B.

### THE MOUNTAIN-CULTS OF ZEUS.

Since the mountain-cults of Zeus have not, even in Germany, been made the subject of separate and detailed investigation<sup>6</sup>, it seemed worth while to collect the evidence both literary and monumental bearing upon them. The inferences that can be drawn from the evidence have for the most part been already stated<sup>7</sup>.

The Greeks worshipped Zeus *Óreios* 'of the Mountain', Zeus *Koryphaíos*

<sup>1</sup> Ancient, medieval, and modern representations of Time are discussed by F. Piper *Mythologie und Symbolik der christlichen Kunst* Weimar 1851 i. 2. 389—409.

<sup>2</sup> J. Grimm *Teutonic Mythology* trans. J. S. Stallybrass London 1883 ii. 848, 1888 iv. 1558, K. Simrock *Handbuch der Deutschen Mythologie*<sup>5</sup> Bonn 1878 p. 479.

<sup>3</sup> J. Grimm *op. cit.* 1883 ii. 772, W. Mannhardt *Wald- und Feldkulte*<sup>2</sup> Berlin 1904 i. 155 f., 412, 418, 421, cp. 420, Frazer *Golden Bough*<sup>2</sup>: The Dying God p. 247.

<sup>4</sup> On the various forms of the *Danse Macabre* see F. Douce *The Dance of Death* London 1833 with 54 pls., E. H. Langlois *Essai historique, philosophique et pittoresque sur les Danses des morts* Rouen 1852 in 2 vols. with 54 pls. and many figs., J. G. Kastner *Les Danses des morts* Paris 1852 with 20 pls. Bibliography in H. F. Massmann *Literatur der Todtentanze* Leipzig 1840 and E. Vinet *Bibliographie méthodique et raisonnée des beaux-arts* Paris 1874 pp. 116—121.

<sup>5</sup> Eur. *Polyeidos frag.* 638 Nauck<sup>2</sup>. See further F. H. M. Blaydes on Aristoph. *ran.* 1477, *infra* Append. N init.

<sup>6</sup> R. Beer *Heilige Hohen der alten Griechen und Römer* Wien 1891 pp. x, 86, written as a supplement to F. v. Andrian *Der Hohencultus asiatischer und europäischer Völker* Wien 1891, is a slight and disappointing book. C. Albers *De diis in locis editis cultis pud Graecos* Zutphaniae 1901 pp. 1—92 is likewise quite inadequate (see Gruppe *Myth. Lit.* 1908 pp. 115, 316). The lists given by Welcker *Gr. Gotterl.* i. 169 ff., Preller—Robert *Gr. Myth.* i. 116 f., Farnell *Cults of Gk. States* i. 50 ff., 152 ff., Gruppe *Gr. Myth. Rel.* p. 1103 f., though useful, are incomplete.

<sup>7</sup> *Supra* i. 117 ff. *et passim*.

<sup>8</sup> Zeus *Ópeios*. E. Renan *Mission de Phénicie* Paris 1864 p. 396 f. recorded two identical inscriptions on blocks of gritstone formerly used for the lintel of the church-door at *Halatieh*: *ἐτους ἑνός, μὴρὸς Ἀπελλαίου ιέ, Θρεπτίων (Ν)είκωρος τοῦ Σωσίππου τοῖς δύο λέοντας Διὶ Ὀρείῳ, κατ' ὄναρ, ἐκ τῶν ἰδίων, εὐσεβῶν ἀνέθηκεν*. The year 257 in the Seleucid era would be 55 B.C., in that of Antioch 209 A.D., in that of Sidon 147 A.D. Renan held

'of the Peak', Zeus *Aktaios* 'of the Point', Zeus *Akraios* 'of the Summit',

that the last date agrees best with the lettering. He pointed out that a little lion in white stone, found in 1863 at the foot of the hill on which the church stands, may well have been one of the two lions here mentioned. G. F. Hill in the *Journ. Hell. Stud.* 1911 xxxi. 57 notes that 'the lion, as an inhabitant of the mountain rather than the plain, is naturally sacred to the mountain deity' [cp. 2 Kings 17. 25 f.], in this case to the Mountain Baal, Hellenised as Zeus 'Ορειος, whose consort Astarte (?) rides a lion on coppers of Sidon struck by Severus Alexander (G. F. Hill in the *Brit. Mus. Cat. Coins* Phoenicia pp. cxiii n. 6, 198 pl. 25, 8).

Zeus 'Ορομπάτας. E. Sittig in *Hermes* 1915 l. 158 f. publishes a dedication on a block of dark limestone at Amathous in Kypros: *Κυπρ* ||| ||||| ||| | *Πολυξένου: Αἰνιάν[ος θυ]γάτηρ: Εὐβίατα | Πανατίων Πολυξένου Αἰνιάν, | Διὸς 'Ορομπάτα ἱερέα. τὸν αὐτῆς ἄνδρα, | αὐτῇ καὶ τὰ παιδία.* The lettering suggests s. iii B.C.; and Sittig regards 'Ορομπάτας as = ὀρεϊβάτης ('Offenbar neigte das Kyprische dazu, β spirantisch zu sprechen; da in dem Dialekte der Ainianen β Verschlusslaut blieb, vollends in einem sakralen Worte, so half man sich bei der Schreibung so, dass man ΜΠ statt des Β setzte, mit dem die Eingeborenen einen anderen Lautwert verbanden'). This is ingenious; but, apart from the fact that μπ for β is unexampled at so early a date, ὀρεϊβάτης is an epithet which suits Pan (*Anth. Pa'* 16. 226. 1 (Alkaios of Messene)) rather than Zeus. I suspect that Zeus 'Ορομπάτας was a god of streams worshipped by the Ainianes. We hear of Ainianes as settled in Kirrha the harbour of Delphoi (Plout. *quaestt. Gr.* 13 and 26), and of ὀρεμπότης as a Delphic term for 'river' (Plout. *de Pyth. or.* 24 ἀπέπαισε δὲ τὴν Πυθίαν ὁ θεὸς πυρκαϊκούς μὲν ὀνομάζουσιν τοὺς αὐτῆς πολίτας, ὀφιοβόρους δὲ τοὺς Σπαρτιάτας, ὀρεάνας δὲ τοὺς ἄνδρας, ὀρεμπότης δὲ τοὺς ποταμούς). On this showing Zeus 'Ορομπάτας resembled his neighbour Zeus Νάιος, a god 'of Streaming Water' (*supra* i. 369). The head of Zeus on coins of the Ainianes (*Brit. Mus. Cat. Coins* Thessaly etc. p. 10 ff. pl. 2, 1, 4, Head *Hist. num.*<sup>2</sup> p. 292), which in the case of coppers struck c. 168—146 B.C. often has a thunderbolt in the field (so on two specimens in my collection), may be that of Zeus 'Ορομπάτας.

<sup>1</sup> Zeus Κορυφαῖος. Seleukeia Pieria, at the foot of Mt Koryphaion (Polyb. 5. 59. 4). had a priest of Zeus 'Ολύμπιος and Zeus Κορυφαῖος (*Corp. inscr. Gr.* iii no. 4458, 3 f., 3 ff., = Dittenberger *Orient. Gr. inscr. sel.* no. 245, 3 f. Διὸς 'Ολυμπίου | καὶ Διὸς Κορυφαίου, 27 ff. Διὸς 'Ολυμπίου [καὶ] | τῶν θεῶν τῶν | Σωτήρων] καὶ Διὸς | Κορυφαίου, cp. Liban. *lect. ad Julian.* 79 (ii. 152, 10 f. Foerster) τὸν Δία τὸν τε ἐπὶ τῆς κορυφῆς καὶ τὸν ἐν ἄστει, παρ' ὃν εἰσῆλθες ὑπατος, ὅθεν ἐξῆλθες θαρρῶν, ὃ γέγονας ὀφειλέτης). Philadelphia in Lydia, at the base of Mt Tmolos, also had a cult of Zeus Κορυφαῖος (*supra* p. 285 n. 0 no. (3) and Addenda *ad loc.*), whose head is seen on an imperial bronze coin of the town (*Brit. Mus. Cat. Coins* Lydia p. 190 pl. 21. 9 = my fig. 804 (from a cast), Head *Hist. num.*<sup>2</sup> p. 655). The title has a variety of meanings in Paus. 2. 4. 5 (Corinth) ὑπὲρ δὲ τὸ θέατρον ἐστὶν ἱερὸν Διὸς Καπετωλίου φωνῇ τῇ Ῥωμαίων· κατὰ Ἑλλάδα δὲ γλῶσσαν Κορυφαῖος ὀνομάζοιτο ἄν, *Aristeid. or.* 1. 8 (ii. 11 Dindorf) οὗτος βασιλεὺς, πολιεὺς, καταβάτης, ἱέτιος, οὐράνιος, κορυφαῖος, πάνθ' ὅσα αὐτὸς εὖρε μεγάλα καὶ ἐαυτῷ πρόποντα ὀνόματα, Max. Tyr. *diss.* 41. 2 Dubner τὸν Δία . τὸν κορυφαῖον τῆς τῶν ἄστρον περιφορᾶς καὶ διηρέσεως καὶ χορείας καὶ δρόμων, cp. Ioul. *or.* 7. 230 D ἀγαγὼν δὲ αὐτὸν ἐπὶ τι μέγα καὶ ὑψηλὸν ὄρος, 'Ἐπὶ τούτῳ, ἔφη, τῆς κορυφῆς ὁ πατήρ πάντων κᾶθηται τῶν θεῶν, Cic. *de nat. deor.* 3. 59 (Minerva) quarta Iove nata et Coryphe, Oceani filia, Clem. Al. *protr.* 2. 28. 2 p. 21, 1 f. Stahlin (*supra* i. 155 n. 10, to which add Arnob. *adv. nat.* 4. 14 and 16), Orph. *h. Pseud.* 17 b. 3 (Poseidon) ὃς ναίεις κορυφαῖος ἐπ' Οὐλύμποιο καρήνων, Paus. 2. 28. 2 ἐπὶ δὲ τῇ ἀκρᾷ τοῦ ὄρους (sc. of Mt Koryphon near Epidauros) Κορυφαῖος ἐστὶν ἱερὸν Ἀρτέμιδος, Steph. Byz. s.v. Κορυφαῖον· ὄρος ἐπὶ τῇ Ἐπιδaurίῳ, ἐν ᾧ τιμᾶται Ἀρτεμις Κορυφαία.

<sup>2</sup> Zeus Ἀκταῖος. *Dikaiarch.* 2. 8 (*Geogr. Gr. min.* i. 107 Muller) ἐπ' ἀκρας δὲ τῆς τοῦ ὄρους (sc. of Mt Pelion) κορυφῆς σπηλαῖον ἐστὶ τὸ καλούμενον Χειρῶνιον, καὶ Διὸς Ἀκταίου

[<sup>3</sup> For note 3 see p. 871.]



Fig. 804.



(F. Osann, followed by C. Muller, cj. 'Ακραίου) ἱερόν, ἐφ' ὃ κατὰ κυνὸς ἀνατολὴν κατὰ τὸ ἀκμαιότατον καὶ ἀναβαίνουσι τῶν πολιτῶν οἱ ἐπιφανέστατοι καὶ ταῖς ἡλικίαις ἀκμάζοντες, ἐπιλεχθέντες ἐπὶ τοῦ ἱερέως, ἐνεξωσμένοι κώδια τρίποκα καινά· τοιοῦτον συμβαίνει ἐπὶ τοῦ ὄρους τὸ ψῆχος εἶναι. On this passage see *supra* i. 420 f. The sanctuary of Zeus 'Ακταῖος has been located and partially explored by A. S. Arvanitopoulos in the Πρακτ. ἀρχ. ἐτ. 1911 pp. 305—312 fig. 5 (= my fig. 805). The discoveries there described may be here summarised (brief notice also in *Am. Journ. Arch.* 1913 xvii. 109):

The highest peak of Pelion (1635<sup>m</sup>), now called *Plissidi* or *Pliassidi*, has been repeatedly ransacked by treasure-seekers, some of whom coming from *Drakeia* are said to have been devoured by wolves. The rocky eastern side of the summit shows traces of ancient hewn habitations, like those of Demetrias, Pagasai, Phthiotic Thebes, etc., with holes for roof-timbers and coarse tiles perhaps manufactured on the spot. These dwellings are called by the shepherds *Skoleiá*, because they resemble the benches in a school.

Close by is a ruined gate of hewn stone (E) with two towers (Π, Π), continued as a wall some 3<sup>m</sup> thick, which forms a large elliptical precinct and probably had another gate on the south, though most of the stones have here disappeared. The wall and towers may date from s. v B.C. Adjoining this precinct, on the south-east, is another, of whose

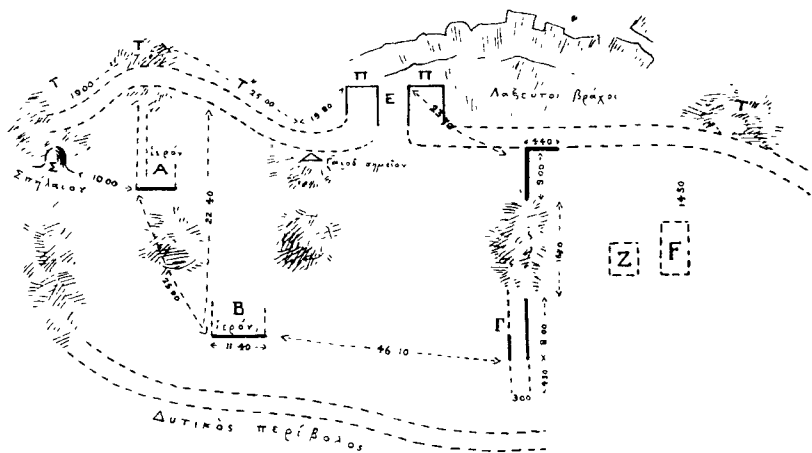


Fig. 805.

wall nothing remains beyond a small portion of the eastern side. The two precincts are separated by a wall of small stones (Γ), again 3<sup>m</sup> thick, which was roofed on both sides so as to make a *stoa* for the sale of commodities during festival seasons.

At the north-west end of the large precinct is a steep rock-face, in which is the mouth of a cave (Σ), 2<sup>m</sup> across, blocked with stones by the natives in recent times. The walls of the cave appear to have been hewn. Near it are traces of a building (A), which seems to have been of apsidal or horse-shoe shape, like the temple of Athena *Polías* at Gonnoi (Arvanitopoulos *loc. cit.* p. 316 fig. 6), and was presumably the temple of the divinity worshipped in the cave. Further west was the quadrilateral temple (B) of another related deity: this was on a larger scale, one side partly excavated reaching a length of 11.40<sup>m</sup> with a wall 0.75<sup>m</sup> thick. Both buildings were carefully constructed of clay, the roofs being supported on trunks of trees. Numerous red tiles and black cover-tiles remain. Miscellaneous finds in this area include small cups of s. v—iv B.C., a copper coin of Chalkis of s. iv, butts and blades of iron lances, a flat unpainted idol like those of island make, three fragments of votive marble *stélai*, six *amphorae* buried full of embers and ashes. In the gateway (E) was a fragmentary *stèle* of hard white limestone inscribed in lettering of s. iv B.C. [οἱ θεῖνες ἀνέθηκαν Μ[ούσ(?)]αις].

Inside the second precinct are two buildings (F and Z). Of these one (F) is a rect-

angular structure, built of large hewn blocks, with many roof-tiles. It stands on a slight elevation and, as the finest building on the site, is probably to be identified with the temple of Zeus 'Ακραῖος. Its position outside the large precinct is curious [and may imply that Zeus was a later comer than the deity worshipped in the cave—Cheiron son of Kronos and Philyra (?) A. B. C.]. Arvanitopoulos was unable to complete the excavation of this temple, because at midnight on Aug. 15, 1911, a storm burst on the summit of the mountain, inundated his tent, and forced him to beat a retreat. The small neighbouring structure (Z) was left wholly unexcavated.

<sup>3</sup> Zeus 'Ακραῖος. (1) The cult of Zeus 'Ακραῖος on Mt Pelion is attested by an inscription found near *Bupha* on the Gulf of Pagasai and now in the Museum at *Volo* (J. v. Prott and L. Ziehen *Leges Graecorum sacrae* ii no. 82, 1 ff. = O. Kern in the *Inscr. Gr. sept.* iii. 2 no. 1110, 1 ff. [---- παριστάναι τὰ θύμα]τα λευκά ὀλόκληρα [κα] [θαρά ἃ δεῖ θύ]σθαι τῷ θεῷ καὶ τὰ ἄλλα τὰ ἐθιζόμενα καθὼς [καὶ] | [πρὶν ἐ]γίνετο, τὰς δὲ τούτων δωρὰς πωλεῖσθαι ἀπὸ τοῦ [νῦν χρό] [νου κα] [ν] ἐνιαυτὸν ὑπὸ κήρυκα τῇ ἑκτῇ ἐπὶ δέκα τοῦ 'Αρτεμειδ[ώνος μνη]νὸς πρὸ τῆς ἐκκλησίας γινομένης ἐννόμου ἀπὸ τοῦ ---- ρίου ὑπὸ τῶν προγεγραμμένων ἀρχόντων, συμπάρωντων καὶ τοῦ ἱερέως τοῦ Διὸς τοῦ 'Ακραίου καὶ τῶν ἐξεταστῶν, καὶ τὸ ἐκ τούτων | γενόμενον διάφ[ορον ἱερὸν εἶναι] τοῦ Διὸς τοῦ 'Ακραίου . . . | νου τὰς ἀγορὰς ---- αμα τῷ θεῷ συναχθεῖσιν | --- κ.τ.λ. (eight lines badly mutilated)): on this see *supra* i. 421 f. In s. ii B.C. the priest of Zeus 'Ακραῖος was a personage of importance, who proposed decrees along with the chief magistrates of the Magnes (Michel *Recueil d'Inscr. gr.* no. 307, 7 f. = *Inscr. Gr. sept.* iii. 2 no. 1103, 7 f. 'Αδαῖος Ἀδύμο[υ] ὁ ἱερεὺς τοῦ Διὸς τοῦ 'Ακραίου, *ib.* iii. 2 no. 1105, 11, 6 f. Θηβαγενής Ἀπολλωνίου ὁ ἱερεὺς τοῦ Διὸς τοῦ 'Ακραίου, Michel *op. cit.* no. 309, 6 = *Inscr. Gr. sept.* iii. 2 no. 1108, 6 [Λυ]σίας Ἐπιτέλου ὁ ἱερεὺς τοῦ Διὸς τοῦ 'Ακραίου). About 100 B.C. the priest of Zeus 'Ακραῖος was eponymous magistrate of the Magnes, and those who were charged with the up-keep of the oracle of Apollon Κοροπαῖος took oath by Zeus 'Ακραῖος, Apollon Κοροπαῖος, and Artemis Ἰωλκία (Michel *op. cit.* no. 842 A, 1 ff., B, 5 ff., 21 f. = Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 1157, 1 a, 1 ff., 1 b, 54 ff., 11, 70 f. = *Inscr. Gr. sept.* iii. 2 no. 1109, 1, 1 ff. ἱερέως Κρίνωνος τοῦ Παρμενίωνος, μνηνὸς Ἀρείου δεκάτη. Κρίνων Παρμενίωνος Ὀμολιεύς ὁ ἱερεὺς τοῦ Διὸς τοῦ 'Ακραίου κ.τ.λ., 54 ff. (cited *supra* p. 730 n. ο *sub fin.*), 11, 70 f. ἱερέως Κρίνωνος τοῦ Παρμενίωνος, μνηνὸς Ἀρτεμισίωνος δεκάτη, | Κρίνων Παρμενίωνος Ὀμολιεύς ὁ ἱερεὺς τοῦ Διὸς τοῦ 'Ακραίου κ.τ.λ.). Cp. *Inscr. Gr. sept.* iii. 2 no. 1128, 1 ff. Δύρ. Τειμασίθεος | Κενταύριος ὁ ἱερ[ε]ύς τῷ 'Ακραίῳ Δ[ε]ί[τ].

(2) On the Pindos range between Thessaly and Epeiros there was a sanctuary of Zeus 'Ακραῖος (Liv. 38. 2 templum Iovis Acraei), whose figure seated on a rock or throne appears on coins of Gomphoi or Philippopolis (*supra* i. 124 figs. 90—92).

(3) At Trapezous in Arkadia, beneath Mt Lykaion, sacrifices were offered to Zeus 'Ακραῖος (Nikol. Damask. *frag.* 39 (*Frag. hist. Gr.* iii. 377 Muller) ταχὺ δὲ καὶ τοὺς υἱεῖς (sc. Κρεσφόντου) ἤθελον (sc. οἱ ἐγχώριοι ἀποκτεῖναι), οὓς τότε ὁ μητροπάτωρ (sc. Κύψελος) ἅμα τῇ θυγατρὶ κνοῖσιν θύειν μέλλων Διὶ 'Ακραίῳ εἰς Τραπεζοῦντα μετεπέψατο).

(4) At Praios in eastern Crete, where there was a temple of Zeus Δικταῖος (*supra* i. 660), the god seems to have borne the second appellative 'Ακραῖος. He appears on silver

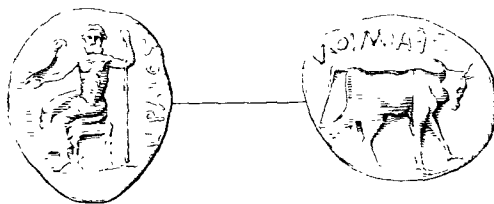


Fig. 806.

coins of the town (*supra* i. 660 n. 3) enthroned with sceptre and eagle and accompanied by the title ΑΚΡΑΙΟΣ (first correctly deciphered by C. T. Seltman): fig. 806 is from 'a

specimen in my collection. Since the coins in question go back to a date *c.* 400 B.C., this is the earliest known example of ΑΚΡΑΙΟΣ as a numismatic legend.

(5) At Halikarnassos Aphrodite, who shared a temple with Hermes on high ground beside the spring Salmakis (Vitr. 2. 8. 11), probably bore the title 'Ακραία, since the Halicarnassians are known to have built a temple of Aphrodite 'Ακραία beneath the *akrópolis* of their mother-city Troizen (Paus. 2. 32. 6). Zeus too was worshipped at Halikarnassos under the same title (Lebas—Waddington *Asie Mineure* no. 501 Διονύσιος | Διὶ 'Ακραίῳ εὐχῆ[ν]). T. Bergk *Exercitationum criticarum specimen* I T Marburgi 1850 p. vi (= *id.* *Kleine philologische Schriften* ed. R. Peppmüller Halle a. S. 1886 ii. 297), K. Keil in *Philologus* 1854 ix. 454, and G. Wentzel in Pauly—Wissowa *Real-Enc.* i. 1193, would read 'Ακραίῳ for 'Ασκραίῳ in Apollon. *hist. mir.* 13 ἐν τῷ κατὰ τόπους μυθικῷ· ἐν 'Αλικαρνασσῷ θυσίας τινὸς τῷ Διὶ τῷ 'Ασκραίῳ συντελουμένης ἀγέλην αἰγῶν ἀγεσθαι πρὸ τοῦ ἱεροῦ καὶ ἰστασθαι· τῶν δὲ κατευχῶν συντελεσθεῖσάν προβαίνειν μίαν αἶγα ὑπὸ μηδενὸς ἀγομένην καὶ προσέρχεσθαι τῷ βωμῷ, τὸν δὲ ἱερέα λαβόμενον αὐτῆς καλλιερεῖν. But I have argued in the *Class. Rev.* 1903 xvii. 415 f. that Zeus 'Ασκραῖος, to whom the Lydians brought their first-fruits (Plout. *animine an corporis affectiones sint peiores* 4 οὗτοι συνελήλυθασιν... οὐκ



Fig. 807.



Fig. 808.



Fig. 809.



Fig. 810.



Fig. 811.

'Ασκραίῳ Διὶ Ἀνδίων καρπῶν ἀπαρχὰς φέροντες), had a cult in Halikarnassos also; that he was an oak-Zeus (He-ych. ἄσκρα· δρὺς ἄκαρπος, cp. O. Schrader *Prehistoric Antiquities of the Aryan Peoples* trans. F. B. Jevons London 1890 p. 226, Prellwitz *Etym. Wörterb. d. Gr. Spr.*<sup>2</sup> p. 59, Boisacq *Dict. étym. de la Langue Gr.* p. 90); and that he is to be seen on imperial coppers of the town as a bearded god crowned with rays and standing between two oak-trees, on each of which is a bird (raven? dove?) (*Brit. Mus. Cat. Coins Caria*, etc. p. 110 no. 83 pl. 19, 2 (=my fig. 807) Trajan, no. 85 (=my fig. 808) Antoninus Pius, p. 111 no. 88 (=my fig. 810) Septimius Severus, W. M. Leake *Numismata Hellenica* London 1854 Asiatic Greece p. 64 (=my fig. 809) Commodus, Overbeck *Gr. Kunstmyth.* Zeus p. 210 f. Münzt. 3, 12, Head *Hist. num.*<sup>2</sup> p. 619 fig. 305. Fig. 811 Gordianus Pius is from a specimen in my collection). It is of course possible that 'Ακραῖος was a second appellative of Zeus 'Ασκραῖος (cp. *supra* no. (4)).

(6) W. R. Paton in the *Class. Rev.* 1907 xxi. 47 f. publishes an inscription, in lettering of about s. i B.C. or s. i A.D., found at Myndos: [Πο]σίδεος Κλεωνήμιου καθ' ὑποθεσίαν | [δὲ] Ποσιδέου καὶ ἡ γυνὴ 'Ηδεία 'Απολλωνίδου | [καὶ] οἱ υἱοὶ Κλεώνυμος καὶ 'Απολλωνίδης | 'Αλ[ικαρνασσεῖς Διὶ 'Ακραίῳ. Paton proposes 'Ακραίῳ for 'Ασκραίῳ, not only in Apollon.

Zeus *Epákrios* 'on the Summit<sup>1</sup>, Zeus *Karaiós* 'of the Head<sup>2</sup>, Zeus *Lopheites*

*loc. cit.*, but also in Plout. *loc. cit.* Both passages were emended in the same manner 224 years before by G. Cuper *Apotheosis vel consecratio Homer* Amstelodami 1683 p. 16.

(7) Imperial coppers of Magnesia ad Maeandrum show Zeus 'Ακραιός as a nude standing figure, with right hand supported on sceptre, left holding thunderbolt (Imhoof-Blumer *Gr. Münzen* p. 120 no. 312 ΑΚΡΑΙΟΣ ΜΑΓΝΗΤΩΝ Geta. *id. Kleinas. Münzen* i. 79 no. 27 ΜΑΓΝΗΤΩ Ν ΖΕΥΣ ΑΚΡΑΙΟΣ Antoninus Pius).

(8) At Smyrna Ulpian Trajanus, father of the emperor Trajan, brought an aqueduct to the precinct of Zeus 'Ακραιός (*Corp. inscr. Gr.* ii no. 3146, 1 ff. ἐκ τοῦ εἰσαχθέντος ὕδατος ἐπὶ τὸν Δία τὸν 'Ακραιόν ἐπὶ Οὐλίπῳ | Τραϊανοῦ τοῦ ἀνθυπάτου, | κ.τ.λ.). *Quasi*-autonomous and imperial coppers show the god's head, usually inscribed ΖΕΥΣ ΑΚΡΑΙΟΣ or ΖΕΥΣ ΑΚΡΑΙΟΣ or ΖΕΥΣ ΑΚΡΑΙΟΣ (*Brit. Mus. Cat. Coins* Ionia p. 253 ff. pl. 27, 1, 2, 5, 6, 8, *Hunter Cat. Coins* ii. 368 ff. pl. 52. 8, *Head Hist. num.*<sup>2</sup> p. 594.



Fig. 812.



Fig. 813.



Fig. 814.

Fig. 812 is from a specimen of mine), or seated figure holding Nike and sceptre, sometimes inscribed ΑΚΡΑΙΟΣ or ΑΚΡΑΙΟΣ (*Brit. Mus. Cat. Coins* Ionia pp. 250 pl. 26, 8, 266, 272 pl. 28, 15, 287 pl. 29, 12 (= my fig. 813), 297, 302 pl. 39, 5, 307 pl. 39, 11 (= *supra* p. 319 fig. 201), *Hunter Cat. Coins* ii. 378 no. 202, 379 no. 203, 389 pl. 52, 18, *Head Hist. num.*<sup>2</sup> p. 594).

(9) At Temnos in Aiolis, on a hill above the Hermos, *quasi*-autonomous coppers of s. iii A.D. bear the bust of Zeus 'Ακραιός, inscribed ΣΕΥΣ ΑΚΡΑΙΟ C (*Brit. Mus. Cat. Coins* Troas, etc. p. 145 no. 22, *Hunter Cat. Coins* ii. 311 no. 7, *Head Hist. num.*<sup>2</sup> p. 557. Fig. 814 is from a specimen of mine).

(10) L. Holstein on Steph. Byz. s.v. Μυτιλήνη (ed. Lipsiae 1825 ii. 457) says: 'In Cimelarchio Mediceo nummus habetur, in cuius uno latere circum Iovem, Neptunum et Plutonem: ΘΕΟΙ ΑΚΡΑΙΟΙ ΜΥΤΙΑΗΝΑΙΩΝ. in averso circum caput Iovis: ΖΕΥΣ ΒΟΥΛΑΙΟΣ. quoniam sint Θεοὶ ἀκραιοὶ docet Pollux lib. ix. cap. 5. his verbis: Τὰ δὲ δημόσια, ἀκρόπολις ἦν καὶ ἄκρον ἂν εἴποις καὶ πόλιν· καὶ τοῖς ἐν αὐτῇ θεοῖς, ἀκραιούς καὶ πολιεῖς.' This coin, cited by numismatists from Eckhel *Doct. num. vet.*<sup>2</sup> ii. 504 to *Head Hist. num.*<sup>1</sup> p. 488 inclusive, has disappeared from *Head Hist. num.*<sup>2</sup> p. 562 f.

(11) At Akrai (*Palazzolo*) in Sicily the Museum of Baron Judica had a base inscribed ΔΙΟΣ | [ ]ΠΑΙΟΥ. J. Schubring in the *Jahrb. f. Philol. u. Pädag.* Suppl. 1867 iv. 672 fig. 2 supplies [Ἀγο]ραίου. But U. von Wilamowitz-Moellendorf in the *Inscr. Gr. Sic. It.* no. 203 with greater probability ej. [Ἀκ]ραίου.

See further Scholl—Studemund *anecd.* i. 265 Ἐπίθετα Διὸς (20) ἀκραιόν, Kallim. *h. Zeus* 81 f. ἴξω δ' αὐτὸς ἄκρης ἐν πολίεσσιν, Aristenl. *or.* i. 6 (1. 7 Dindorf) τὰς ἀκροπόλεις ἐξείλον Δί, κ.τ.λ.

<sup>1</sup> Zeus Ἐπάκριος. Polyzelos Μουσῶν γοναί *frag.* 1 (*Frag. con. Gr.* ii. 869 f. Meineke) *ap. et. mag.* p. 352, 49 ff. Ἐπάκριος Ζεὺς· ἐπ' ἀκρας γὰρ τῶν ὀρῶν ἰδρύοντο βωμοὶς τῷ Δί, οἶον τοῦ Τμηττίου, τοῦ Παρνηθίου. Πολύζηλος Μουσῶν γοναίς· "ιερόν γὰρ ὄν (A. Meineke ej. ἱερεῖς γὰρ ὦν, cp. Metagenes Ἀδραϊ *frag.* 4 Meineke *ap. schol.* Aristoph. *av.* 873) τετύχηκας Ἐπακρίον Διός." So Hesych. s.v. Ἐπάκριος· Ζεὺς. ὁ ἐπὶ τῶν ἀκρων τῶν ὀρῶν

[<sup>2</sup> For note 2 see p. 874.]

'of the Crest'.<sup>1</sup> These titles, and perhaps certain others<sup>2</sup>, proclaim him to be a

ἰδρυνμένος. ἐπὶ γὰρ τῶν ὀρῶν τοὺς βωμοὺς αὐτῷ ἰδρυνον ὡς ἐπιπολύ, Eustath. *in Od.* p. 1747, 59 ὅθεν καὶ Ζεὺς ἐπάκριος, ᾧ ἐπ' ἄκρων ὀρέων ἰδρύνοντο βωμοί. E. Ziebarth in the *Rhein. Mus.* 1900 lv. 502 f. published an inscription from Athens, in which certain ὀργεῶνες let on lease (?) [τὸ ἱερόν τ]οῦ Διὸς τοῦ Ἑπα[κρίου]. But the reading of the appellative is doubtful: ΕΠ/ are the only surviving letters.

<sup>2</sup> Zeus Kapaíos. Hesych. s.v. Kapaíos· Ζεὺς παρὰ Βοιωτοῖς οὕτω προσαγορεύεται· ὡς μὲν τινὲς φασὶ διὰ τὸ ὑψηλὸς εἶναι, ἀπὸ τοῦ κάρα, *Inscr. Gr. sept.* i no. 3208 on a small unfluted column at Orchomenos in Boiotia [Δι] Kapaioi! [... ἀρχ]οντος Κλιωνίῳ (W. Dittenberger *ad loc.* says: 'Vocem ἀρχοντος (aut ἱεραρχιοντος, ἱερατεύοντος) mediam sumpsit interpositam fuisse inter nomen proprium et adiectivum patronymicum. Sed id quoque fieri potest, ut [Δι]οντος, [Σπένδ]οντος aut aliud simile nomen proprium fuerit'). Maybaum *Der Zeuskult in Boeotien* Doberan 1901 p. 6 draws attention to the proper names derived from this appellative: Kapaídyeitos (Thespiiai), Kapaís (Anthedon), Kapaíchios (Lebadeia, Orchomenos), Kapaíων (Orchomenos). E. Sittig *De Graecorum nominibus theophrasis* Halis Saxonom 1911 p. 13 extends the list, adding Kapaíos (*Corp. Inscr. Att.* ii. 2 no. 1045, 5 (Athens), *Inscr. Gr. Pelop.* i no. 729, 16 (Hermione), F. Blass in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 235 f. no. 4942 a, 10 (Aptara in Crete)). The title suits a mountain-god, cp. *Il.* 20. 5 κρατὸς ἀπ' Οὐλύμποιο, 1. 44 κατ' Οὐλύμποιο καρήνων (Eustath. *in Il.* p. 1193, 9 f., Apollon. *lex. Hom.* p. 95, 22 ff. Bekker), *alib.* On Kratinos *Nemesis frag.* 10 see *supra* i. 280 n. 4. Phot. *lex.* Κάριος Ζεὺς· ἐν Θεσσαλίᾳ καὶ Βοιωτίᾳ refers more probably to the Carian Zeus (*supra* p. 577), cp. the Boeotian name Καρίων (*Inscr. Gr. sept.* i no. 2787, 5 Kopai, 2974 Koroneia).

Zeus Klários (Aisch. *suppl.* 359 f. ἴδοιτο δῆτ' ἀνατον φυγὰν | ἱεσία Θέμις Διὸς Κλαρίου, Paus. 8. 53. 9 f. τὸ δὲ χωρίον τὸ ὑψηλόν, ἐφ' οὗ καὶ οἱ βωμοὶ Τεγεάταις εἰσὶν οἱ πολλοί, καλεῖται μὲν Διὸς Κλαρίου (καρίου codd. Vb. M.), δῆλα δὲ ὡς ἐγένετο ἡ ἐπίκλησις τῷ θεῷ τοῦ κλήρου τῶν παίδων ἕνεκα τῶν Ἀρκάδος. ἀγοῖσι δὲ ἐορτῇν αὐτόθι Τεγεᾶται κατὰ ἔτος· κ.τ.λ.). Farnell *Cults of Gk. States* i. 56, 71 takes Κλάριος to mean 'he who sanctified the original allotment of land,' 'the god of allotments' (κλήροι) (so already Paus. *loc. cit.* and schol. Aisch. *loc. cit.* παντάπασιν (H. Weil corr. πάντα πᾶσι) κληροῦντος καὶ κραίνοντος). W. Pape—G. E. Benseler *Wörterbuch der griechischen Eigennamen* Braunschweig 1875 i. 666 cite Hesych. κλάρες· αἱ ἐπὶ ἐδάφου(ς) ἐσχάραι, which might be held to justify Κλάριος = ἐφέστιος (O. Hofer in Roscher *Lex. Myth.* ii. 1212). But F. Solmsen in the *Rhein. Mus.* 1898 liii. 157 f., observing that the Tegeate tribe Κλαρεῶτις (Paus. 8. 53. 6: Schwedler cj. Κλαριώτις) had tribesmen Κραριώται (F. Bechtel in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 351 ff. no. 1231, 357 ff. no. 1247), and that the names of the three other tribes Ἴπποθοῖτις, Ἀπολλωνιάτις, Ἀθανεᾶτις are all derived from deities, contends that Zeus Κλάριος is for Zeus \*Klārios, 'ein "höchster Zeus" oder ein "Zeus der Bergeshöhe."' His view is accepted by Adler in Pauly—Wissowa *Real-Enc.* xi. 552 and may well be right.

Zeus Klários of Eustath. *in Dionys. per.* 444 λέγεται δὲ καὶ Διὸς Κλαρίου μαντείον εἶναι αὐτόθι (*sc.* at Klārios near Kolophon) must not be confounded with Zeus Κλάριος.

<sup>1</sup> Zeus Loféitēs. A cult of this deity at Perinthos (later known as Herakleia) on the Propontis is evidenced by the following inscriptions: (1) on the back of a rectangular marble altar, between Rodosto and Eregli (Perinthos), in letters of s. ii A.D. Διὶ Λοφείτῃ Ε[ἰ(?)]δίῳ Φιλύδῳ | | ἱερεὺς νέος λυ...ρίους δῶρον (E. Kalinka in the *Arch.-ep. Mitth.* 1896 xix. 67 f., F. Hiller von Gaertringen in the *Ath. Mitth.* 1906 xxxi. 565. Kalinka suggests that the altar was a gift to a corporation of νέοι αὐράριοι). (2) From Perinthos: Διὶ Λοφείτῃ | ὑπὲρ Οὐα(τ)εινίου Καλλιμάχου οἱ φίλοι καὶ οἰκιακοὶ εὐχὴν (A. Baumeister in *Philologus* 1854 ix. 392 f. no. 15, F. Hiller von Gaertringen in the *Ath. Mitth.* 1906 xxxi. 565, *id. ib.* 1908 xxxiii. 161 f. Baumeister wrongly supposed that this inscription had come from Herakleia, the small island off the coast of Naxos). (3) From Perinthos: gable with garland, beneath which [Δι]ὶ Λοφείτ(η)ι καὶ | [συ]ναγωγῇ -ΝΑ | ···ων νέων Πρε[σ]κ[ος] ἐκ τῶν (εἰδ)ίῳ | καθιέρω[σε]ν (F. Hiller von Gaertringen in the *Ath. Mitth.*

[<sup>2</sup> For note 2 see p. 875.]

god of mountain-tops. And, when he is called *Hýpatos* 'the High<sup>1</sup>' or

1908 xxxiii. 162 suspects an allusion to the *νέοι αἰράριοι* (?) of (1) and proposes [συ]ναγωγῇ (τῶν) Α[ὐ] - -] [ρί]ων νέων). The title *Δοφείτης* was due to the situation of the town: ἡ γὰρ Πέρυνθος κείται μὲν παρὰ θάλατταν ἐπὶ τινος αἰχένος ὑψηλοῦ χειρρονήσου, σταδιαίων ἐχούσης τὸν αἰχένα· τὰς δ' οἰκίας ἔχει πεπικνωμένας καὶ τοῖς ὕψει διαφερούσας. αὐταὶ δὲ ταῖς οἰκοδομαῖς αἰεὶ κατὰ τὴν εἰς τὸν λόφον ἀνάβασιν ἀλλήλων ὑπερέχουσι, καὶ τὸ σχῆμα τῆς ὅλης πόλεως θεατροειδὲς ἀποτελοῦσι (Diod. 16. 76). For Zeus 'Επιλόφιος at Naissos see *infra* Moesia.

<sup>2</sup> Gruppe *Gr. Myth. Rel.* p. 1103 n. 2 suggests that Zeus Φαλακρός at Argos (Clem. Al. *protr.* 2. 39. 2 p. 29, 6 f. Stahlin οὐχὶ μόντοι Ζεὺς φαλακρὸς ἐν Ἀργεῖ, τιμωρὸς δὲ ἄλλος ἐν Κύπρῳ τετίμησθον;) was a mountain-god. This is probable enough, for the summit of Mt Ida was called Φάλακρον, Φάλακρα, Φαλάκρα, Φαλάκραι, a promontory in Korkyra Φάλακρον, Φαλακρὸν ἄκρον, another in Epeiros Φάλακρον, another in Euboeia Φαλάκραι (Stephanus *Thes. Gr. Ling.* viii. 604 B—D). For Zeus Κλάριος see *supra* p. 874 n. 2.

<sup>1</sup> Zeus Ὕπατος was worshipped (1) on Mt Hypatos above Glisas in Boiotia (Paus. 9. 19. 3 ὑπὲρ δὲ Ἰλισῶντος ἐστὶν ὄρος Ὕπατος καλούμενον, ἐπὶ δὲ αὐτῷ Διὸς Ὕπατον ναὸς καὶ ἀγαλμα). The mountain, now called *Sagmatís*, rises to a height of 749<sup>m</sup>: 'it is bold and rocky, and has a flat summit which is crowned with a monastery of the Transfiguration, founded by Alexis Comnenus. The church of the monastery contains fine mosaics, and stands on the foundations of the temple of Zeus. Both the church and the monastery, as well as two neighbouring chapels, contain many considerable fragments of antiquity built into the walls. The dome of the church is supported by two ancient monolithic columns, with their bases and capitals' (Frazer *Pausanias* v. 61). The view from the monastery embraces the three lakes Kopais, Hylike, Paralimne, the Euboean sea, and on the horizon a whole series of mountains—Messapion, Dirphys, Parnes, Kithairon, Helikon, Sphingion, Parnassos, Ptoion (H. N. Ulrichs *Reisen und Forschungen in Griechenland* Berlin 1863 ii. 28 f.). Maybaum *Der Zeuskult in Boeotien* Doberan 1901 p. 6 notes the frequent Boeotian name Ὕπατόδωρος. E. Sittig *De Graecorum nominibus theophoris* Halis Saxonium 1911 p. 13 f. quotes examples of Ὕπατόδωρος from Thebes, Tanagra, Delphoi, Smyrna, of Ὕπατίας from Thebes, of Ὕπατοκλῆς from Rhodes.

(2) He had an altar, founded by Kekrops 'in front of the entry' to the Erechtheion at Athens, where he was served with cakes but no wine- or animal-offerings (Paus. 1. 26. 5 ἐστὶ δὲ καὶ οἰκημα Ἐρέχθειον καλούμενον· πρὸ δὲ τῆς εἰσόδου Διὸς ἐστὶ βωμὸς Ὕπατον, ἐνθα ἐμψυχον θύουσιν οἰδέν, πέμματα δὲ θέντες οὐδέν ἐτι οἶνω χρῆσασθαι νομίζουσιν, 8. 2. 3 ὁ μὲν γὰρ (sc. Κέκροψ) Δία τε ὠνόμασεν Ὕπατον πρῶτος (πρῶτον cod. La.), καὶ ὅποσα ἔχει ψυχὴν, τούτων μὲν ἡξιώσεν οὐδέν θύσαι, πέμματα δὲ ἐπιχώρια ἐπὶ τοῦ βωμοῦ καθήγισεν, ἃ πελάγους καλοῦσιν ἐτι καὶ ἐς ἡμᾶς Ἀθηναῖοι). He was on occasion associated with Athena Ὕπάτη and other deities (Dem. c. *Macart.* 66 (a Delphic response) συμφέρει Ἀθηναῖος περὶ τοῦ σημείου τοῦ ἐν τῷ οὐρανῷ γενομένου θύοντας καλλιερεῖν Διὶ Ὕπατῳ. Ἀθηναῖ Ὕπάτῃ, Ἡρακλεῖ, Ἀπόλλωνι Σωτῆρι, καὶ ἀποπέμπειν Ἀμφιώνεσσι). Cp. Cougny *Anth. Pal. Append.* i. 201. 1 ff. = *Corp. inscr. Att.* iii. 1 no. 170, 2 ff. Ὑψιμέδων Ὑπατε, πᾶτερ εἰρήνης βαθυκά[ρπον,] | σὸν Ἐλαῖον (for Ἐλεῖον) βωμὸν ἱκετεύομεν ἡμεῖς, (scansion!) | Θρήϊκες οἱ ναῖοντες ἀγάκλυτον ἄστυ τὸ [Σά]ρδε[ων(?),] | κ.τ.λ.

(3) The tetrapolis of Marathon sacrificed to him in Gamelion (R. B. Richardson in the *Am. Journ. Arch.* 1895 x. 209 ff. col. 2. 13 Διὶ ὑπ[άτω] οἷς ΔΗΤ(?) = J. de Prot *Leges Graecorum Sacrae* Lipsiae 1896 *Fasti sacri* p. 46 ff. no. 26, B 13 Διὶ Ὑπ[άτω] - - -).

(4) At Sparta he had a statue of hammered bronze by Klearchos of Rhegion (Paus. 3. 17. 6 (*supra* p. 739 n. 1), S. 14. 7 τοῦ ἐς Σπαρτιάτας λόγου τὰ ἐπὶ τοῦ ἀγάλματος τοῦ Ὑπάτου Διός).

(5) In Paros on the top of Mt *Kyniáds* the little church of the Prophet Elias has built into it boundary-stones belonging to Zeus Ὑπατος, to Aphrodite, to Histie Δημήη (O. Rubensohn in the *Ath. Mitth.* 1901 xxvi. 2151). The first of these, a rough block of white marble, is inscribed in lettering of s. v B.C. [δ]ρος Ὑπάτω· ἀ[τε] [λ]έσται οὐ θέμ [ι]ς οὐδὲ γυναι[κ]ί (sc. εἰσελθεῖν) (*Inscr. Gr. ins.* v. 1 no. 183 with fig.).

*Hypsistos* 'the Most High',<sup>1</sup> there is reason to suspect that the epithet had originally a literal rather than a metaphorical sense.

(6) At Rome the road between the Curia and the Basilica Aemilia yielded a block inscribed Δι' Ὑπάτωι (*Inscr. Gr. Sic. It.* no. 994).

(7) An honorary inscription of s. ii A.D. found at Priene contains the clause ἀναγραφάτω (sic) (τό)δε [τ]ὸ ψήφισμα εἰς στήλην λευκοῦ λίθου καὶ ἀνατεθή[τ]ω ἐν τῷ ἱερῷ [ε] τ]οῦ Διὸς τοῦ Ὑπάτων (sc. in Thessaly(?)) (F. Hiller von Gaertringen *Inschriften von Priene* Berlin 1906 no. 71, 28 f.).

(8) M. Schweisthal 'L'image de Niobé et l'autel de Zeus Hypatos au mont Sipyle' in the *Gaz. Arch.* 1887 xii. 224 argues that Zeus on Mt Sipylus was invoked under the name of Ὑπάτος, cp. Nonn. *Dion.* 13. 533 ff. ὁψέ δέ δύσνιφον οἶδμα καὶ ὑδατόεσσαν ἀνάγκην | Ζεὺς ὕπατος (ὑδατος codd. F. M.) πρήνυε, καὶ ἐκ Σιπύλοιο καρήνων | κλυζομένης Φρυγίης παλιν-ἀγρετον ἤλασεν ὕδωρ. But ὕπατος is a commonish epithet of Zeus in the poets (Bruchmann *Epith. deor.* p. 141) and is used elsewhere by Nonnos (*Dion.* 33. 162 Ζεὺς ὕπατος καὶ θοῦρος Ἄρης καὶ θέσμιος Ἑρμῆς) without local significance.

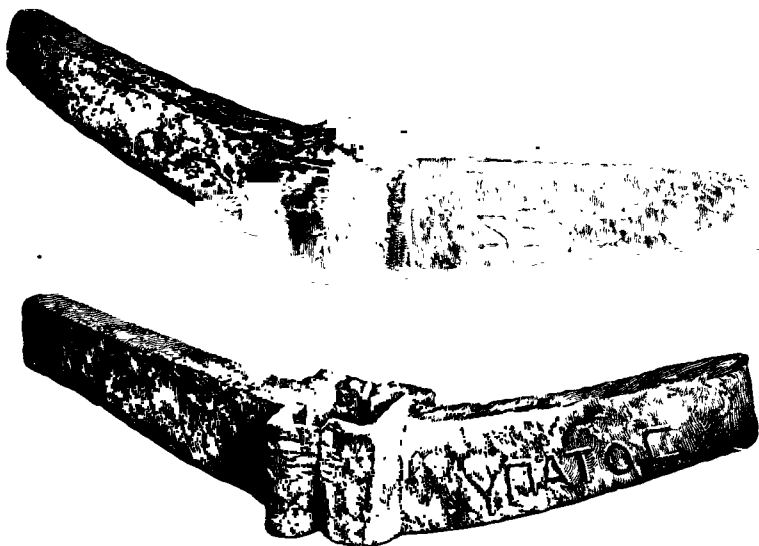


Fig. 815.

A leaden anchor, found off the coast of Kyrene and now in the British Museum, bears in relief the ship's name ΣΕΥΣ ΥΠΑΤΟΣ (C. Torr *Ancient Ships* Cambridge 1894 p. 71 f. pl. 8, 45, 46 and 47 (=my fig. 815)). The lettering points to s. i A.D.

According to schol. T. *Il.* 13. 837 some persons understood Διὸς αὐγὰς as denoting τὰ ὑψηλὰ τῶν ὀρέων!

<sup>1</sup> Examples of this appellative have been collected, classified, and discussed by E. Schurer in the *Sitzungsber. d. Akad. d. Wiss. Berlin* 1897 pp. 200—225 and F. Cumont *Hypsistos* (Supplément à la *Revue de l'instruction publique en Belgique*, 1897) Bruxelles 1897 pp. 1—15, *id.* in Pauly—Wissowa *Real-Enc.* ix. 444—450 s.v. Ὑψιστος. I am under deep obligation to their labours, as the following list will show.

Zeus Ὑψιστος was worshipped (1) at Athens in the Pnyx. For a good survey of the problems that cluster about this much-disputed site see in *primis* J. M. Crow and J. Thacher Clarke 'The Athenian Pnyx' in *Papers of the American School of Classical Studies at Athens* 1885—1886 iv. 205—260. The view adopted from H. N. Ulrichs by

F. G. Welcker *Der Felsaltar des Hochsten Zeus oder das Pelasgikon zu Athen, bisher genannt die Pnyx* Berlin 1852 pp. 1—75 with pl. 1d. 'Pnyx oder Pelasgikon' in the *Rhein. Mus.* 1856 x. 30—76, id. 'Ueber C. Bursians "Athenische Pnyx"' *ib.* 1856 x. 591—610, and defended especially by E. Curtius *Attische Studien* i Pnyx und Stadtmauer in the *Abh. d. gott. Gesellsch. d. Wiss. Phil.-hist. Classe* 1862 xi. 53—132 with pls. 1, 2, viz. that the so-called Pnyx was an ancient sanctuary of Zeus Ἱψίστος with the so-called *bēma* for its altar, is nowadays discredited. But it is generally admitted that in imperial times, when the Pnyx had long ceased to be used for public assemblies, a cult of Zeus Ἱψίστος as a healing god was here carried on. In the rock-cut back-wall of the Pnyx, between its eastern angle and the *bēma*, there are more than fifty rectangular niches cut to receive tablets. Many of the tablets that had been in the niches were found by Lord Aberdeen in 1803 buried in the earth at the foot of the wall and are now in the British Museum (*Corp. inscr. Gr.* i nos. 497—506, C. T. Newton in *The Collection of Ancient Greek Inscriptions in the British Museum* Oxford 1874 i nos. 60—70, *Corp. inscr. Att.* iii. i nos. 147—156, 237, 238). They are dedications, mostly by women of the lower class, to Zeus Ἱψίστος (*Corp. inscr. Att.* iii. i no. 148 Σύντροφος | Ἱψίστῳ Διὶ | χαριστήριον,



Fig. 816.

no. 153 Ὀνησίμη εὐχὴν | Διὶ Ἱψίστῳ with relief representing a female breast) or to θεὸς Ἱψίστος (*ib.* no. 237 ..... α θεῷ Ἱψί[στῳ] | ε]εὐχὴν with relief of part of a shoulder) or more often to Ἱψίστος alone (*ib.* no. 149 Εὐδοξὸς Ἱψίστῳ εὐχὴν with relief of a pair of eyes (cp. *ib.* no. 238=C. T. Newton *loc. cit.* no. 69), no. 150 Ὀλυμπιάς Ἱψίστῳ | εὐχὴν with relief of a woman's abdomen, no. 151 Τεπρία Ἱψίστῳ | εὐχὴν with relief of a face from the bridge of the nose downwards, no. 152 Κλαυδία Πρέπουσα | εὐχαριστῶ Ἱψίστῳ with relief of a pair of arms, no. 154 Εὐρυχίς Ἱψίστῳ εὐχ(ήν) with relief of a female breast (=my fig. 816), no. 155 Εἰσιὰς Ἱψί[στῳ] | εὐ[χὴν] with relief of a female breast).

Sporadic inscriptions attest the existence of the same cult elsewhere in Athens. L. Ross *Die Pnyx und das Pelasgikon in Athen* Braunschweig 1853 p. 15 cites three inscriptions discovered in the foundations of a house on the northern slope of the Akropolis (*Ann. d. Inst.* 1843 xv. 330 ff.) and now at Berlin (*Ant. Skulpt. Berlin* p. 270 no. 718 Εὐρυχία | Ἱψείστῳ | εὐχὴν with relief of a female breast, no. 719 Εὐπραξί[s] | εὐχὴν with relief of a female breast, no. 720 Εἰσιδότη Διὶ Ἱψίστῳ with relief of eyebrows, eyes, and bridge of nose. Cp. no. 721 an unscrubed relief from the same spot, representing the middle part of the body of a nude female). A column of Pentelic marble, found to the



west of the *Propylaea*, has Γλαῦκος, | Τρύφαινα, | Λέων | [Τ]ψίστω | [εὐχὴν] ὑπὲρ | [τῶν γονέων(?)] (*Corp. inscr. Att.* iii. 1 no. 146). A small Ionic capital from the southern slope of the *Akrópolis* is surmounted by a broken eagle, beneath which is inscribed ἀγαθὴ πύχη. | Ἰουλ(ία) Ἀσκληπιανῇ | θεῷ Ἰψίστῳ ὑπέ[ρ] | Μαξίμου τοῦ υἱ[οῦ] | εὐχαριστήριον ἀνέθ[ηκεν].

(2) At Thebes near the Hypsistan Gates (Paus. 9. 8. 5 πρὸς δὲ ταῖς Ἰψίσταις Διὸς ἱερὸν ἐπικλήσιν ἔστιν Ἰψίστου). H. Hitzig—H. Blumner *ad loc.* note that these Gates are assumed to have been on the south-western side of the city, where they are shown, adjoining a hill of Zeus Ἰψίστος, in the map given by Frazer *Pausanias* v. 32.

(3) At Corinth three statues of Zeus stood in the open air. One of them had no special title; the second was Σθόβιος; the third, Ἰψίστος (Paus. 2. 2. 8 τὰ δὲ τοῦ Διὸς, καὶ ταῦτα ὄντα ἐν ὑπαίθρῳ, τὸ μὲν ἐπικλήσιν οὐκ εἶχε, τὸν δὲ αὐτῶν Σθόβιον καὶ τὸν τρίτον καλοῦσιν Ἰψίστον). We are hardly justified in asserting with Welcker *Alt. Denkm.* ii. 87 that the nameless Zeus was 'ohne Zweifel ein...Zenoposeidon,' or in conjecturing with P. Odelberg *Sacra Corinthia, Sicyonia, Phliasia* Upsala 1896 p. 7 that he was a Zeus ἐνάλιος. Such a god would surely have had a distinctive appellation. See, however, Gruppe *Gr. Myth. Rel.* p. 1094 n. 27, *supra* p. 582 ff.

(4) At Argos Smyrna, the wife of Maenius Apollonius and apparently priestess of Zeus, in an interesting epitaph describes her tomb as a barrow adjoining the sanctuary of Zeus Ἰψίστος (*Inscr. Gr. Pelop.* i no. 620, 4 = Cougny *Anth. Pal. Append.* 2. 286. 8 ὑψίστου δ' ἥριον ἄ[ρχι Διὸς]).

(5) At Olympia Zeus Ἰψίστος had a couple of altars on the way to the Hippodrome (Paus. 5. 15. 5 πλησίον δὲ καὶ Μοιρῶν βωμός ἐστιν ἐπιμήκης, μετὰ δὲ αὐτὸν Ἑρμοῦ, καὶ δύο ἐφεξῆς Διὸς Ἰψίστου. K. Wernicke's cj. μετὰ δὲ αὐτὸν δύο ἐφεξῆς Ἑρμοῦ καὶ Διὸς Ἰψίστου is unnecessary).

(6) In Skiathos is a marble slab inscribed with a dedication [Διὶ Ἰ]ψίστῳ καὶ τῇ Πόλει | κ.τ.λ. (*Inscr. Gr. ins.* viii no. 631).

(7) At Hephaistia in Lemnos is a round altar of white marble inscribed in lettering of s. ii or iii A.D. Ἐπηκόω | θεῷ Ἰψίστῳ | Βεῖθυσ ὁ καὶ | Ἀδωνίς | εὐχὴν (*Inscr. Gr. ins.* viii no. 24).

(8) In Inbros was a slab of white marble, broken at the right side, with the inscription Διὶ Ἰψίστῳ | Ἀθηναίῳ | Ἀριστῶν[ος] | εὐχ<ης> ἢν (A. Conze *Reise auf den Inseln des Thrakischen Meeres* Hannover 1860 p. 90 pl. 12, 2, *Inscr. Gr. ins.* viii no. 78. In line 4 Conze suggests εὐχῆς (ἐν)[εκα]. Wilamowitz says: 'Fortasse Διὶ ὑψίστῳ [ὑπὲρ τοῦ δήμου τῶν καὶ τῶι δήμῳ τῶι] Ἀθηναίῳ τῶν ἐν Ἰμβρῳ ἀνέθηκεν' Ἀριστῶν [patris ἐξ] εὐχῆς ἣν [εὐξάτο ὁ δεῖνα]).

(9) Makedonia has furnished dedications from Aigai (L. Duchesne—C. Bayet *Mémoire sur une mission au mont Athos* Paris 1877 no. 136 Διὶ Ἰψίστῳ εὐχὴν Μάκρος Λιβύριος Οὐάλης, no. 137 Διὶ Ἰψίστῳ Πο. Αἴλιος Τερεντιανὸς Ἀττικὸς κατ' ὄναρ), Kerdylhon (P. Perdrizet in the *Bull. Corr. Hell.* 1895 xix. 110 Μ. Λευκέλιος | Μακλᾶς θεῷ | Ἰψίστῳ χαριστήριον), and elsewhere (Delacoulonche *Le berceau de la puissance macédonienne* no. 20 to Zeus Ἰψίστος, cited by P. Perdrizet in the *Bull. Corr. Hell.* 1898 xxii. 347 n. 2).

(10) In Thrace we have inscriptions from Anchialos (C. Jireček in the *Arch.-ep. Mitth.* 1886 x. 173 no. 3 ΔΗΥΥΙΣΙΗΔΕΣΣ | ΓΗΠΟΥΠΡΟΣΣ | ΜΟΝΤΕΙΝΩΝ-ΚΑΙΣ | ΑΥΤΟΥΕΥΧΑΡΙΣΗ ΠΙΟΝ, which is read by O. Benndorf *ib.* n. 32<sup>a</sup> as Διὶ ὑψίστῳ | ἐ[πὶ] (τῶν) Ποντί[ου] (τῶν) τῆ[κ]νων καὶ [ἐ]αυτοῦ εὐχαριστήριον) and Selymbria (R. Cagnat *Inscriptions Graecae ad res Romanas pertinentes* Paris 1911 i. 255 no. 777 Θεῷ ἀγίῳ ὑψίστῳ | ὑπὲρ τῆς Ροιμητάλκου καὶ Πυθοδωρίδος ἐκ τῶν κατὰ τὸν Κοιλα[λη]τικὸν | πόλεμον κινδύνου | σωτηρίας εὐξάμενος | καὶ ἐπιτυχῶν Γάιος | Ἰούλιος Πρόκ[λος] χαριστήριον).

(11) Moesia. An altar of reddish limestone, found among Roman remains between the villages of *Selenigrad* and *Miloslavci*, and now in the Museum at *Sofia*, is inscribed Ὁ θεῷ Ἰψίστῳ | ὑπὲρ Αὐφιδίων οἰκων | [..... Αὐφιδίος.....] (E. Kalinka *Antike Denkmäler in Bulgarien* Wien 1906 p. 133 f. no. 145). A limestone altar at *Pirof* reads ἀγαθῇ [τῇ] χ[ρ] | Θεῷ ἐπηκόῳ ὑψίστῳ | εὐχὴν ἀνέστησαν | τὸ κοινὸν ἐκ τῶν ἰδίων διὰ



'Αγαθῷ Ἀγγελῷ, | Κλαύδιος Ἀχιλ (Λ)εὺς καὶ Γαλατ[ί]α ὑπὲρ σωτηρ[ί]ας | μετὰ τῶν ἰδίων | πάντων, χαριστ[ή]ριον, A. Hauvette-Besnault—M. Dubois in the *Bull. Corr. Hell.* 1881 v. 182 f. no. 3 Διὶ Ὑψίστῳ | καὶ Θεῷ Ἀγγέλῳ Νέων | καὶ Εὐφροσύνῃ ὑπὲρ τῶν | ἰδίων, no. 4 [Δι(??)] Ὑψίστῳ καὶ | Θεῷ Φρόνιμος καὶ | Πειθῷ κα[ί] (sic) | ὑπὲρ τῶν [ί]διων χαριστήριον, G. Cousin in the *Bull. Corr. Hell.* 1891 xv. 418 f. no. 1 at *Djibé* [Δι] Ὑψίστ[ω] | καὶ Θεῷ Εὐτυχῆς καὶ Σ[υν]φιλοῦσα, Ἀνδρέας, Ἀντίοχος ὑπὲρ ἐαντῶ[ν] | καὶ τῶν ἰδίων χαριστήριον, and Tralleis (I. Misthos in the *Μουσεῖον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς ἐν Σμύρνῃ* 1873—1875 p. 95 no. 89 Θεῷ Ὑψίστῳ | κατ' ὄναρ on a small quadrilateral *stèle*).

(18) Kos. W. R. Paton—E. L. Hicks *The Inscriptions of Cos* Oxford 1891 p. 116 no. 63 record a small *stèle*, with *aedicula* and rosette, inscribed Θεανὸς | Θεῷ Ὑψίστῳ ἐσχῆν.

(19) Delos. Two votive inscriptions, the one certainly, the other probably, from Rheneia, both dating from the close of s. ii B.C. and couched in terms so similar as to be practically identical, record prayers to the θεὸς Ὑψιστος for speedy vengeance on behalf of

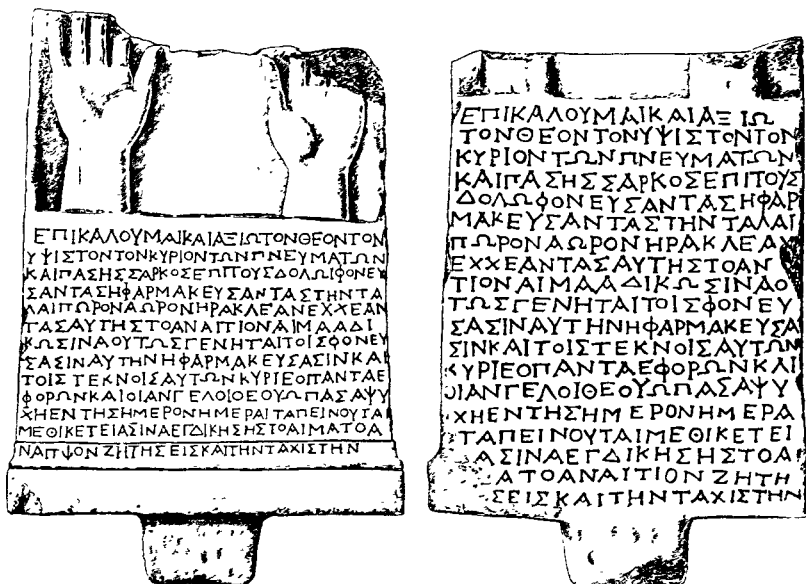


Fig. 817.

two Jewish maidens named Marthine and Heraklea respectively (the names recur in the *Corp. inscr. Gr.* ii Add. no. 2322 <sup>678</sup> and no. 2322 <sup>699</sup> = Lebas—Foucart *Œlles* no. 2041 and no. 2039), who had been done to death by violence or witchcraft. The Marthine-inscription, much mutilated, is now in the National Museum at Athens (best published by A. Wilhelm in the *Jahresh. d. oest. arch. Inst.* 1901 iv Beiblatt p. 9 ff. fig. 2). The Heraklea-inscription, better preserved, is in the Museum at Bucharest (*id. ib.* p. 9 ff. fig. 3 = my fig. 817): its text and relief are repeated on the back as well as on the front of the *stèle* (Dittenberger *Syll. inscr. Gr.* <sup>3</sup> no. 1181, 1 ff. ἐπικαλούμαι καὶ ἀξιῶ τὸν Θεὸν τὸν Ὑψίστον, τὸν κύριον τῶν πνευμάτων | καὶ πάσης σαρκός, ἐπὶ τοὺς δόλους φονεῦσαντας ἢ φαρμακεύσαντας τὴν ταλαίπωρον ἄνθρωπον Ἡράκλεαν, ἐχχέαντας αὐτῆς τὸ ἀνάτιον αἷμα ἀδίκως, ἵνα οὕτως γένῃται τοῖς φονεῦσιν αὐτὴν ἢ φαρμακεύσασιν καὶ τοῖς τέκνοις αὐτῶν, κύριε ὁ πάντα ἐφόρων καὶ οἱ ἄγγελοι Θεοῦ, ὧ πάσα ψυχὴ ἐν τῇ σήμερον ἡμέρᾳ ταπεινοῦται | μεθ' ἱκετείας, ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀνάτιον ζητήσῃς καὶ τὴν ταχίστην (Dittenberger *op. cit.* <sup>2</sup> on no. 816 says: 'Exspectes ἵνα ζητήσῃς τὸ αἷμα τὸ ἀνάτιον καὶ ἐγδικήσῃς τὴν ταχίστην.' The Marthine-text, however, runs: ἵνα ἐγδικήσῃ[s] | τὸ αἷμα τὸ ἀνάτιον καὶ τὴν ταχίστη[ν],

omitting the second verb altogether. A. Deissmann, who has a detailed discussion of both *stélai* in his *Licht vom Osten* Tübingen 1908 pp. 305—316 figs. 55—57, thinks that the archetype had *ἡνα ἐγδικήσης τὸ αἷμα τὸ ἀναίτιον καὶ ζητήσης τὴν ταχίστην*). The uplifted hands are those of the suppliant: cp. *infra* no. (33) Aigyptos.

(20) Lydia. Hierokaisaria (A. M. Fontrier in the *Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς ἐν Σμύρνῃ* 1886 p. 33 no. *φί* = P. Foucart in the *Bull. Corr. Hell.* 1887 xi. 95 no. 16 at *Sasobia* Λούκιος Θεῶ 'Τψίστω εὐχὴν). Koloe in Maionia (M. Tsakyroglou in the *Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς ἐν Σμύρνῃ* 1878—1880 p. 161 no. *τκδ'* 'Απολλωνίσκος' ὑπὲρ τοῦ υἱοῦ 'Ερ'μογένους Θεῶ 'Τψίστω εὐχὴν). Philadelphia (*Ala-Shehir*) (J. Keil—A. von Premerstein 'Bericht über eine Reise in Lydien und der südlichen Aiolis' in the *Denkschr. d. Akad. Wien* 1910 ii Abh. p. 27 no. 39 on a *stèle* with gabled top *ἔτους σξθ'* (269 of Actian era = 238/9 A.D., of Sullan era = 184/5 A.D.), *μη(νὸς)* 'Αῶδ(ν)αίου ἰ. Φλαβία Θεῶ 'Τψίστω | εὐχὴν). *Sari-Tsam* (A. M. Fontrier *ib.* 1886 p. 68 no. *φνζ'* = P. Foucart in the *Bull. Corr. Hell.* 1887 xi. 84 f. no. 4, a *Τειμόθεος Διαγόρου* | *Λαβραντίδης* (Foucart justly cp. the epithet *Λαβρανδεὺς*) καὶ *Μόσχιο[ν]* | *Τειμοθέου ἡ γυνὴ αὐτοῦ* | Θεῶ 'Τψίστω εὐχὴν τὸν | βωμόν, *ῶ* (by another hand) *Διαγόρας*, *Τειμόθεος*, *Πύθεος* | *οἱ Τειμοθέου τοῦ Διαγόρου υἱοῖ* | *Λαβραντίδαι τὰς Λυχναφίας* | *'Τψίστω* ('*Τψίστωι* Fontrier) *ἀνέθηκαν*). Silandos (Lebas—Waddington *Asie Mineure* no. 708 Θεῶ 'Τψίστω | εὐχὴν ἀνέθηκε 'Ελένη ὑπὲρ Θρασυβοῦλου τοῦ υἱοῦ 'Θρασυβοῦλου. *Tchatal Tèpe* (K. Buresch *Aus Lydien* Leipzig 1898 p. 119 no. 57 on a small marble altar Θεῶ 'Τψίστω 'Αγαθόπους καὶ | Τελέσειρα εὐχὴν ἔτους σν' *μη(νὸς)* *Δαισίου κ'*). *Phata*, three hours east of *Theira* (A. M. Fontrier in the *Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς ἐν Σμύρνῃ* 1876—1878 p. 32 on an altar-step Θεῶ 'Τψίστω. | *Νεικηφόρος* 'Ερ'μοκράτου ἱερε [ῶς σὺν καὶ 'Ερ'μο [κρ]άτει τῷ ἄδ[ελ] [φῶ] τὸν βωμό[ν] [ἀνέσ]τησαν. | [ἔτ]ους σκ'). *Thya-teira* (A. Wagener in the *Mémoires de l'académie royale des sciences, des lettres et des beaux-arts de Belgique Série en 4<sup>e</sup> Classe de Lettres* 1861 xxx. 39 = A. M. Fontrier in the *Revue des études anciennes* 1902 iv. 239 no. 4 a relief of an eagle: on the base is inscribed *Μοσχίανος Βασίλειος* | *'Τψίστω Θεῶ εὐχὴν*. J. Keil—A. von Premerstein 'Bericht über eine zweite Reise in Lydien' in the *Denkschr. d. Akad. Wien* 1911 ii Abh. p. 17 f. no. 28 on a small altar of bluish marble in lettering of the end of *s. ii* or *s. iii* A.D. *Εὐέλ(πι)στ[η]* | *[Θ]εῶ 'Τψ[ισ]τ[ω] εὐχ[η]ν* | *[ἀν]έθη[κεν]* | *[εὐτ]υχ[ῶ]ς*, no. 29 on a small altar of similar material and date *[Τ]ρυφῶσα* | *[Θ]εῶ 'Τψίστω, εὐχὴν*). Cp. *Ak Tash* (Temenothyrai?) (*ib.* p. 129 no. 237 on a *stèle* of whitish marble with gabled top, in lettering of *s. ii* A.D., beneath an incised wreath *Τύρανις* 'Αφ[φ]ι|ἄδος 'Τψ[ισ]τω | εὐ[χ]ήν) and *Gjölde* near Koloe (*ib.* p. 97 no. 189 on a *stèle* of whitish marble, in lettering of *s. i* or *i* A.D., beneath a sunk panel representing in front view a male (?), with *chiton* and *himation*, raising the right hand in adoration and holding a staff in the lowered left Θεῶ 'Τψίστω Γλύκων | εὐχὴν). The references to J. Keil—A. von Premerstein were kindly furnished to me by Mr A. D. Nock.

(21) Mysia. At Kyzikos a small cubical base of pink St Simeon marble, found near the theatre, reads *[Σ]ωγ[ένης(?)]* | *Νεικάνδ[ρου]* | *Δι' 'Τψίστω | εὐχὴν* (Sir C. Smith—R. de Rustafjaell in the *Journ. Hell. Stud.* 1902 xxii. 207 no. 14. F. W. Hasluck *Cyzicus* Cambridge 1910 p. 271 no. 11). From Panormos (*Panderma*) near Kyzikos came a votive *stèle* of white marble, presented by A. van Branteghem in 1890 to the British Museum (A. H. Smith in the *Brit. Mus. Cat. Sculpture* i. 374 f. no. 817. F. H. Marshall in *The Collection of Ancient Greek Inscriptions in the British Museum* London 1916 iv. 2. 153 no. 1007 with fig. I am indebted to Mr Smith for the photograph by Mr R. B. Fleming from which my pl. xxxix is taken). This relief, which has aroused much interest (see e.g. A. S. Murray in the *Rev. Arch.* 1891 i. 10 f. no. 1, H. Lechat—G. Radet in the *Bull. Corr. Hell.* 1893 xvii. 520 f., F. Cumont *Hypsistos* Bruxelles 1897 p. 12 no. 3 pl., P. Perdrizet in the *Bull. Corr. Hell.* 1899 xviii. 592 f. pl. 4, E. Ziebarth 'XOTΣ' in the *Ath. Mith.* 1905 xxx. 145 f., F. Poland *Geschichte des griechischen Verunswesens* Leipzig 1909 p. 370, F. W. Hasluck *Cyzicus* Cambridge 1910 pp. 207, 271 no. 13, Reinach *Rép. Reliefs* ii. 493 no. 3), represents three deities standing side by side in a sunk panel—Zeus in *chiton* and *himation*, with a *phiale* in his right hand, a sceptre in his left; Artemis (Persephone, or perhaps

Hekate, according to Murray *loc. cit.* Dionysos, according to Smith and Reinach *loc. cit.*) in short *chiton*, *chlamys*, and high boots, with a *phiale* in her right hand, a torch in her left; Apollon in long *chiton* and *himation*, with a *phiale* in his right hand, a *kithara* in his left, and a snake-twined *omphalos* beside him. Beneath, in low relief, is a banquet of six men, who recline on cushions placed upon a long mattress. On the right a cup-bearer, in a short *chiton*, holds an *oinochos* in one hand, an *askos* in the other, and draws wine from a large *kratēr* partially sunk in the floor. On the left a seated musician plays two flutes, one straight, one curved, while his feet beat time with *krounéai*. In the centre a girl, stark naked, is dancing, and a man in the costume of a mime-performer, with a pair of long *krótala* in his hands, is running round her at a lively pace. The pediment above is filled with an inscription, whose ligatures point to a date in s. ii A.D. Δι·ι·Τ· ψίστω· κ(αι)· | τῷ χῶρῳ θάλλος | ἐπώνυμος· τὸν· | τελαμῶνα· ἀπέδωκα, 'I Thallos, the name-giver (of the *thiasos*), duly presented the relief to Zeus *Most High* and to the Place (where the *thiasotai* assemble).' So Marshall *loc. cit.* Perdrizet *loc. cit.* understood: 'Thallos, magistrat éponyme, a voué ce cippe à Zeus céleste et au bourg.' Murray, Smith, and Cumont *loc. cit.* thought χῶρῳ a blunder for χορῶ (to which not one of them gives the right accent). Ziebarth *loc. cit.*, following T. Reinach in the *Rev. Et. Gr.* 1894 vii 391, will have it that χῶ was the name of the *thiasos*, cp. T. Wiegand in the *Ath. Mitth.* 1904 xxix. 316 an altar-shaped base of white marble from *Nuservat*, one hour south of *Λέβυδ* in Mysia, inscribed τὸν Βρομίον μύστην | [Ι]ερῶν, ἀρξάντα χοῦ, | κ.τ.λ. At Pergamon the Θεὸς Ὑψιστος, presumably Zeus (M. Fränkel *Die Inschriften von Pergamon* Berlin 1895 ii. 243 f. no. 331 on a small altar of white marble Γλῦκνα | Θεῷ Ὑψίστῳ | εὐχὴν ἀνέθηκα, ἐρωμένη μετὰ τὸν | [ὄνειρον(?) - - -] | [- - - -] (the last two lines covered with white daub)), was further identified with Helios (*id. ib.* ii. 243 no. 330 on a small altar of white marble from the precinct of Athena [Ἡλ]ίωι, | Θ[ε]ῷ | Ὑψίστῳ, | Τάριον | εὐ[χ]ήν). At Plakia near Kyzikos was another thank-offering to the Θεὸς Ὑψιστος (*Corp. inscr. Gr.* ii no. 3669 ἀγαθῇ τύχῃ. | Γ. Πισκέννιος Ὀνήσιμος | Θεῷ Ὑψίστῳ σωθεὶς ἀνέθηκα ἐκ μεγάλου κινδύνου μετὰ τῶν ἰδίων. | νεῖκης εὐχαριστήριον | ἀναθεῖναι (the last two lines are incomplete: *sc.* ἐπέταξεν ὁ θεός or the like). On the remarkable dedication to Zeus Ὑψιστος Βρονταῖος, now in the Tchimli Kiosk at Constantinople, but probably derived from the Cyzicene district. see *supra* p. 833 ff. fig. 793.

(22) Lesbos. Several dedications to the Θεὸς Ὑψιστος have been found at Mytilene (*Inscr. Gr. ins.* ii no. 115 on a large base or altar of white marble, above and below a relief representing an eagle with spread wings in a great olive-wreath Θεῷ Ὑψίστῳ εὐ[χ]ή[α] μιστήριον Μάρκος | Πομπήιος Λυκάων μ[ε]τ[ε]ρ[ε] τῆς συμβίου Φοίβης | καὶ τῶν ἰδίων, no. 119 on a small base or altar Γ. Κορνῆλι(ο)ς | Χρηστίων, Κορνῆλια Θάλλουσα, Γ. Κορν<ι>ήλιος | Σεκοῦνδος χειμασθέντες ἐν | πελάγει Θεῷ Ὑψίστῳ χρηστήριον (the last word a blunder for *χαριστήριον*), no. 125 (= A. Conze *Reise auf der Insel Lesbos* Hannover 1865 pp. 5, 12 pl. 5, 3) Θεῷ | Ὑψίστῳ | Π. Αἰλῖος Ἀρρίανος Ἀλ[έ]ξανδρος, | βουλευ(τῆς) | Δακίης κολωναίας | Ζερμυζεγ[ε]θούσης, εὐχ[ή]ν | ἀνέθηκεν), and one of these by adding the title Κεραύνιος makes it clear that Zeus is meant (*supra* p. 807 n. 3 no. (3)).

(23) Phrygia. Here too the Θεὸς Ὑψιστος had a considerable vogue—at Aizanoi (Lebas—Waddington *Asie Mineure* no. 987 = *Corp. inscr. Gr.* iii Add. no. 3842 d [ὁ δεῖνα] Ἀλεξάνδρου Ἰε[ρ]όσιος ([Π]ειόσιος Lebas. Cp. Πειονίου = Πονι in *Inscr. Gr. Sic. It.* no. 1363, 5 ff., Πιονίου in the *Corp. Inscr. Gr.* iv no. 8866, 9. A. B. C.) | [Θεῷ *vel* Δι] Ὑψίστῳ εὐχ[ή]ν), at *Hadji-keui* near Aizanoi (A. Korte in the *Ath. Mitth.* 1900 xxv. 405 no. 9 on an altar of half-marble Αὔρ. Ἀσκληπιάδ[ης] | ἐλεηθεὶς ἀπ' ὁλλων (!) τῶν παθημάτων) | εὐξάμενος Θεῷ Ὑψίστῳ μετὰ | τῶν εἰδίων (so Korte. Better ἀπὸ <πο> ἁλλῶν by lipography. A. B. C.), at *Yeniye* near Akmoneia (W. M. Ramsay *The Cities and Bishoprics of Phrygia* Oxford 1897 ii. 652 f. no. 563 [ἐὰν δέ τις ἕτερον σῶμα εἰσενέγκῃ, ἔσ]ται αὐτῷ πρὸς τὸν θεὸν τὸν ὕψιστον, καὶ τὸ ἀρὰς δρέπανον εἰς τὸν ὕκον αὐτοῦ [εἰσελθοῦτο καὶ μηδέναν ἐνκαταλείψαντο], where the *formula* ἔσται αὐτῷ πρὸς τὸν θεόν and the phrase τὸν θεὸν τὸν ὕψιστον suit the epitaph of a Jew or perhaps a Jewish Christian), at *Hadji-Eyub-li* near Laodikeia (W. M. Ramsay *op. cit.* 1895 i. 78 no. 14 [. . . .] Θεῷ Ὑψίστῳ εὐχ[ή]ν), at Nakoleia (*Seidi Ghazi*) (W. M. Ramsay in the *Journ. Hell. Stud.* 1884 v. 258 n. 2 no. 9 on a small

slab of marble Θεῷ Ὑψίστῳ εὐχὴν Ἀνδρόλιος | Ἀσκληάπῳ, ἦν ὁμολό(γ)ησεν εἶν | Ῥώμη), at *Arslan Apa* in the upper valley of the river Tembrogios or Tembrios (J. G. C. Anderson in W. M. Ramsay *Studies in the History and Art of the Eastern Provinces of the Roman Empire* Aberdeen 1906 p. 211 no. 9 on an altar with a garland in relief [... η] Νικο[μάδ(?)]χου [.] | [ἔτου]ς 7λη' (= 253/4 A.D.). Αὐρ. Ἰάσων Θεῷ Ὑψίστῳ εὐχὴν). The Θεὸς Ὑψίστος was here, as Anderson saw, Zeus Βένιος or Βεννέος the native god of the district (W. M. Ramsay in the *Journ. Hell. Stud.* 1884 v. 259 f. no. 11 on a marble *cippus* from *Karagatch Euren* near *Altynash*, below a relief representing a bunch of grapes, an eagle, and a radiate head of the sun-god Διὶ Βεννίῳ | Διογένῃς ὑπὲρ | Διογένους πάππου | καὶ Κλ. Χρυσίου | μάμης καὶ τῶν | κατοικούντων | ἐν Ἰσκόμῃ καθιέρωσεν. Ἀπολλώνιος Ἰσγερειανὸς ἐποίησεν. Ramsay refers the *cippus* 'most probably to the second century after Christ,' adding 'I understand this inscription to be placed by Diogenes on the grave of his grandparents; in preparing the grave Diogenes considers that he is dedicating the spot to Zeus Bennios. The grave is a shrine of Zeus, and the funeral offerings to the dead were considered at the same time as offerings to Zeus.' *Id. ib.* p. 258 f. no. 10 on a *stèle* at *Serea* (*Κιυιζακ*), three hours north-west of *Nakoleia* Μάρκος | Μάρκου | Διὶ Βροντῶνι καὶ Βεννέῳ | Σερεανῶ στέφανον. Ramsay remarks: 'Here it is evident that Benni-s, or Zeus Benneus, the god of the western side [of the mountains], and Papas, or Zeus Bronton, the god of the eastern side, are expressly identified.' Lebas—Waddington *Asie Mineure* no. 774 = *Corp. inscr. Gr.* iii Add. no. 3857 l = G. Perrot—E. Guillaume—J. Delbet *Exploration archéologique de la Galatie et de la Bithynie* etc. Paris 1872 i. 122 f. no. 86 on a cylindrical *cippus* at *Altynash* ὑπὲρ τῆς αὐτοκράτορος | Νεροῦσα Τραϊανοῦ Καίσαρος | Σεβαστοῦ Γερμανικοῦ | Δακικοῦ νείκης Διὶ Βεννίῳ | Μηροφάνης Τειμολάου | τὸν βωμὸν ἀνέστησεν | Βεννεισσινῶν. W. M. Ramsay *The Historical Geography of Asia Minor* (*Royal Geographical Society: Supplementary Papers* iv) London 1890 p. 144 f. (cp. S. Reinach *Chroniques d'orient* Paris 1891 p. 498) was the first to read the concluding line aright as Βεννέῳ Σοηνῶν, *Soa* being the chief town of the *Praipennissets* in the neighbourhood of *Altynash*), whose priests, the Βεννεῖται, are mentioned in another inscription from the same locality (*Corp. inscr. Gr.* iii no. 3857 between *Aizanoi* and *Kotiaetion* Τρύφων Μενίσκου Διὶ | καὶ τοῖς Βεννεῖταις). W. M. Ramsay in the *Journ. Hell. Stud.* 1887 viii. 512 f. takes Zeus Βένιος or Βεννέος to mean 'he who stands on a Car,' cp. the Gallic (Paul. ex Fest. p. 32, 14 Muller, p. 29, 24 f. Lindsay *benna* lingua Gallica genus vehiculi appellatur, unde vocantur conbennones in eadem *benna* sedentes), Messapian (W. Deecke in the *Rhein. Mus.* 1882 xxxvii. 385 f. no. 22), and Thracio-Illyrian word *benna* (Steph. Byz. s.v. Βέννα, πόλις Θράκης, κ.τ.λ., *Thes. Ling. Lat.* ii. 1907, 48 ff. Bennius, 69 f. Bennis). (24) Bithynia (?). J. H. Mordtmann in the *Arch.-ep. Mitth.* 1885 viii. 198 no. 18 publishes a miniature base from the coast of Asia Minor inscribed ἀγαθὴ τύχη | Θεῷ Ὑψίστῳ | Ἀσκληπιόδοτος Σωσιπάτρου κατὰ ὄναρ.

(25) Paphlagonia. Inscriptions from the district of Sinope record the cult of the Θεὸς Ὑψίστος (G. Doublet in the *Bull. Corr. Hell.* 1889 xiii. 303 f. no. 7 = D. M. Robinson in the *Am. Journ. Arch.* 1905 ix. 306 no. 29 Θεῷ Ὑψίστῳ | Αἰλῖος Θρεπτίων, | Ποντιανός, Σεουήρος, Μάκερ, οἱ | ἀδελφοὶ ('brethren' in a religious sense) εὐξάμενοι) or Θεὸς Μέγας Ὑψίστος (G. Mendel in the *Bull. Corr. Hell.* 1903 xxvii. 333 no. 49 = D. M. Robinson *loc. cit.* p. 304 no. 26 with fig. on a marble altar pierced to serve as a post at *Emrili* near *Chalabdis* Θεῷ Μεγάλῳ | Ὑψίστῳ εὐχῇ | χάριν ἀνέθηκε . . . [Λ]ος | μετὰ τῆς γυναι[κ]ὸς Που[φ]εί[νης]).

(26) Pontos. J. G. C. Anderson—F. Cumont—H. Grégoire *Recueil des Inscriptions grecques et latines du Pont et de l'Arménie* (*Studia Pontica* iii) Bruxelles ii no. 284 Sebastopolis (cited by F. Cumont in Pauly—Wissowa *Real-Enc.* ix. 448).

(27) Bosphorus Kimmerios. Gorgippia (*Ἀναπα*) (B. Latyshev *Inscriptiones antiquae Orae Septentrionalis Ponti Euxini Graecae et Latinae* Petropoli 1890 ii. 208 ff. no. 400, 1 ff. (manumission of a slave) Θεῷ Ὑψίστῳ παντοκράτορι εὐλογητῷ, βασιλεύοντος βασιλέως [Πολέμωνος] φίλο, γεμα[ν]ικοῦ καὶ φιλοπάτ[ρι]δος, ἔτους η' λτ' (338 of the Bosphoran era = 41 A.D.), μηνὸς Δεῖου, Πόθος Στ[ρα]τωνος ἀνέθηκεν <ἐν> | τῇ | [προ]σευχῇ κατ' εὐχ[ὴ]ν θρεπτὴν αὐτοῦ, ἣ ὄνομα Χρύσα, ἐφ' ᾧ ἡ ἀνέπαφος καὶ ἀνεπηρέαστος | ἀπὸ παντὸς κληρο-

ν[όμ]ου ὑπὸ Δία, Γῆν, ἥλιο[ν] (cp. *supra* p. 729 n. 5), no. 401, 1 ff. = R. Cagnat *Inscriptions Graecae ad res Romanas pertinentes* Paris 1911 i. 299 no. 911 (manumission of a slave) [Θεῶ Ψ[ίσ]τω παν[τοκράτ]ορι εὐλο[γῆ] [τ]ῷ βασιλεύον[τ]ος | βασιλέως Τιβερίου Ἰ<ω>[ουλί]ου<λί]ου> Σαυρομά[του] (sc. Tib. Iulius Sauromates ii, king of Bosphoros in the time of Caracalla) φιλοκαίσαρος καὶ φιλορωμαίου εὐσεβοῦς | Τιμόθεος Νυμφάγορον Μακαρίου σὺν | ἀδελφῆς Ἡλίδος γυναικὸς Νανοβαλαμύρου κατὰ εὐχὴν | πατρός ἡμῶν Νυμφαγόρου Μακαρίου | ἀφείμεν τὴν θρεπ[τὴν] ἡμῶν Δωρέαν | [ἐλευθέραν---], B. Latyshev *op. cit.* Petropoli 1901 iv. 249 ff. no. 436 b, 4 Θεῶ Ψ[ίσ]τω---, 15 [---] Θεῶ Ψ[ίσ]τω Ποθῆν[ος]---] i.e. the name of the god inserted twice in a list of his worshippers).

Tanais (B. Latyshev *op. cit.* Petropoli 1890 ii. 246 ff. nos. 437—467, R. Cagnat *op. cit.* i. 300 ff. nos. 915—921, cf which some samples must serve: no. 437, 1 ff. = no. 915, 1 ff. (topped by relief of gable with shield inside and eagle on apex: see L. Stephani in the *Compte-rendu St. Pét.* 1870—1871 p. 230 f. fig.) [Θεῶ Ψ[ίσ]τωι Ϝ εὐχῇ. | [β]ασιλεύοντος βασιλέως Τιβερίου] [Ἰ]ουλί[ου] Ροιμητάλκο[ν] (sc. Tib. Iulius Rhometalces, king of Bosphoros in the time of Hadrian) φιλοκαίσαρος καὶ | φιλορωμαίου εὐσεβ[οῦς], ἐν τῷ... ἐτει. | μηνὸς Περειτίου ἡ, [ἡ σύνοδος ἡ περὶ] | ιερέα Πόπλιον Σαρτίωνος (?) καὶ πατέρα σὺν | ὁδον Ἀντίμαχον τοῦ δεινός---], no. 447, 1 ff. ἀγαθὴ τύχη | Θεῶ Ψ[ίσ]τω ἐπηκόω ἡ σύνοδος περὶ Θεὸν Ψιστον καὶ ιερέα Σόφρασμον | Φοργαβάκον καὶ συναγωγὸν Εὐπρέτην | Συμφόρον καὶ φιλάγαθον Ἀντίμαχον Πασίωνος καὶ παραφιλάγαθον Σύμφωρον Δημητρίον καὶ γυμνασιάρχην Β[αλ]ῶδιν Δημητρίον | καὶ νιανισκάρχην Σανάνων Σοφράσμον καὶ οἱ | λοιποὶ θιασῶται· κ.τ.λ., no. 449, 1 ff. = no. 918, 1 ff. (with incised decoration of two eagles and a wreath between them: see L. Stephani *loc. cit.* p. 254 ff. fig.) Θεῶ [Ψ[ίσ]τωι] | βασιλεύοντος βασιλέως Τιβερίου | Ἰουλί[ου] Ρησκουπόριδος (sc. Tib. Iulius Rhescuporis, king of Bosphoros 212—229 A.D.) φιλοκαί[σαρος] καὶ φιλορωμαίου εὐσεβοῦς | ἱσποῖητοί (= εἰσποῖητοί, 'adoptivi') ἀδελφοὶ σεβόμενοι | [Θεῶ]ν Ψιστον ἀνέστησαν τὸν | τελαμῶνα ἐν[γ]ράφαντες ἑαυτῶν | τὰ ὀνόματα· κ.τ.λ., no. 452, 1 ff. = no. 920, 1 ff. ἀγαθῇ | τύχη | Θεῶ Ψ[ίσ]τω εὐχῇ. | βασιλεύον[τ]ος βασιλέως Τιβερίου | [Ἰ]ουλί[ου] Κό[τ]τυος (sc. Tib. Iulius Cotys, king of Bosphoros c. 228—234 A.D.) φιλοκαίσαρος καὶ φιλορωμαίου εὐσεβοῦς εἰσποῖητοὶ | ἀδελφοὶ σεβόμενοι Θεὸν Ψιστον | ἐνγράψαντες ἑαυτῶν τὰ ὀνόματα | περὶ πρεσβύτερον (sc. the senior of the adoptive brethren) Μ..... Ἡρακλ[είδ]ου καὶ Ἀρίστωνα [Μ]ενεστράτου καὶ Καλλι[γ]ένην Μί[ρ]ωνος, Ἀλεξίωνα Πατρόκλου, κ.τ.λ. (list of names), 17 τὸν δὲ τελαμῶνα ἐδώρησάτο τοῖς ἀδελ[φ]οῖς Σαμβίω | Ἐλπιδίωνος. Φούρτας Ἀγαθοῦ, Ἀγαθήμερος Ποπλίου. | ἐν τῷ ἐκφ[ε]ρ[ε]ται (525 of the Bosporan era = 228 A.D.), Γορπιαίου α', no. 454, 1 ff. ἀγαθῇ τύχη | Θεῶ Ψ[ίσ]τω ἐπηκόω εὐχῇ· ἡ σύνοδος περὶ | ιερέα Πάπαν Χρήστου καὶ [σ]υναγωγὸν Νυμφέρωτα Ὀχωσιάκον κ[αὶ] φιλάγαθον Θέωνα | Φαζνάνου κ[αὶ] παραφιλ[α]γάθον Φαζνάνου Καλλιστί[ω]νος καὶ γυμνασιάρχην Μακάριον Μαστοῦ καὶ νεανισκάρχην Ζήθον Ζήθου | κ[αὶ] οἱ λοιποὶ θιασῶται· κ.τ.λ.

These inscriptions have been studied by L. Stephani, I. V. Pomjalónskij, V. V. Latyshev, E. Schurer, E. H. Minns, and others. L. Stephani in the *Compte-rendu St. Pét.* 1870—1871 p. 228 ff. argued that the Θεὸς Ψιστος, whose emblem was an eagle, must have been the Greek Zeus, but that the regular omission of the name Zeus implies an incipient Christianisation of his cult. I. V. Pomjalónskij in the *Transactions of the Sixth (1884) Archaeological Congress at Odessa* (published in Russian) Odessa 1888 ii. 24 ff. compared the god with Zeus Σωτήρ, Zeus Στράτιος, Zeus Λαβραῦνδος, Zeus Χρυσαιορέας, etc. and saw no reason to regard his epithets Ψιστος, Ἐπηκόος as indicative of Christian influence. B. Latyshev *op. cit.* Petropoli 1890 ii. 246 f., in view of the dedication Θεῶ Ἐπηκόω Ψίστω by a θιασος Σεβαζιανός (*supra* no. (11)), concluded that here too the god worshipped was *Sabázios*—a possible link between Zeus and the κύριος Σαβᾶθ (*supra* i. 234 n. 4, 400 n. 6, 425 n. 2). But E. Schurer 'Die Juden im bosporanischen Reiche und die Genossenschaften der σεβόμενοι θεὸν Ψιστον ebendasselbst' in the *Sitzungsber. d. Akad. d. Wiss. Berlin* 1897 p. 200 ff. (followed e.g. by E. H. Minns *Scythians and Greeks* Cambridge 1913 p. 620 ff. and F. Cumont in Pauly-Wissowa *Real-Enc.* ix. 448) has made it clear that the worshippers were Bosporan Jews, who however did not scruple to use the gentile formula ὑπὸ Δία, Γῆν, ἥλιον. Their worship was a compromise between the strictly Semitic and the strictly Hellenic ('weder Judenthum noch Heidenthum, son-

dern eine Neutralisierung beider'). At Tanais, for example, there were several small religious societies (*θίασοι, σύνδοι*), each comprising some 15 to 40 members (*θιασῶται, θιασῆται, θιεσῆται, συνοδεῖται*). These members were either of recent introduction (*εἰσποιητοὶ ἀδελφοί*) or of senior standing (*πρεσβύτεροι*). Their officers in descending order were *ιερεὺς, πατὴρ συνόδου, συναγωγός, φιλάγαθος, παραφιλάγαθος, γυμνασιάρχης, νεανισκάρχης, γραμματεὺς* (omissions and transpositions occur). Their aims included the cult of the *Θεὸς Ὑψίστος*, the education of the young, and (to judge from similar inscriptions at Pantikapaion) the due burial of the brethren.

(28) Kappadokia. An analogous blend of Jewish and Persian beliefs is found in the case of the *ὑψιστάριοι*, according to Gregory of Nazianzos, whose own father had belonged originally to this sect (Greg. Naz. *or.* 18. 5 (xxxv. 989 D—992 A Migne) *ἐκεῖνος τοίνυν... ῥίξης ἐγένετο βλάστημα οὐκ ἐπαυμένης... ἐκ δυοῖν τοῖν ἐναντιωτάτων συγκεκραμένης, Ἑλληνικῆς τε πλάνης καὶ νομικῆς τερατείας... ὧν ἀμφοτέρων τὰ μέρη φυγὼν ἐκ μερῶν συνετέθη. τῆς μὲν γὰρ τὰ εἰδῶλα καὶ τὰς θυσίας ἀποπεμπόμενοι τιμῶσι τὸ πῦρ καὶ τὰ λύχνα· τῆς δὲ τὸ σάββατον αἰδοῦμενοι καὶ τὴν περὶ τὰ βρώματα ἔστιν ἡ μικρολογία τὴν περιτομὴν ἀτιμάζουσιν. Ὑψιστάριοι τοῖς ταπεινοῖς ὄνομα, καὶ ὁ Παντοκράτωρ δὴ μόνος αὐτοῖς σεβάσμιος). Gregory of Nyssa speaks of the same sect as *ὑψιστιανοί* (Greg. Nyss. *contra Eunomium* 2 (xlv. 481 D—484 A Migne) *ὁ γὰρ ὁμολογῶν τὸν πατέρα πάντοτε καὶ ὡσαύτως ἔχειν, ἕνα καὶ μόνον ὄντα, τὸν τῆς εὐσεβείας κρατύνει λόγον... εἰ δὲ ἄλλον τινὰ παρὰ τὸν πατέρα θεὸν ἀναπλάσσει, Ἰουδαίους διαλεγέσθω ἢ τοῖς λεγομένοις ὑψιστιανοῖς... ὧν αὕτη ἐστὶν ἡ πρὸς τοῖς Χριστιανοῖς διαφορά, τὸ θεὸν μὲν αὐτοὺς ὁμολογεῖν εἶναι τινα, ὃν ὀνομάζουσιν Ὑψίστον ἢ Παντοκράτορα· πατέρα δὲ αὐτὸν εἶναι μὴ παραδέχσθαι). See further C. Ullmann *De Hypsistariis, seculi post Christum natum quartæ sectæ, commentatio* Heidelbergae 1823 pp. 1—34, G. Boehmer *De Hypsistariis orionibusque, quae super eis propositae sunt, commentationem* etc. Berolini 1824 pp. 1—102, W. Boehmer *Einige Bemerkungen zu den von dem Herrn Prof. Dr. Ullmann und mir aufgestellten Ansichten über den Ursprung und den Charakter der Hypsistariier* Hamburg 1826 pp. 1—75, G. T. Stokes in Smith—Wace *Dict. Chr. Biogr.* iii. 188 f.**

(29) Syria. Palmyra (*Tadmor*) (*Corp. inscr. Gr.* iii no. 4503 = Lebas—Waddington *Asie Mineure* iii no. 2571 b on a bilingual altar now at Oxford Διὶ Ὑψίστῳ καὶ [Ε]πιπότῳ Ἰού(λιος) Αἰρ(ήλιος) Ἀντίπατρος ὁ καὶ | Ἀλαφῶνας Ἀιλ(αμεί) τοῦ Ζηροβίου τοῦ Ἀκοπῶς εὐξάμενος ἀνέθηκεν, ἔτους δμϛ', | Αὐδυναίου κδ' (=Jan. 24. 233 A.D.) = C. J. M. de Vogüé *Inscriptions sémitiques* Paris 1868 p. 74 no. 123a iii with translation of the Palmyrene text 'Action de grâces à celui dont le nom est béni dans l'éternité' etc. *Corp. inscr. Gr.* in no. 4502 = Lebas—Waddington *op. cit.* iii no. 2571 c = Dittenberger *Orient. Gr. inscr.* no. 634 on an altar near the great sulphurous spring at the entrance to the town Διὶ Ὑψίστῳ Μεγίστῳ Ἐπηκόῳ Βωλάνος Ζηροβίου | τοῦ Αἰράνου τοῦ Μοκίμου τοῦ Μαθθα, ἐπιμελητῆς | αἰρεθεῖς Ἐφκας πηγῆς (I. Benzinger in Pauly—Wissowa *Real-Enc.* v. 285g) ὑποῖ Ἰαριβόλου τοῦ θεοῦ (*supra* p. 814 n. 3) τὸν βω(μ)ὸν | ἐξ ιδίων ἀνέθηκεν, ἔτους δον. μηνὸς Ὑπερβερεταίου κ' (=Oct. 20, 162 A.D.). Lebas—Waddington *op. cit.* iii no. 2572 on an altar in the Mohammedan cemetery Διὶ Ὑψίστῳ καὶ Ἐπηκόῳ τὸν βωμὸν ἀνέθηκεν Ἰούλιος Σ.ι.ι.ε ἀπελευθερο(ς) Γαῖον <ς> | Ἰουλίῳ Βάσσου ὑπὲρ σωτηρίας Ἰλείβας υἱοῦ | αὐτοῦ, ἔτους μϛ', μηνὸς Σανδικοῦ (=April 179 A.D.). Lebas—Waddington *op. cit.* iii no. 2573 on a fragmentary altar from the same site Διὶ Ὑψίστῳ Α[ἰρ.] Διογένης Σωσιβίου ἅμα | Δόμῳ εὐξάμενος καὶ ἑπακουσθέντες [- - -] | [- - -]. Lebas—Waddington *op. cit.* iii no. 2574 on a small altar from the same site Διὶ Ὑψίστῳ καὶ Ἐπηκόῳ | εὐξάμενος | ἀνέθηκεν | Α...ειρος καὶ | Σώπατρος καὶ | Θεῷ Μεγάλῳ | Σαλλοῦντ(?) | Ἐνεοῦρει(?) | [- - -]. Lebas—Waddington *op. cit.* iii no. 2575 on a small bilingual altar from the same site Διὶ Ὑψίστῳ καὶ Ἐπηκόῳ τὸν βωμὸν ἀν[έθηκεν] εὐχαριστ[ῶ] [ν ὁ δέινα] | [- - -] = C. J. M. de Vogüé *op. cit.* p. 68 no. 101, who reads *εὐχαριστ[ῶ]* [s - - -] and renders the Palmyrene text 'Que soit béni son nom à toujours : le bon et le miséricordieux !' etc. M. Sobernheim *Palmyrenische Inschriften* (*Mitteilungen der Vorderasiatischen Gesellschaft* 1905 x, 2) Berlin 1905 p. 38 f. no. 31 on a *stèle* built into the western wall of the steps leading up to the roof of the 'Fahnenheiligtum'; the pilasters of the *stèle* have Corinthian capitals adorned with filleted wreath and winged thunderbolt [Διὶ Ὑψίστῳ καὶ Ἐπηκόῳ - - -] | [- - -] τῶν κα[ρ]πῶν, οὗς [ἐ]κ [ταύτ]ης [τῆς χώρας] | [- - -] κατ' ἔτος τ[ε] ἀ[γαθ]ῇ ἡμέρᾳ διὰ π[α]ντὸς ε[ - - - ]



[— — — ετους] δού', μηνί Ξανδικῷ 5' (=April 6, 163 A.D.). M. Sobernheim *op. cit.* p. 40 no. 20 on a *cippus* built into the eastern wall of the small court in front of the 'Fahnenheiligtum' Δι' Ὑψίστῳ καὶ Ἐπηκόῳ ὁ δεῖνα | ὁ καὶ Ἰαριβω[λέης τοῦ δεῖνα]. M. Sobernheim *op. cit.* p. 40 ff. no. 34 pls. 16, 17 on a bilingual *cippus* in the court before the 'Fahnenheiligtum' Δι' Ὑψίστῳ καὶ Ἐπηκ[όῳ τὸν βωμὸν] | ἀνέθηκεν Ζαβδιβω[λος τοῦ Ἰαριβωλέους] | τοῦ Λισαμσαίου τοῦ Δι[ράνου ὑπὲρ τῆς] | ὑγείας αὐτοῦ καὶ τέκνων καὶ | ἀδελφῶν, ετους δμυ' Ὑ[περβερεταίου] (=October 132 A.D.) followed by a Palmyrene text, which he translates 'Diesen [Altar] brachte dar dem, dessen Namen in Ewigkeit gesegnet sei,' etc. *Corp. inscr. Gr.* iii no. 4500 = Lebas—Waddington *op. cit.* iii no. 2627. Some 3½ hours from Palmyra on the road to Emesa are three large altars of similar size placed close together; that on the east has a relief representing a large thunderbolt and a bilingual inscription; that on the west has a similar relief and inscription, except for a variant in the Palmyrene text; that in the centre is damaged and appears to have a different emblem but the same inscription Δι' Ὑψίστῳ καὶ Ἐπηκόῳ ἡ πόλις εὐχὴν· | ετους εκύ', Δύστρου ακ' (=March 21, 114 A.D.), ἐπὶ ἀργυροταμιῶν Ζεβείδου Θαιμοσαμέδου καὶ | Μοκίμου Ἰαριβωλέους καὶ Ἰαριβου Νουρβήλου καὶ Ἀνάνιδος Μάλχου = C. J. M. de Vogüé *op. cit.* p. 74 f. no. 124, who renders the Palmyrene text 'La ville (de Thadmor) a élevé (cet autel) à celui dont le nom est béni à toujours,' etc. R. Dussaud *Mission dans les régions désertiques de la Syrie* (extr. from the *Nouvelles Archives des missions scientifiques et littéraires* x) Paris 1903 p. 238 no. 2 a dedication, south of Damaskos, Δι' Μεγίστῳ Ὑψίστῳ (quoted by F. Cumont in Pauly—Wissowa *Real-Enc.* ix. 445). The Syrian Zeus Ὑψιστος is probably Ba'al-šamin (M. Sobernheim *op. cit.* pp. 41, 43, 44 f.; *supra* i. 8, 191 f.).

(30) Phoinike. Sanchouniathon of Berytos (*supra* i. 191) in Philon Bybl. *frag.* 2. 12 f. (*Frag. hist. Gr.* iii. 567 Muller) *op. Euseb. praep. ev.* i. 10. 14 f. κατὰ τούτους γίνεταί τις Ἐλιοῦν καλούμενος Ὑψιστος καὶ θήλεια λεγομένη Βηρούθ, οἱ καὶ κατ'ἴκον περὶ Βύβλον. ἐξ ὧν γεννᾶται Ἐπίγειος ἢ Αὐτόχθων (W. Dindorf reads Ἐπίγειος αὐτόχθων), ὃν ὕστερον ἐκάλεσαν Οὐρανόν· ὡς ἀπ' αὐτοῦ καὶ τὸ ὑπὲρ ἡμᾶς στοιχεῖον δι' ὑπερβολὴν τοῦ κάλλους ὀνομάζειν οὐρανόν. γεννᾶται δὲ τοῦτω ἀδελφὴ ἐκ τῶν προειρημένων, ἣ καὶ ἐκλήθη Γῆ, καὶ διὰ τὸ κάλλος ἀπ' αὐτῆς, φθινύ, ἐκάλεσαν τὴν ὁμώνυμον γῆν. ὁ δὲ τούτων πατὴρ ὁ Ὑψιστος ἐν συμβολῇ θηρίων τέλευτήσας ἀφιερῶθη, ᾧ χοᾶς καὶ θυσίας οἱ παῖδες ἐτέλεσαν. Here Ἐλιοῦν is but the Phoenician for Ὑψιστος, who naturally weds Βηρούθ because he is the solar Ba'al of Berytos (R. Dussaud *Notes de mythologie syrienne* Paris 1905 p. 140 f.). W. W. Baudissin *Adonis und Esmin* Leipzig 1911 p. 76 supposes a blend of Adonis (killed by the boar) with the 'Kronos' of Byblos. Two votive hands of bronze formerly in the collection of M. Péretié at Beirut are dedicated to the Θεὸς Ὑψιστος (M. Beaudouin—E. Pottier in the *Bull. Corr. Hell.* 1879 iii. 265 no. 20 [ἡ δεῖνα] | εὐξ[α]μένῃ ὑπὲρ αὐτῆς | καὶ Θε[ε]οδῶρου ἀνδρ[ό]ς | καὶ τέκνων | Θεῷ Ὑψίστῳ, *ib.* no. 21 Θεῷ Ὑψίστῳ Γηρίων εὐξ[α]μένος ἀνέθη[κε]ν in dotted letters), as is a third described in the *Catalogue de la Collection Hoffmann*, Bronzes, no. 570 (F. Cumont in R. Dussaud *Notes de mythologie syrienne* p. 122). The god in question is presumably Adad or Ramman, the Zeus or Jupiter of Heliopolis (R. Dussaud *ib.* p. 123 f., F. Cumont in Pauly—Wissowa *Real-Enc.* ix. 445). Possibly some confusion of *Ramman* (*supra* i. 576) with *Kama*, *Ramath*, *Ramattha*, 'Height' (Beer in Pauly—Wissowa *Real-Enc.* i A. 132), underlies the glosses in Hesych. ραμά· ὕψηλή, ραμάς· ὁ ὕψιστος θεός, and the aetiological tale in Steph. Byz. s.v. Λαοδίκεια· πόλις τῆς Συρίας, ἣ πρότερον Λευκὴ ἀκτὴ λεγομένη καὶ πρὸ τούτου Ῥάμυθα. κεραυνωθεὶς γὰρ τις ἐν αὐτῇ ποιμὴν ἔλεγε ραμάνθας, τουτέστιν ἀφ' ὕψους ὁ θεός· ράμαν γὰρ τὸ ὕψος, ἄθας δὲ ὁ θεός. οὕτω Φίλων. At *Sahin*, five hours from Antarados (*Tortosa*, *Tartūs*), is the dedication [Θε]ῷ Ὑψίστῳ Οὐρανίῳ Ὑ[πά]τῳ καὶ Ἠλίῳ Ἀνικήτῳ (?) | [Με]θρα ὁ βωμὸς ἐκτίσθη· ······ | [ὁ]ρθῶς ἐν τῷ κῶ (=208 A.D.), ἐπ[ικρατείας (?) ······] | [ὕπερ] σωτηρίας Θεο[φ]ράστου· ······ | ἐπὶ ἀρχῆς Σολωμῶν[ο]ς· ······] (E. Renan *Mission de Phénicie* Paris 1864 p. 103 f., F. Cumont *Textes et monuments figurés relatifs aux mystères de Mithra* Bruxelles 1896 ii. 92 no. 5).

At *Abédu* above the door of the church of Mar-Eusebios is a block inscribed ἀγαθῇ τύχῃ· | ετους ιζ' Καίσαρος Ἀντωνεῖνου τοῦ κυρίου, | μηνὸς Λῶου (=August 154 A.D.), Δι' Οὐρανίῳ Ὑψίστῳ Σααρραῖῳ (a tale derived from the ancient name of the village (?)) Ἐπηκόῳ | Γ. Φλάουιος [Γλ]άφυρος ἐκ τῶν ιδίων τὸν βωμὸν ἀνέθηκα (E. Renan *op. cit.*

p. 234 ff = R. Cagnat—G. Lafaye *Inscriptiones Graecae ad res Romanas pertinentes* Paris 1906 iii. 406 no. 1060). At Byblos (*Djebeil*), some six hours north of Berytos, is a square statue-base lettered Διὶ Ἱψίστῳ | Πεκουλιάριος | Μάρθας Δ(ημ)η(τρίου(?)). The upper part of the base shows in relief a bust of the god, facing. He is bearded, and clad in *chiton* and *himation*, with thunderbolt and sceptre to his right and left (R. Dussaud in the *Rev. Arch.* 1896 i. 299 f. with fig. (inadequate), S. Ronzevalle in the *Revue biblique internationale* 1903 xii. 405 ff. with photographic cut). Ronzevalle *loc. cit.* contends 'que l'*Hypsistos* de Byblos n'est autre que l'antique *Moloch-Kronos* de la même ville': cp. W. W. Baudissin *op. cit.* p. 76 n. 4.

(31) Samaria. On Mt Argarizon (Gerizim) near Neapolis (*Nablás*) was a sanctuary of Zeus Ἱψίστος, to whom Abraham had devoted himself (Maïnos in Damask. *v. Isid. ap. Phot. bibl.* p. 345 b 18 ff. Bekker *ὅτι ὁ διάδοχος Πρόκλου, φησὶν, ὁ Μαρῖνος, γένος ἦν ἀπὸ τῆς ἐν Παλαιστίνῃ Νέας πόλεως, πρὸς δρεὶ κατ'ὀκταμύην τῷ Ἀργαρίτῳ καλουμένῳ. εἶτα βλασφημῶν ὁ δυσσεβὴς φησὶν ὁ συγγραφεὺς, ἐν ᾧ Διὸς Ἱψίστου ἀγιάτατον ἱερόν, ᾧ καθιέρωτο Ἀβραάμος ὁ τῶν παλαιῶν Ἑβραίων πρόγονος, ὡς αὐτὸς ἔλεγεν ὁ Μαρῖνος*); cp. Deut. 11. 29, 27. 12 with Gen. 12. 6 f.: Jehovah, from the heathen point of view, was 'a god of the hills' (1 Kings 20. 23). Sanballat built a temple on Mt Gerizim (Ioseph *ant. Iud.* 11. 8. 4), which during the persecutions of Antiochos iv Epiphanes was dedicated to Zeus Ἑλληνιος (*id. ib.* 12. 5. 5, Zonar. 4. 19 (ii. 317 Dindorf)) or *Ξένιος* (2 Macc. 6. 2, Euseb. *chron. ann. Abr.* 1850 versio Armenia (ii. 126 Schoene) = Hieron. *chron. ann. Abr.* 1849 (ii. 127



Fig. 818.



Fig. 819.



Fig. 820.

Schoene) in Samaria super verticem montis Garizi Iovis Peregrini delubrum aedificat, ipsi Samaritanis ut id faceret praecantibus). Sanballat's temple was destroyed by Ioannes Hyrkanos 1 in 129 B.C. (Ioseph. *ant. Iud.* 13. 9. 11). But the mountain remained the centre of Samaritan worship (John 4. 20 f.), and coins of Flavia Neapolis from the reign of Antoninus Pius to that of Volusianus show it topped by a temple (Eckhel *Doctr. num. vet.* iii. 433 ff., T. L. Donaldson *Architectura Numismatica* London 1859 p. 116 ff. no. 33, G. F. Hill in the *Brit. Mus. Cat. Coins Palestine* pp. xxviii ff., 48 f. pl. 5, 14—16 Antoninus Pius, 59 pl. 6, 12 Macrinus, 60 f. nos. 94—100 Elagabalos, 63 nos. 112—115 Severus Alexander, no. 116 f. Philippus Senior, 66 f. pl. 7, 5 Philippus Senior and Philippus Iunior, 68 no. 135 Otacilia Severa, 69 pl. 7, 9 Philippus Iunior, 70 f. pl. 7, 13 Trebonianus Gallus, 73 pl. 7, 19 Volusianus; cp. pl. 39, 7 f., 12, pl. 40, 1, *Hunter Cat. Coins* iii. 278 pl. 77, 25 Antoninus Pius, 281 pl. 77, 27 Volusianus, Head *Hist. num.* p. 803. My figs. 818 and 820 are from F. De Saulley *Numismatique de la terre sainte* Paris 1874 p. 247 f. pl. 13, 1 Antoninus Pius and pl. 14, 2 Volusianus. Fig. 819 is from a specimen struck by Macrinus, in my collection. Mt Gerizim is often supported by an eagle (e.g. *Brit. Mus. Cat. Coins Palestine* pp. 63 no. 116 f. Philippus Senior, 66 f. pl. 7, 5 Philippus Senior and Philippus Iunior, 69 pl. 7, 9 Philippus Iunior, 73 pl. 7, 19 Volusianus) and sometimes flanked by a star (sun?) on the left and a crescent (moon) on the right (*ib.* p. 71 no. 153 f. Trebonianus Gallus): eagle and heavenly bodies would alike suit the worship of Zeus). Mr G. F. Hill *loc. cit.* p. xxviii f. describes the coin-type as follows: 'It shows two distinct peaks, the steepness of which is certainly exaggerated. On the left-hand peak is the

temple which, since it first appears on coins of Pius, is doubtless the temple of Zeus Hypsistos built by Hadrian [E. N. Adler—M. Séligsohn 'Une nouvelle chronique samaritaine' in the *Revue des études juives* 1902 xlv. 82 'le roi Hadrien vint à Sichem et fit du bien aux Samaritains; il fit construire pour lui un grand temple près du mont Garizim et le nomma Temple de Saphis... Le roi Hadrien prit les battants d'airain qui avaient été mis à la porte du temple de Salomon, fils de David, et les plaça à la porte du temple de Saphis,' *ib.* p. 233 'les battants d'airain que les gens de l'empereur Hadrien avaient enlevés du temple des Juifs à Jérusalem et placés dans le temple construit sur l'ordre d'Hadrien dans l'endroit choisi, le Mont Garizim... les battants d'airain enlevés par Hadrien au temple juif et placés par lui au temple qu'il a construit au pied du Mont Garizim.' Cp. the parallel passages in E. Vilmar *Abulfathu annales Samaritanum* Gothæ 1865 and T. G. J. Juynboll *Chronicon Samaritanum, Arabice conscriptum, cui titulus est Liber Josuae* Lugduni Batavorum 1848 cap. 47 p. 188. But the chroniclers' description can hardly refer to a temple on the mountain-top. And C. Clermont-Ganneau in the *Journal des Savants* Nouvelle Série 1904 ii. 40 f., in view of the variants *sagaras* lib. Jos., *saphis*, *sîpas* Abu'l Fath, *saphis* chron. Adler, concludes that the god established by Hadrian was Jupiter Sarapis. This is certainly better than Jupiter *Saspes* the conjecture of E. N. Adler—M. Séligsohn *loc. cit.* p. 82 n. 2 or *Caesaris* the suggestion of T. G. J. Juynboll *op. cit.* p. 334 f.]. Behind it is a small erection which may be an external altar. On the other (right-hand) peak is a construction which seems again to be rather an altar than a small temple. Since the mountain is doubtless supposed to be seen from the town, i.e. from the north, this smaller peak must lie to the west of the larger. We may perhaps identify it with the spur west of the main summit on which are the ruins known as *Khûrbet Lôzeh* or *Luzah*, where is still the Samaritans' sacrificing place. The 300 steps by which, in the time of the Bordeaux Pilgrim (A.D. 333), one ascended to the summit [*Palestine Pilgrims' Text Society: Itinerary from Bordeaux to Jerusalem* trans. A. Stewart annot. Sir C. W. Wilson London 1887 p. 18], are indicated on the coins, with chapels at intervals, as on many another *sacro monte*; but no trace of them has been recorded as surviving to the present day. Along the foot of the mountain was a long colonnade; an opening gave access to the foot of the stair and to the road, perhaps for wheeled traffic, which wound up the hill between the two peaks, branching about half-way up.' Prokop. *de aed.* 5. 7. 2 states that the Samaritans worshipped the actual mountain-top, but denies that they had ever built a temple on it (τοῦτο δὲ τὸ ὄρος κατ' ἀρχὰς μὲν οἱ Σαμαριταῖται εἶχον· ὡς εὐξόμενοι τε ἀνέβαινον ἐς τὴν τοῦ ὄρους ὑπερβολήν, οὐδένα ἀνιέντες καιρὸν· οὐχ ὅτι νεῶν τινα ἐνταῦθα φιλοδομήσαντο πώποτε, ἀλλὰ τὴν ἀκρόρειαν αὐτὴν σεβόμενοι ἐτεθήκεσαν πάντων μάλιστα). He goes on to say (*ib.* 5. 7. 7) that Zenon, emperor of the East, expelled the Samaritans from the mountain, handed it over to the Christians, and built on the summit a church dedicated to the Virgin (τῇ θεοτόκῃ) with a wall, or rather a fence, about it. The *Chronicon Paschale* 327 B (i. 604 Dindorf) for the year 484 A.D. remarks ὁ δὲ βασιλεὺς Ζήνων εὐθέως ἐποίησε τὴν συναγωγὴν αὐτῶν τὴν οὖσαν εἰς τὸ καλούμενον Γαργαρίδην εὐκτῆριον οἶκον μέγαν τῆς δεσποίνης ἡμῶν τῆς θεοτόκου καὶ ἀειπαρθένου Μαρίας= Io. Malal. *chron.* 15 p. 382 f. Dindorf. For an account of the ruins still traceable on the mountain see Sir C. W. Wilson 'Ebal and Gerizim, 1866' in *Palestine Exploration Fund: Quarterly Statement for 1873* pp. 66—71 with plan, and for modern celebrations on the site J. A. Montgomery *The Samaritans* Philadelphia 1907 p. 34 ff. with photographic view (*ib.* pp. 322—346 Samaritan bibliography). I. Benzinger in Pauly—Wissowa *Real-Enc.* vii. 767 comments: 'Der Berg verdankt den heiligen Charakter seiner kosmischen Bedeutung: Ebal und G. zusammen sind für Palästina der doppelgipfelige Weltberg, der Gottesberg mit dem Pass dazwischen'—a dogmatic statement of a possible (cp. *supra* p. 422 ff.), but by no means proven, hypothesis.

(32) Ioudaia. The Hebrew Godhead in the later books of the Old Testament, in the Apokrypha, and in the New Testament is often styled (ὁ) Ὑψίστος, sometimes (ὁ) Θεός (ὁ) Ὑψίστος or Κύριος (ὁ) Ὑψίστος (details and statistics by E. Schürer in the *Sitzungsber. d. Akad. d. Wiss. Berlin* 1897 p. 214 f.). Cp. Philon in *Flaccum* 7 ὁ τοῦ Ὑψίστου Θεοῦ νεῶς, *leg. ad Gaium* 23 ἀπαρχὴν τῷ Ὑψίστῳ Θεῷ, 40 θυσίας ἐντελεῖς δολοκαύτους τῷ Ὑψίστῳ

*Hypsistos*, however, was obviously susceptible of a less material interpretation. Accordingly, in Hellenistic times, the name of Zeus *Hypsistos* became attached to the supreme deity of more than one non-Hellenic area. In Syria it meant *Ba'al-šamin*. In Samaria it meant Jehovah. Further denationalised, but still recognisable by his eagle (Athens, Thyateira, Mytilene, Tanais), the *Theos Hypsistos*—often called *Hypsistos* and nothing more—was worshipped throughout the Greek-speaking world in early imperial days. The propagation of his cult was due, partly perhaps to a general trend towards monotheism, but mainly to definite Jewish influence. The Jews of the Dispersion, accustomed to use the term *Hypsistos* of their own august Godhead, carried it with them into Gentile lands, where they formed small and—truth to tell—somewhat accommodating circles of worshippers (Moesia, Bosphoros Kimmerios, Kappadokia). Here and there they continued to light their ceremonial lamps (Pisidia, Lydia); but they could hardly be described as whole-hearted devotees of the Mosaic law. Thus

Θεῷ καθ' ἐκάστην ἡμέραν, Ioseph. *ant. Iud.* 16. 6. 2 ἀρχιερέως Θεοῦ Ὑψίστου, Celsus *ap. Orig. c. Cels.* 1. 24 μετὰ ταῦτα φησιν ὅτι οἱ αἰπόλοι καὶ ποιμένες ἕνα ἐνόμισαν θεόν, εἴτε Ὑψίστον εἴτε Ἀδωναῖ εἴτε Οὐράνιον εἴτε Σαβαώθ, εἴτε καὶ ὅπῃ καὶ ὅπως χαίρουσιν ὀνομάζοντες τόνδε τὸν κόσμον, 5. 41 οὐδὲν οὖν οἶμαι διαφέρειν Δία Ὑψίστον καλεῖν ἢ Ζῆνα ἢ Ἀδωναῖον ἢ Σαβαώθ ἢ Ἀμουν, ὡς Αἰγύπτιοι, ἢ Παπαῖον, ὡς Σκύθαι, 45 Κέλσος οἷεται μηδὲν διαφέρειν Δία Ὑψίστον καλεῖν ἢ Ζῆνα ἢ Ἀδωναῖον ἢ Σαβαώθ ἢ, ὡς Αἰγύπτιοι, Ἀμουν ἢ, ὡς Σκύθαι, Παπαῖον, *Lyd. de mens.* 4. 53 p. 110, 4 ff. Wunsch καὶ Ἰουλιανὸς δὲ ὁ βασιλεὺς, ὅτε πρὸς Πέρσας ἐστρατεύετο, γράφων Ἰουδαίους οὕτω φησίν· ἄνευγίρω γὰρ μετὰ πάσης προθυμίας τὸν ναὸν τοῦ Ὑψίστου Θεοῦ, A. Dieterich 'Papyrus magica musei Lugdunensis Batavi' in the *Jahrb. f. class. Philol.* Suppl. 1888 xvi. 797 verse 23 ff. κατ' ἐπιταγὴν τοῦ Ὑψίστου Θεοῦ Ἰάω Ἀδωναῖ αβ[λα]ναθαλαβα (cp. A. Audollent *Defixionum tabellae Luteciae Parisiorum* 1904 p. 500 f.), | σὺ εἰ ὁ περιέχων τὰς χάριτας | [ἐ]ν τῇ κορυφῇ λαμπρῇ, C. Wessely *Griechische Zauberpapyrus von Paris und London* Wien 1888 p. 47 pap. Par. 1068 καλὸν καὶ ἱερὸν φῶς τοῦ Ὑψίστου Θεοῦ, *ib.* p. 104 Brit. Mus. pap. 46. 45 ff. = F. G. Kenyon *Greek Papyri in the British Museum* London 1893 i. 66 no. 46, 44 ff. καὶ διατήρησόν με καὶ τὸν παῖδα | τοῦτον ἀπημάντους ἐν ὀνόματι | τοῦ Ὑψίστου Θεοῦ, *orac. Sib.* 2. 245 Gefickē ἥξει καὶ Μωσῆς ὁ μέγας φίλος Ὑψίστου. Aisch. *frag.* 464. 12 Nauck<sup>2</sup> *ap. Iust. Mart. de monarch.* 2 δόξα δ' Ὑψίστου Θεοῦ (δ' om. Clem. *Al. Strom.* 5. 14 p. 415, 15 Stahlin = Euseb. *praef. ec.* 13. 13. 60) is a Jewish forgery.

(33) Aegyptus. The Jews of Athribis (*Bencha*) in Lower Egypt dedicated a house of prayer to the Θεὸς Ὑψίστος (S. Reinach in the *Bull. Corr. Hell.* 1889 xiii. 178 ff. no. 1, cp. *id.* *Chroniques d'Orient* Paris 1891 p. 579, Dittenberger *Orient. Gr. inscr. sel.* no. 96 ὑπὲρ βασιλέως Πτολεμαίου (sc. Ptolemy v Epiphanes (205—181 B.C.) or Ptolemy vi Philometor (181—146 B.C.)) | καὶ βασιλίσσης Κλεοπάτρας | Πτολεμαῖος Ἐπικύδων | ὁ ἐπιστάτης τῶν φυλακτικῶν | καὶ οἱ ἐν Ἀθρίβει Ἰουδαῖοι | τὴν προσευχὴν | Θεῷ Ὑψίστῳ). A woman of Alexandria invokes his aid (*Bulletin de l'Institut Égyptien* 1872—1873 no. 12 p. 116 f. cited by E. Schurer in the *Sitzungsber. d. Akad. d. Wiss. Berlin* 1897 p. 213 and by J. G. C. Anderson—F. Cumont—H. Grégoire *Recueil des Inscriptions grecques et latines du Pont et de l'Arménie* (*Studia Pontica* iii) Bruxelles 1910 i. 17 Θεῷ Ὑψίστῳ καὶ πάντων Ἐπόπτῃ καὶ Ἠλίῳ καὶ Νεμέσσει αἶρει Ἀρσεινὴ ἄωρος τὰς χεῖρας· ἢ (= εἰ) τις αὐτῇ φάρμακα ἐποίησε ἢ καὶ ἐπέχαρὲ τις αὐτῆς τῷ θανάτῳ ἢ ἐπιχαρεῖ, μετέλθετε αὐτοῖς. For the raised hands cp. *supra* no. (19) Rheneia).

(34) Africa. At Hadrumetum in Byzacium several curse-tablets invoke the *Deus Pelagicus Aerius Altissimus* Ἰάω (A. Audollent *Defixionum tabellae Luteciae Parisiorum* 1904 p. 493 ff. no. 290 ff., e.g. no. 293, v adiuro te demon | quicumque es et de mando tibi ex hanc | die ex hanc ora ex oc | momento ut crucietur; adiuro te per eum | qui te resolvit ex vite | temporibus deum pelagicum aerium altissimu[m] | Ἰάω οἱ οὐ ιαία ιαίωε ο ορινω αἷα Lynceus (sc. the name of the horse to be cursed)). *Altissimus* = Ὑψίστος (F. Cumont in Pauly—Wissowa *Real-Enc.* ix. 449).

their *milieu* on occasion provided a congenial soil for the growth of the Christian church. Indeed, it is sometimes difficult to decide whether a given dedication to the *Theos Hýpsistos* was the work of a Jew or of a Jewish Christian (Phrygia). After all, *Hýpsistos* was a title that any honest man could use with a clear conscience<sup>1</sup>.

Zeus appears as a mountain-god in connexion with the following localities:

#### Lakonike

Mount Taleton, a peak of Mount Taygeton<sup>2</sup>.

The *Akrópolis* at Sparta<sup>3</sup>.

Cape Malea<sup>4</sup>.

Cape Tainaros (?)<sup>5</sup>.

#### Messene

Mount Ithome<sup>6</sup>.

<sup>1</sup> For *ὑψιστος* as applied to Zeus by the Greek poets see Bruchmann *Epith. deor.* p. 142.

<sup>2</sup> A broken *stèle* of white marble, now at Sparta (M. N. Tod and A. J. B. Wace *A Catalogue of the Sparta Museum* Oxford 1906 p. 43 f. no. 222), mentions Zeus *Taletitas* along with Auxesia and Damoia (J. de Prott *Leges Graecorum sacrae* Lipsiae 1896 *Fasti sacri* p. 35 f. no. 14, 1 f. = *Inscr. Gr. Arc. Lac. Mess.* i no. 363, 1 f. cited *supra* i. 730 n. 6). The god derived his title from Mt Taleton (*supra* i. 155 f. pl. xiv), on which horses were sacrificed to Helios (Paus. 3. 20. 4 *ἄκρα δὲ τοῦ Ταῦγέτου Ταλετόν ὑπὲρ Βρυσεῶν ἀνέχει. ταύτην Ἥλιον καλοῦσιν ἱερὰν, καὶ ἄλλα τε αὐτόθι Ἑλλήω θύουσιν καὶ ἵππους· τὸ δὲ αὐτὸ καὶ Πέρσας οἶδα θύειν νομίζοντας.* *Supra* i. 180 n. 5); cp. the Cretan sun-god Talos (*supra* i. 719 ff.). The goddesses, Peloponnesian equivalents of Demeter and Kore, were worshipped at the foot of the mountain in Bryseai (*Kalybia Sochiotika*), where traces of an Eleusinion have come to light (H. von Prott in the *Ath. Mitth.* 1904 xxix. 8. *Id. ib.* p. 7 holds that Taleton was not the very summit of Taygeton, but a lower and more accessible crest).

<sup>3</sup> Zeus *Ἰπταρος* (*supra* p. 875 n. 1 no. (4)).

<sup>4</sup> Zeus *Μαλειᾶος* (Steph. Byz. s.v. *Μαλέα*: . . καὶ ἀπὸ τοῦ Μάλεια Μαλειᾶος Ζεὺς).

<sup>5</sup> Tainaros, who founded the Taenarian temple of Poseidon, was the son of Zeus (Steph. Byz. s.v. *Ταίναρος*). *Supra* i. 156.

<sup>6</sup> Zeus *Ἰθωμάτας* had a cult, but no actual temple (D. Fimmen in Pauly—Wissowa *Real-Enc.* ix. 2306 quoting Oikonomakis *Τὰ σωζόμενα Ἰθώμης, Μεσσήνης* 1879 p. 14 f.), on the top of Mt Ithome, where he had been brought up by the nymphs Ithome and Neda (Thouk. 1. 103, Paus. 4. 3. 9, 4. 12. 7 ff., 4. 27. 6, 4. 33. 1 f.). Water was carried daily from the spring Klepsydra to his sanctuary (Paus. 4. 33. 1). The statue of him made by Hageladas for the Messenians of Naupaktos was kept in the house of a priest annually chosen (Paus. 4. 33. 2 cited *supra* p. 741 n. 4): its type is reflected on coins of Messene (*supra* p. 741 f. figs. 673, 674). At Messene (M. N. Tod in the *Journ. Hell. Stud.* 1905 xxv. 53 f. no. 11, 1 f. = *Inscr. Gr. Arc. Lac. Mess.* i no. 1309, 1 ff. *τειχιέσσα παρ' ἀγλαῶν | ἱρὸν Ἰθώμης Μεσσήνη*) in s. i—ii A.D. the priest of Zeus *Ἰθωμάτας* was eponymous magistrate (*Inscr. Gr. Arc. Lac. Mess.* i no. 1468, 4 ff. *ἐπὶ ἱερέος τοῦ | Διὸς τοῦ Ἰθωμάτου Ἀπελιχίωνος τοῦ Φιλίππου*, cp. *ib.* no. 1467, 1 and no. 1469, 1). The yearly festival (*ib.* nos. 1467—1469 record as its officials *ἀγωνοθέτης, ἱεροθύται, γραμματεῖς, χαλιδοφόρος* (= *ἀκρατοφόρος*, cp. *χάλις*, 'pure wine')) was called *Ἰθωμαῖα* (Paus. 4. 33. 2), *Ἰθωμαῖα* or *Ἰθωμαῖς* (Steph. Byz. s.v. *Ἰθώμη*: . . καὶ Ζεὺς Ἰθωμάτας, καὶ ἑορτὴ Ἰθωμαῖα καὶ Ἰθωμαῖς). It dates back to the time of Eumelos (s. viii B.C.), and originally involved a musical competition (Paus. 4. 33. 2 *ἄγουςι δὲ καὶ ἑορτὴν ἐπέτειον Ἰθωμαῖα· τὸ δὲ ἀρχαῖον καὶ ἀγῶνα ἐτίθεσαν μουσικῆς. τεκμαίρεσθαι δ' ἔστιν ἄλλοις τε καὶ Εὐμήλου τοῖς ἔπεσιν· ἐποίησε γοῦν καὶ τὰδε ἐν τῷ προσοδίῳ τῷ ἐς Δῆλον* (Eumel. *frag.* 13 Kinkel, cp. Paus. 4. 4. 1, 5. 19. 10) *ῥῳ γὰρ Ἰθωμάτα καταθύμενος ἐπὶ λετο Μοῖσα | ἁ καθαρὰ <ν> κίθαριν* (ins. T. Bergk; but see H. W. Smyth *ad loc.*) *> καὶ ἐλεύθερα σάμβαλ' ἔχουσα.* *οὐκοῦν ποιῆσαι μοι δοκεῖ τὰ ἔπη καὶ μουσικῆς ἀγῶνα ἐπιστάμενος τιθέντας*). A tradition of human sacrifice (Nilsson *Gr. Feste* p. 32) attached

## Elis

Mount Olympus<sup>1</sup>.  
Olympia<sup>2</sup>.

## Arkadia

Mount Lykaion<sup>3</sup>.

to Mt Ithome, as to Mt Lykaion (*supra* i. 70 ff.); for Aristomenes is said to have slain 300 persons, including Theopompos king of Sparta, as an offering to Zeus Ἰθωμάτας (Clem. Al. *protr.* 3. 42. 2 p. 31, 23 ff. Stahlin (= Euseb. *praep. ev.* 4. 16. 12) 'Ἀριστομένης γοῦν ὁ Μεσσηνίος τῷ Ἰθωμήτῃ Διὶ τριακοσίους ἀπέσφαξεν, τοσαύτας ὁμοῦ καὶ τοιαύτας καλλιερῆν οἰόμενος ἐκατόμβας· ἐν οἷς καὶ Θεόπομπος ἦν <ὁ (Euseb.) > Λακεδαιμονίων βασιλεὺς, ἱερεῖον εὐγενές, Kyrill. Al. c. *Iul.* 4 (lxxvi. 696 D—697 A Migne) 'Ἀριστομένης μὲν γὰρ ὁ Μεσσηνίος τῷ ἐπὶ κλην Ἰθωμήτῃ Διὶ τριακοσίους ὁμοῦ νεκροὺς ἐχαρίζετο· προσετίθει δὲ τοῦτοις καὶ τῶν Λακεδαιμονίων βασιλεύσαντα· Θεόπομπος οὗτος ἦν. ἀξιάγαστος ἐντεῦθεν ὁ τῶν θεῶν ὑπατός τε καὶ ὑπέρτατος. ἐπεμειδία γὰρ κατὰ τὸ εἰωθὸς ἀνδράσιν ἀθλίως διολωλόσι, καὶ πλήρη βλέπων τὸν ἐκείνων βωμὸν δαιτὸς εἴσης. ἐντρυφᾶν γὰρ ἔθος αὐτοῖς τῶν ἀνθρώπων συμφοραῖς). Philippos v of Makedonia (in 214 B.C.?) sacrificed to Zeus on Mt Ithome, took the entrails of the ox in both hands, and showed them to Aratos of Sikyon and Demetrios of Pharos, asking each for his interpretation of the omens (Plout. *v. Arat.* 50). The latest notice of Zeus Ἰθωμάτας is in Scholl—Studemund *anecd.* i. 265 'Ἐπιθέτα Διὸς (51) ἰθωμήτρου, 266 Ἐπιθέτα Διὸς (43) ἰθωμήτρου. Nowadays on the highest peak of Ithome the traveller sees a ruined monastery, a branch from that at *Tourkano*: its paved thresh<sup>1</sup> floor is the scene of the annual festival of the Panagia [Aug. 15], at which the peasants dance crowned with oleander-blossom (Frazer *Pausanias* iii. 437). Among the ruins lives a solitary monk (D. Fimmen *loc. cit.* p. 2307).

Wide *Lakon. Kulte* p. 22 infers a tree-cult of Zeus Ἰθωμάτας at Leuktron or Leuktra (*Leftro*) in Lakonike from Paus. 3. 26. 6 δ δὲ οἶδα ἐν τῇ πρὸς θαλάσσην χώραν τῆς Λευκτρικῆς ἐπ' ἐμοῦ συμβάν, γράψω. ἄνεμος πῦρ ἐς Ἑλιν ἐνεγκὼν τὰ πολλὰ ἠφάνισε τῶν δένδρων· ὡς δὲ ἀνεφάνη τὸ χωρίον ψιλόν, ἀγαλμα ἐνταῦθα ἰδρυμένον εἰρέθη Διὸς Ἰθωμάτα. τοῦτο οἱ Μεσσηνιοὶ φασι μαρτύριον εἶναι σφισι τὰ Λεῦκτρα τὸ ἀρχαῖον τῆς Μεσσηνίας εἶναι. δύναται δ' ἂν καὶ Λακεδαιμονίων τὰ Λεῦκτρα ἐξ ἀρχῆς οἰκούντων ὁ Ἰθωμάτας Ζεὺς παρ' αὐτοῖς ἔχειν τιμας. He justly cp. the figure of Dionysos found in a plane-tree broken by the wind at Magnesia ad Maeandrum (A. E. Kontoleon in the *Ath. Mitt.* 1890 xv. 330 ff. no. 1 = Michel *Recueil d'Inscr. gr.* no. 856). We might also cite in this connexion a modern parallel from Ithome itself. Miss M. Hamilton (Mrs G. Dickins) *Greek Saints and Their Festivals* Edinburgh and London 1910 p. 170 f. writes: 'According to the popular legend, the monks of the monastery of St. Basil on Mount Eva, opposite Ithome, saw one night a flaming tree on the opposite ridge. They crossed the valley and found this ikon of the Panagia on a tree, with a lighted candle beside it. They conveyed it across to their monastery, but it transferred itself miraculously back to the place at which it was found, and the monks believed themselves forced to change to the other ridge. Since then the monastery of St. Basil has been deserted. The trunk of the tree was made into the lintel of the monastery door, and it is said that at the festival it is hacked by the faithful, who take pieces of it as a cure for fever. The ikon is inscribed with reference to the legend—The Guide to the Hill of Ithome—Ὁδηγήτρια τῷ ὄρει Ἰθωμάτει. In celebration of the festival this ikon makes a short tour of the country. On 12th August it goes up from Voulkano to its old home with pomp and ceremony, accompanied by the monks and its worshippers, a goodly company, comprising a large number of babies brought to be baptised on the top of Ithome ... On the 15th a solemn procession reconducts the ikon to the lower monastery, and nine days later it is taken to Nisi, near Kalamata, where a fair ends the celebrations of the district. The rest of the year the ikon remains at Voulkano.'

<sup>1</sup> *Supra* i. 100, n. 758.

<sup>2</sup> Zeus Ἰψιστος (*supra* p. 878 n. o no. (5)).

<sup>3</sup> Zeus Λύκαιος (*supra* i. 63—99. 154 f., 177 f.).

A hill near Tegea<sup>1</sup>.  
Trapezous<sup>2</sup>.

**Korinthos**  
Corinth<sup>3</sup>.

**Phliasia**  
Mount Apesas<sup>4</sup>.

**Argolis**  
The Larisa at Argos<sup>5</sup>.

<sup>1</sup> The high place on which stood most of the altars of the Tegeates was called after Zeus Κλάριος (Paus. 8. 53. 9 f. cited *supra* p. 874 n. 2). Sir J. G. Frazer and H. Hitzig—H. Blümner *ad loc.* identify this eminence with the hill of St Sostis. See further *supra* p. 807 n. 2.

<sup>2</sup> Zeus Ἀκραῖος (*supra* p. 871 n. o no. (3)).

<sup>3</sup> Zeus Τῦριστος (*supra* p. 878 n. o no. (3)).

<sup>4</sup> Apesas (*Phouka*) is a mountain which rises north of Nemea to a height of 873<sup>m</sup>. It figured in two distinct myths. On the one hand, Perseus here sacrificed for the first time to Zeus Ἀπεσάντιος (Paus. 2. 15. 3 καὶ ὅρος Ἀπέσας ἐστὶν ὑπὲρ τὴν Νεμέαν, ἐνθα Περσέα πρῶτον Διὶ θῦσαι λέγουσιν Ἀπεσαντίῳ, cp. Stat. *Theb.* 3. 460 ff., 633 ff.), also known as Zeus Ἀπέσας (Steph. Byz. s.v. Ἀπέσας· ὅρος τῆς Νεμέας, ὡς Πίνδαρος (*frag.* 295 Bergk<sup>4</sup>) ἰψὲρ Καλλίμαχος ἐν τρίτῃ (*frag.* 29 Schneider), ἀπὸ Ἀφέσαντος (*sic*) ἥρωος βασιλεύσαντος τῆς χώρας, ἣ διὰ τὴν ἀφ᾽ οὗ τῶν ἀρμάτων ἢ τοῦ λέοντος· ἐκεῖ γὰρ ἐκ τῆς σελήνης ἀφείθη. ἀφ' οὗ Zeus Ἀπεσάντιος. Καλλίμαχος δὲ ἐν τοῖς ἰάμβοις (*frag.* 82 Schneider) τὸ ἐθνικὸν Ἀπέσας φησὶ· κοῦχ ᾧδ' Ἀρείων τῷ Ἀπέσαντι παρ Διὶ | ἔθυσεν Ἀρκὰς ἵππος). On the other hand, Deukalion on escaping from the deluge here built an altar of Zeus Ἀφέσιος (*cf. frag.* p. 176, 33 ff. Ἀφέσιος Zeus ἐν Ἀργεὶ τιμᾶται. εἰρηται δὲ ὅτι Δευκαλίων τοῦ κατακλυσμοῦ γενομένου διαφυγὼν καὶ εἰς τὴν ἄκραν τὴν Ἀργου (so H. Usener for Ἀργούς) διασωθεὶς ἰδρύσατο βωμὸν Ἀφεσίου Διός, ὅτι ἀφείθη ἐκ τοῦ κατακλυσμοῦ. ἣ δὲ ἄκρα ὑστερον Νεμέα ἐκλήθη ἀπὸ τῶν (τοῦ add. cod. V) Ἀργου βοσκημάτων ἐκεῖ νεμομένων. οὕτως Ἀρρεϊανὸς ἐτυμολογεῖ ἐν τῷ β' τῶν Βιθυνιακῶν (Arrian. *frag.* 26 (*Frag. hist. Gr.* iii. 591 Muller))). H. Usener *Die Sintfluthsagen* Bonn 1899 pp. 65 ff., 233 (*cp. id.* in the *Rhein. Mus.* 1901 lvi. 482 ff. = *Kleine Schriften* Leipzig—Berlin 1913 iv. 383 ff.) contends that Δευκαλίων presupposes a simpler form \*Δεῦ-καλος (whence Δευκαλίδαι), 'kleiner Zeus,' 'Zeuskneblein.' Other views are collected by K. Tumpel in Pauly—Wissowa *Real-Enc.* v. 275 f. and Gruppe *Gr. Myth. Rel.* pp. 446 n. 7. 718 e, 1100 n. 1, 1608 n. 3, *id. Myth. Lit.* 1908 p. 456. Imperial coppers of Kleonai represent Mt Apesas as a rock surmounted by an altar with an eagle perched upon it (Rasche *Lex. Num.* Suppl. 1. 1836 Septimius Severus, *Brit. Mus. Cat. Coins* Peloponnesus p. 155 pl. 29, 8 = Anson *Num. Gr.* v. 9 no. 57 pl. 2 Iulia Domna, *Hunter Cat. Coins* ii. 154 no. 1 Geta, Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* i. 33 f. Septimius Severus, Iulia Domna, Geta). Traces of the altar of Zeus are still to be seen on the flat rocky summit (É. Puillon Boblaye *Recherches Géographiques sur les ruines de la Morée* Paris 1836 ii. 41 'M. Peytier y a vu quelques ruines qui doivent avoir appartenu à l'autel de Jupiter Apésantius,' E. Curtius *Peloponnesos* Gotha 1852 ii. 505 'der Apesas, auf dem sich bei einer verfallenen Kapelle Palaa Ekklesia genannt, noch Ruinen vom Heiligthume des Zeus Apesantios finden').

<sup>5</sup> Zeus Λαρισαῖος had a roofless ναός with a wooden statue on the top of the Larisa at Argos (Paus. 2. 24. 3 ἐπ' ἄκρα δὲ ἐστὶ τῇ Λαρίσῃ Διὸς ἐπὶ κλησιν Λαρισαίου ναός, οὐκ ἔχων ὀροφον· τὸ δὲ ἄγαλμα ξύλου πεποιημένον οὐκέτι ἐστῆκεδ ἦν ἐπὶ τῷ βάθρῳ). Near it was a ναός of Athena containing a three-eyed χόανον of Zeus, said to have been the paternal god of Priamos (Paus. 2. 24. 3 f. continues καὶ Ἀθηναῖς δὲ ναός ἐστὶ θεᾶς ἀξίος· ἐνταῦθα ἀναθήματα κεῖται καὶ ἄλλα καὶ Zeus ξάναον, δύο μὲν ἢ πεφύκαμεν ἔχον ὀφθαλμούς, τρίτον δὲ ἐπὶ τοῦ μετώπου. τοῦτον τὸν Δία Πριάμῳ φασὶν εἶναι τῷ Λαομέδοντος πατρί, ἐν ὑπαίθρῳ τῆς αὐλῆς ἰδρυμένον, καὶ ὅτε ἠλίσκετο ὑπὸ Ἑλλήνων Ἴλιον, ἐπὶ τούτου κατέφυγον ὁ Πριάμῳ τὸν βωμόν. ἐπεὶ δὲ τὰ λάφυρα ἐνέμεντο λαμβάνει Σθένελος ὁ Καπανέως αὐτόν, καὶ ἀνάκειται

Phalakron (?)<sup>1</sup>.Mount Kokkygion<sup>2</sup>.

μὲν διὰ τοῦτο ἐνταῦθα· τρεῖς δὲ ὀφθαλμοὺς ἔχειν ἐπὶ τῷδε ἂν τις τεκμαίροιο αὐτόν. Δία γὰρ ἐν οὐρανῷ βασιλεύειν, οὗτος μὲν λόγος κοινὸς πάντων ἐστὶν ἀνθρώπων. ὃν δὲ ἄρχειν φασὶν ὑπὸ γῆς, ἔστιν ἔπος τῶν Ὀμήρου (II. 9. 457) Δία ὀνομάζον καὶ τοῦτον· 'Ζεὺς τε καταχθόνιος καὶ ἐπαιὼν Περσεφόνηα.' Αἰσχύλος δὲ ὁ Εὐφορίωνος (*frag.* 436 b Dindorf, who cp. Prokl. in Plat. *Crat.* 148 p. 83, 28 f. Pasquali ὁ δὲ δεύτερος δυαδικῶς καλεῖται Ζεὺς ἐνάλιος καὶ Ποσειδῶν) καλεῖ Δία καὶ τὸν ἐν θαλάσῃ. τρισὶν οὖν ὁρῶντα ἐποίησεν ὀφθαλμοῖς ὅστις δὴ ἦν ὁ ποιήσας, ἅτε ἐν ταῖς τρισὶ ταῖς λεγομέναις λήξεσιν ἄρχοντα τὸν αὐτὸν τοῦτον θεόν. This remarkable figure is mentioned also in schol. Eur. *Tro.* 16 τὸν δὲ ἔρκειον Δία ἄλλοι ἱστορικοὶ ἀναγράφουσιν ἰδίαν τιὰν σχέσιν περὶ αὐτοῦ ἱστοροῦντες, τρισὶν ὀφθαλμοῖς αὐτὸν κεχρησθῆαι φασιν, ὡς οἱ περὶ Ἀγίαν (*frag.* 3 (*Frag. hist. Gr.* iv. 292 f. Muller)) καὶ Δερκύλον (*frag.* 1 (*Frag. hist. Gr.* iv. 386 Muller)). I formerly accepted Pausanias' explanation of the three eyes (*Class. Rev.* 1903 xvii. 174 f., 1904 xviii. 75 f., 325), but later came to the conclusion that it was merely a sophisticated attempt to account for a very primitive feature, plurality of eyes implying superhuman powers of sight and three being a typical plurality (*Folk-Lore* 1904 xv. 282 ff., 1905 xvi. 275 f.). Excavations in the large court of the Venetian castle on the Larisa have brought to light the tufa foundations (11·70<sup>m</sup> broad) of a building orientated towards the east. On the rock were sherds of geometric ware, and 14<sup>m</sup> east of the building was a fifth-century inscription mentioning the Ἰλλεῖς (W. Vollgraff in the *Bull. Corr. Hell.* 1904 xxviii. 429 no. 11). On the lower terrace of the Larisa, to the east, are the ruined foundations of a second building. These two may well be the temples of Zeus Λαρισαῖος and of Athena respectively (*id.* 16. 1907 xxxi. 149). Steph. Byz. s.v. Λάρισσα·...καὶ ἡ ἀκρόπολις τοῦ Ἀργεῖος Λάρισσα. καὶ ὁ πολῖτης Λαρισσαῖος καὶ Λαρισεὺς Ζεὺς.

<sup>1</sup> Zeus Φαλακρός (*supra* p. 875 n. 2).

<sup>2</sup> There was a sanctuary of Zeus on the top of Mt Kokkygion (Paus. 2. 36. 2 *ἱερὰ δὲ καὶ ἐς τὸδε ἐπὶ ἄκρων τῶν ὄρων, ἐπὶ μὲν τῷ Κοκκυγίῳ Διός, ἐν δὲ τῷ Πρωνί ἐστὶν Ἥρας*), where Zeus had become a cuckoo in order to woo Hera (schol. vet. Theokr. 15. 64 Ἀριστοτέλης δὲ ἐν τῷ περὶ τῶν Ἑρμύωνος ἱερῶν (*frag.* 287 (*Frag. hist. Gr.* ii. 190 f. Muller)) = Aristoteles *frag.* (*ib.* iv. 330 f. Muller): but Grashof's cj. Ἀριστοκλῆς (cp. Ail. *de nat. an.* 11. 4) for Ἀριστοτέλης codd. is far from certain) ἰδιωτέρως ἱστορεῖ περὶ τοῦ Διὸς καὶ [τοῦ τῆς (om. Wilamowitz)] Ἥρας γάμου. τὸν γὰρ Δία μυθολογεῖται ἐπιβουλεύειν τῇ Ἥρᾳ μιγῆναι, ὅτε αὐτὴν ἰδοὶ χωρισθῆσαν ἀπὸ τῶν ἄλλων θεῶν. βουλόμενος δὲ ἀφανὴς γενέσθαι καὶ μὴ ὀφθῆναι ὑπ' αὐτῆς τὴν ὄψιν μεταβάλλει εἰς κόκκυγα καὶ καθέζεται εἰς ὄρος, ὃ πρῶτον μὲν Θόρναξ (Hemsterhuys cj. Θόρναξ (cp. Paus. 2. 36. 1)) ἐλαλεῖτο, νῦν δὲ Κόκκυξ. τὸν δὲ Δία χειμῶνα δεινὸν ποιῆσαι τῇ ἡμέρᾳ ἐκείνῃ· τὴν δὲ Ἥραν πορευομένην μόνην ἀφικέσθαι πρὸς τὸ ὄρος καὶ καθέζεσθαι εἰς αὐτό. ὅπου νῦν ἐστὶν ἱερὸν Ἥρας Τελείας. τὸν δὲ κόκκυγα ἰδόντα καταπετασθῆναι καὶ καθεσθῆναι ἐπὶ τὰ γόνατα αὐτῆς πεφρικῶτα καὶ ῥιγῶντα ὑπὸ τοῦ χειμῶνος. τὴν δὲ Ἥραν ἰδοῦσαν αὐτὸν οἰκτεῖραι καὶ περιβαλεῖν τῇ ἀμπεχόνῃ. τὸν δὲ Δία εὐθὺς μεταβαλεῖν τὴν ὄψιν καὶ ἐπιλαβέσθαι τῆς Ἥρας. τῆς δὲ τὴν μίξιν παραιτουμένης διὰ τὴν μητέρα, αὐτὸν ὑποσχέσθαι γυναῖκα αὐτὴν ποιήσασθαι. καὶ παρ' Ἀργείοις δέ, οἱ μέγιστα (οἱ μέγιστοι codd. Hemsterhuys cj. οἱ μέγιστον vel μάλιστα. Ahrens cj. οἱ μέγιστα) τῶν Ἑλλήνων τιμῶσι τὴν θεόν. τὸ [δὲ (om. Hemsterhuys)] ἄγαλμα τῆς Ἥρας ἐν τῷ ναῷ καθήμενον ἐν [τῷ (om. Wendel)] θρόνῳ τῇ χειρὶ ἔχει σκῆπτρον. καὶ ἐπ' αὐτῷ τῷ σκῆπτρῳ κόκκυξ = Eudok. *zool.* 414<sup>b</sup>, cp. Paus. 2. 17. 4. 2. 36. 1). For the chryselephantine statue by Polykleitos see Overbeck *Schriftquellen* p. 166 f. nos. 932—939, *id.* *Gr. Plastik* i. 509—511, Collignon *Hist. de la Sculpt. gr.* 1. 509—512, 516, C. Waldstein (Sir C. Walston) 'The Argive Hera of Polykleitos' in the *Journ. Hell. Stud.* 1901 xxi. 30—44 with pls. 2, 3, A. B. Cook 'Nephelokokkygia' in *Essays and Studies presented to William Rudge* Cambridge 1913 pp. 213—221 with pl. Cp. *supra* i. 532. The old name of the mountain, Θόρναξ or Θόρναξ, is said to have meant 'foot-stool' (Hesych. s.v. θόρναξ) and perhaps implies an ancient throne-cult (*supra* 1. 134 f.). On Mt Thornax in Lakonike was a statue of Apollon Θορνάκιος (Hesych. s.v. θόρναξ, cp. Steph. Byz. s.v. Θόρναξ) or Πυθαεὺς resembling that at



Mount Arachnaion<sup>1</sup>.

Epidauros<sup>2</sup>.

### Aigina

The mountain of Zeus *Panhellenios*<sup>3</sup>.

Amyklai (Hdt. 1. 69, Paus. 3. 10. 8), *i.e.* standing on a throne (Frazer *Pausanias* iii. 351 ff.). The hero Buphagos shot by Artemis on Mt Pholoe was the son of Iapetos and Thornax (Paus. 8. 27. 17).

<sup>1</sup> Mt Arachnaion above Lessa had altars of Zeus and Hera, on which sacrifices were offered when there was a dearth of rain (Paus. 2. 25. 10 cited *supra* p. 467 n. 2). Frazer *Pausanias* iii. 233 f. says: 'This is the high, naked range on the left or northern side of the road as you go to the Epidaurian sanctuary from Argos. The most remarkable peak is Mt. *Arna*, the pointed rocky summit which rises immediately above the village of *Ligourio*. It is 3,540 feet high. The western summit, Mt. *St. Elias*, is a little higher (3930 ft.)... The name Arachnaea is said to have been still used by the peasantry in the early part of this century. The altars of Zeus and Hera... appear to have stood in the hollow between the peaks of *Arna* and *St. Elias*, for there is here a square enclosure of Cyclopean masonry which would appear to have been an ancient place of worship.'

<sup>2</sup> Zeus *Káσιος* (P. Kabbadias in the 'Εφ. 'Αρχ. 1883 p. 87 no. 22 = W. Prellwitz in Collitz-Bechtel *Gr. Dial.-Inscr.* iii. 1. 150 no. 3330 = *Inscr. Gr. Pelop.* i no. 1287 a rectangular base of limestone inscribed Δι Κασίω | Ἑλλανοκράτης | Ἡρακλείδου with



the numeral λα' and the symbol , on which see *infra* Append. L *int.*).

M. Frankel in the *Inscr. Gr. Pelop.* i. 286 observes: 'Iuppiter Casius notus erat in Graecia, postquam Traianus spolia e victoria contra Getas reportata in eius templum in Cario (*sic*) monte ad Euphratem situm dedicavit [*infra* Append. B Syria]. . Hadriani fere aetate collocatus fuerit lapis noster.'

<sup>3</sup> The highest peak in Aigina (531<sup>m</sup>), a landmark for many miles around, is known nowadays as the *Oros*, sometimes also as *Hagios Elias* from the little chapel that crowns its summit. A. Furtwangler *Aegina* München 1906 i. 473 f. reports that excavations carried out in the spring of 1905 discovered an ancient settlement on the mountain-top. The site yielded a quantity of local ware, not unlike that from Troy, and also imported vases of late Mycenaean make. The inhabitants appear to have been Myrmidones, a division of the Thessalian Hellenes (C. Mueller *Aegineticorum liber* Berolini 1817 p. 14 ff.), whose heroes were Aiakos and the Aiakidai. They brought with them the cult of their Zeus Ἑλλάνιος, and Pindar represents the sons of Aiakos, when they prayed for the welfare of Aigina, as standing παρ βωμὸν πατέρος Ἑλλανίου (*Nem.* 5. 19). Zeus being a weather-god (*supra* p. 1 ff.), his mountain served as a public barometer (Theophr. *de signis tempest.* 1. 24 καὶ ἐὰν ἐν Αἰγίνῃ [καὶ (om. J. G. Schneider)] ἐπὶ τοῦ Διὸς τοῦ Ἑλλανίου νεφέλη καθίζηται, ὥς τὰ πολλὰ ὕδωρ γίνεται). Tradition said that during a great drought the foremost Hellenes besought Aiakos, as son of Zeus by Aigina daughter of Asopos, to intercede with his father on behalf of all, that Aiakos did so with success, and that on the spot where he had prayed the whole people raised a common sanctuary (Isokr. 9 *Euagoras* 14 f., Diod. 4. 61, Apollod. 3. 12. 6, Clem. Al. *strom.* 6. 3 p. 444, 13 ff. Stahlin, schol. Pind. *Nem.* 5. 17, Eudok. *viol.* 13). Accordingly this came to be called the sanctuary of Zeus Πανελλήνιος (Paus. 1. 44. 9 cited *infra* p. 895 n. 1. 2. 29. 7 f., 2. 30. 3 f.). Frazer *Pausanias* iii. 265 describes the site: 'On the northern slope of Mt. *Oros* ..., in a wild and lonely valley, there is a terrace supported upon walls of great blocks of trachyte. On this terrace there is a ruined chapel of the Hagios Asomatos (the Archangel Michael), which is entirely built of fine pieces of ancient architecture. About the middle of the terrace there are a number of large flat stones laid at equal intervals, as if they had been the bases of columns.' In the ruins of St Michael's chapel was found a stone block bearing an

## Megaris

A height near Megara<sup>1</sup>.

archaic Greek inscription (Roehl *Inscr. Gr. ant.* no. 352, Roberts *Gk. Epigr.* i. 146 f. no. 120, F. Bechtel in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 1. 195 no. 3408, *Inscr. Gr. Pelop.* i no. 6 *Ἐωλιάδαις Ἀθλίων ἐποίησε Ἀπίλλου*), perhaps the base of some offering to Zeus, whose cult was in time superseded by that of the Archangel (cp. G. F. Hill 'Apollo and St. Michael: some analogies' in the *Journ. Hell. Stud.* 1916 xxxvi. 134 ff., especially p. 145). It was however reserved for Furtwangler by the latest excavations of 1905 to produce definite epigraphic evidence that the terrace of Hagios Asomatos was indeed the sanctuary of Zeus *Πανελλήνιος* (A. Furtwängler *op. cit.* i. 5 f. with the excellent map by H. Thiersch appended to the volume). For Zeus *Ἑλλήνιος* in the wider sense of the 'Hellenic,' i.e. national as opposed to foreign, god see O. Jessen in Pauly—Wissowa *Real-Enc.* viii. 176.

<sup>1</sup> Paus. i. 44. 9 ἐπὶ δὲ τοῦ ὄρους τῇ ἀκρᾷ (above the Scironian Rocks) Διὸς ἐστὶν Ἀφείσιον καλουμένον ναός· φασὶ δὲ ἐπὶ τοῦ (H. Hitzig cj. ἐπὶ τοῦ) συμβάντος ποτὲ τοῖς Ἑλλησιν αὐχμοῦ θύσαντος Διακοῦ κατὰ τι δὴ λόγιον τῷ Πανελληνίῳ Διὶ ἐν Αἰγίνῃ κομίσαντα δὲ ἀφεῖναι καὶ διὰ τοῦτο Ἀφείσιον καλεῖσθαι τὸν Δία. Many attempts have been made to mend this broken passage. T. Panofka *Der Tod des Skiron und des Patroclus* Berlin 1836 pp. 4, 17 would read κομίσαντα δὲ <ἄετον (sic) τὴν χελώνην> ἀφεῖναι on the strength of an engraved chalcedony at Berlin (Furtwängler *Geschnitt. Steine Berlin* p. 121 f. no. 2614 pl. 23, T. Panofka *op. cit.* p. 23 pl. 4, 7, E. Braun in the *Ann. d. Inst.* 1836 viii. 317 f., Overbeck *Gr. Kunstmyth.* Zeus p. 267 Gemmentaf. 3, 10=my fig. 821), which represents Zeus with a sceptre in his left hand, a tortoise in his right, and an eagle at his feet. This is ingenious; for ἡφείε... ἀφελέντα... used in Paus. i. 44. 8 of Skiron and his tortoise prepare us for a second tortoise-story in explanation of the title Ἀφείσιος: but, as Frazer *Pausanias* i. 567 f. points out, the sentence remains ungrammatical. C. L. Kayser in the *Zeitschrift für die Alterthumswissenschaft* 1848 vi. 503 cj. ἐν Αἰγίνῃ <καὶ εὐχαμένον ὕδωρ ἀφεῖναι ἐς τὴν Ἑλλάδα γῆν ὕπα> κομίσαντα τε ἀφεῖναι. H. G. Lolling in the *Ἐφ. Ἀρχ.* 1887 p. 214 proposed ἐν Αἰγίνῃ <ἀετὸν ἀρπάσαι τὸ ἱερεῖον εἰς δὲ τὴν ἀκρὰν> κομίσαντα ἀφεῖναι, cp. chol. Aristoph. *nuib.* 52. L. C. Valckenaer (see H. Hitzig in the *Jahrb. f. class. Philol.* 1889 xxxv. 819) had suggested κομίσαντα <ἐνθά> δε, which 'would still leave the verb ἀφεῖναι without either subject or object' (Frazer *loc. cit.*). And J. F. Facius in his edition (Lipsiae 1794 i. 173) had cj. Αἰγίνῃ καὶ ὕσαντά τε ἀφεῖναι. After all this stirabout H. Hitzig and F. Spiro are content to print the passage as it stands.



Fig. 821.

In 1887 H. G. Lolling recognised the site of this sanctuary, about an hour and a half to the south-west of Megara, at a place called *Sta Marmara*, some 850 ft above sea-level, though far below the mountain-crest (H. G. Lolling in the *Ἐφ. Ἀρχ.* 1887 p. 213 ff. with sketch-plan). D. Philios, who excavated it in 1889, discovered a small prostyle temple (6.40<sup>m</sup> × 4.75<sup>m</sup>) facing south-east. Of this nothing remained except three foundation-courses and the pavement; but the temple appears to have been of stone and certainly had stone triglyphs. To the north was a Christian tomb (T), long since rifled, showing that sanctity still attached to the spot in Byzantine times: terra-cotta lamps were found, marked with a cross. To the south was a cistern (N), and further east a circular structure (K), three bases (Θ), and a large oblong altar (?) (H). Adjoining this was a line of plinths (M) and a wall (II—P). West of the precinct, if so it may be termed, lay a complex of chambers built round a court-yard. One chamber (A), which had stone couches set against its walls, contained two pits (α, β) full of ashes. Two other chambers (7 and 8), entered from a *stoai* with bases for pillars (τ, υ, φ (?)), were likewise lined with stone couches. A short staircase led from the *stoai* into another room (9), the centre of which was occupied by a shallow circular depression with a flooring of baked brickwork. From this a channel of baked brick ran into a pit about 0.10<sup>m</sup> deep. On the rim of the large sinking, towards the north, was set a square base 0.50<sup>m</sup> high. The next room (10) again disclosed a pit

0.13<sup>m</sup> deep and beside it a base about 0.50<sup>m</sup> high. The largest chamber of all (11) was probably entered from the court by a door on the south. Round three sides of it were remains of stone seats. The north-east and north-west corners showed traces of a rough mosaic paving. The middle of the floor had five slabs, which had probably served as bases for pillars. Six lesser apartments (1—6) at the south-east angle were built of small stones bonded with clay and were clearly of later construction. The court also contained a hearth of baked bricks (o), another pit full of ashes (v), etc. The western portion of the building was protected against water pouring down from a higher level by an extra wall (Γ—B—Δ), part of which (B—Δ) was specially strong. And on the southern side the foundations were strengthened by a retaining wall (E—Z). Miscellaneous finds (at Ω and elsewhere) included the relief of a griffin in limestone, animals in clay (leonine foot, pig's snout), the head of a dove (?) in Pentelic marble, etc. No Mycenaean vases were discovered, but fragments of large *pithoi* with impressed geometric designs, also Corinthian ware in some abundance, and sherds of black-figured and red-figured technique. A few broken vases etc. were inscribed (*Corp. inscr. Gr. sept.* i nos. 3492—3497), of which the most important were a *kylix*-foot incised ΦΕΞ or ΦΕΖ = [Δῶς 'A]φεσ[ιου], or [Δι 'A]φεσ[ιου] (no. 3494) and a stone slab reading ΗΒΡΟ..... = "Ηρω[ος] or "Ηρω[ι] (no. 3492). See further D. Philios in the 'Εφ. Ἀρχ. 1890 pp. 35 ff. (with careful plans and illustrations: pl. 4, 3 = my fig. 822), 63 f., H. G. Lolling *ib.* 1890 p. 55 ff., D. Philios in the Πρακτ. ἀρχ.

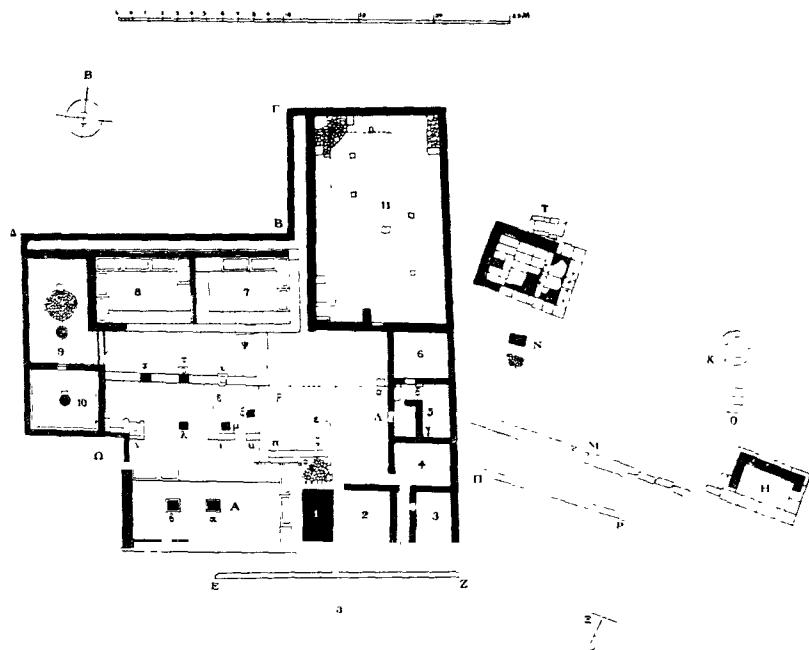


Fig. 822.

έρ, 1889 p. 26, W. Doerpfeld in the *Ath. Mitth.* 1889 xiv. 327, and Frazer *Pausanias* ii. 550 f.

The interpretation of the western group of buildings is disputed. H. G. Lolling held that it was originally a private dwelling-house, to which a sanctuary had afterwards been attached; D. Philios, that it was from the first an edifice containing chambers for the priest and the temple-attendants (cp. Paus. 10. 34. 7). I incline to think that the chambers with stone couches (A, 7, 8) were used for incubation, and that the rooms with circular

Mount Gerania (?)<sup>1</sup>.

#### Attike

The *Akrópolis* at Athens<sup>2</sup>.

The Pnyx at Athens<sup>3</sup>.

Mount Anchesmos<sup>4</sup>.

Mount *i'ymettos*<sup>5</sup>.

Mount Parnes<sup>6</sup>.

pits and rectangular bases (9, 10) betoken a chthonian cult. On this showing the worship of Zeus *'Aphésios* was associated with that of a local Megarian hero (cp. F. Pfister *Der Reliquienkult im Altertum* Giessen 1909 i. 1 ff. 'Die mythische Königsliste von Megara'), who not improbably had been regarded as Zeus incarnate. A similar combination occurs e.g. at Olympia, and the surviving inscriptions [*Διὸς 'Α'φεί[ου]* and *"Ηρω[ος]* are decidedly suggestive.

<sup>1</sup> Paus. i. 40. 1 *τὰς δὲ Σιθνίδας νύμφας λέγουσι Μεγαρεῖς εἶναι μὲν σφισιν ἐπιχωρίας, μὲν δὲ αὐτῶν [θυγατρί (secl. C. G. Siebelis)] συγγενέσθαι Δία, Μέγαρον τε παῖδα ὄντα Διὸς καὶ ταύτης δὴ τῆς νύμφης ἐκφυγεῖν τὴν ἐπὶ Δευκαλίωνος ποτε ἐπομβρίαν, ἐκφυγεῖν δὲ πρὸς τὰ ἄκρα τῆς Γερανίας (Makri Plagi 1370<sup>m</sup> above sea-level), οὐκ ἔχοντός πω τοῦ ὄρους τὸ ὄνομα τοῦτο, κ.τ.λ.* Cp. Dieuchidas of Megara *frag.* 1 (*Frag. hist. Gr.* iv. 388 Muller) *ap.* Clem. Al. *strom.* 6. 2 p. 443, 9 f. Stahlin and *frag.* 11 (*Frag. Hist. Gr.* iv. 290 Müller) *ap.* Harpokr. s.v. Γερανία. *Et. mag.* p. 228, 22 ff., telling the same tale, speaks of *Μεγαρεὺς ὁ Διὸς καὶ μίας τῶν καλουμένων θηίδων* (L. Dindorf corr. *Σιθνίδων*) *νυμφῶν*.

<sup>2</sup> Zeus *'Ἰπτατος* (*supra* p. 875 n. 1 no. (2)). Zeus Πολιεὺς (*infra* § 9 (h) ii).

<sup>3</sup> Zeus *'Ἰψιστος* (*supra* p. 876 f. n. 1 no. (1)). The Siphnian Zeus *'Επιβήμιος* probably implies a statue of the god on the orator's platform (*infra* Append. N *med.*); but it would be unsafe to argue from Siphnos to Athens, and in any case it was not as mountain-god that Zeus supported the speaker (Plout. *praeept. gerend. reip.* 26 *κοινὸν ἐστὶν ἱερὸν τὸ βῆμα Βουλαιῶν τε Διὸς καὶ Πολιεύς καὶ Θέμιδος καὶ Δίκης*).

<sup>4</sup> Anchesmos is commonly identified with *Turkozuni*, a range of rocky hills which divides the Attic plain into two unequal parts watered by the Kephisos and the Ilisos respectively (C. Wachsmuth in Pauly—Wissowa *Real-Enc.* i. 2103, H. Hitzig—H. Blumner on Paus. i. 32. 2). It attains a height of 733<sup>m</sup>. Somewhere on this range was a statue of Zeus *'Αγχεσμός* (Paus. i. 32. 2 *καὶ Ἀγχεσμός ὅρος ἐστὶν οὐ μέγα καὶ Διὸς ἀγαλμα Ἀγχεσμίον*). A. S. Georgiades in the *Ἐφ. Ἀρχ.* 1920 p. 59 notes foundations on its E. slopes.

<sup>5</sup> On the top of Mt Hymettos (*Monte Matto* or *Trelo-Tuni* 1027·10<sup>m</sup>) was an altar (*et. mag.* p. 352, 49 ff. cited *supra* p. 873 n. 1) and statue of Zeus *'Τμητήτιος*, also altars of Zeus *'Ομβριος* and Apollon *Προόψιος* (Paus. i. 32. 2 *ἐν Ὑμηττῷ δὲ ἀγαλμά ἐστιν Ὑμηττίου Διὸς· βωμοὶ δὲ καὶ Ὑμβρίου Διὸς καὶ Ἀπόλλωνός εἰσι Προοψίου*). Hesych. *'Τμητήτιος*· Ζεὺς παρὰ Ἀττικοῖς. Clouds on Hymettos portended rain (Theophr. *de signis tempest.* i. 20 and 24), wind (*id. ib.* 2. 9), and storm (*id. ib.* 3. 6). W. Kolbe in Pauly—Wissowa *Real-Enc.* ix. 138 f. thinks it very probable that the statue of Zeus *'Τμητήτιος* stood on the small plateau close to the highest point of the mountain, and that the cult of Zeus *'Ομβριος* is perpetuated on its ancient site by the chapel of St Elias perched upon a conspicuous crest (508<sup>m</sup>) on the eastern slope of the main *massif*, above Sphetos, north of the *Pirnari* Pass, to which chapel in times of drought whole troops of pilgrims still resort (A. Milchofer in E. Curtius and J. A. Kaupert *Karten von Attika* Berlin 1883 Text ii. 32).

<sup>6</sup> On Mt Parnes was a bronze statue of Zeus *Παρνήθιος* and an altar of Zeus *Σημαλέος*; also another altar on which sacrifices were made sometimes to Zeus *'Ομβριος*, sometimes to Zeus *'Απήμιος* (Paus. i. 32. 2 *καὶ ἐν Πάρνηθι Παρνήθιος Ζεὺς χαλκοῦς ἐστὶ, καὶ βωμὸς Σημαλέου Διὸς. ἐστὶ δὲ ἐν τῇ Πάρνηθι καὶ ἄλλος βωμὸς, θύουσι δὲ ἐπ' αὐτοῦ τοτὲ μὲν Ὑμβριον τοτὲ δὲ Ἀπήμιον καλοῦντες Δία, et. mag.* p. 352, 49 ff. cited *supra* p. 873 n. 1). Parnes (*Ozeia*) is at once the highest (1413<sup>m</sup>) and the most extensive mountain in Attike. C. Bursian *Geographie von Griechenland* Leipzig 1862 i. 252 would locate the statue of Zeus *Παρνήθιος* and the altar of Zeus *Σημαλέος* (*supra* p. 4) near Phyle, on the bare rocky ridge

Marathon<sup>1</sup>.

Boiotia

Mount Hypatos<sup>2</sup>.

Thebes<sup>3</sup>.

Orchomenos<sup>4</sup>.

Mount Helikon<sup>5</sup>.

Mount Kithairon<sup>6</sup>.

which the ancients on account of its shape called the Chariot (*supra* p. 815 f.), but the altar of Zeus Ὀμβριος and Ἀρήμιος on some other eminence. Lightning over Parnes, Briletos, and Hymettos betokened a big storm; over two of the three, a less serious storm; over Parnes alone, fair weather (Theophr. *de signis tempest.* 3. 6). Clouds over the western side of Parnes and Phyle, with a north wind blowing, meant stormy weather (*id. ib.* 3. 10).

<sup>1</sup> Zeus Ὑπατος (*supra* p. 875 n. 1 no. (3)).

<sup>2</sup> Zeus Ὑπατος (*supra* p. 875 n. 1 no. (1)).

<sup>3</sup> Zeus Ὑψιστος (*supra* p. 878 n. o no. (2)).

<sup>4</sup> Zeus Καραίος (*supra* p. 874 n. 2).

<sup>5</sup> Zeus Ἐλικώνιος had an altar on Mt Helikon, near the spring Hippokrene, round which the Muses danced (Hes. *theog.* 1 ff. with schol. *ad loc.* 2 ἐν τῷ αὐτῷ γὰρ ὄρει καὶ κρήνη ἦν καὶ βωμός, 4 ἐν Ἐλικῶνι δὲ ἦν ὁ βωμός, ὡς εἴρηται, τοῦ Διὸς τοῦ Ἐλικωνίου). On the north-eastern summit of Helikon (*Zagori* 1527<sup>m</sup>) now stands a little roofless chapel of St Elias: it is surrounded by fir-trees, and its walls of small well-jointed polygonal stones probably formed in antiquity the *peribolos* of the altar of Zeus (C. Bursian *Geographie von Griechenland* Leipzig 1862 i. 239, H. N. Ulrichs *Reisen und Forschungen in Griechenland* Berlin 1863 ii. 99, Frazer *Pausanias* v. 158, Maybaum *Der Zeuskult in Boeotien* Doberan 1901 p. 7). See also *supra* i. 132.

<sup>6</sup> Mt Kithairon was sacred to Zeus Κιθαίρωνιος (Paus. 9. 2. 4 ὁ δὲ Κιθαίρων τὸ ὄρος Διὸς ἱερὸν Κιθαίρωνιον ἐστίν. This sentence is out of place in its context. H. C. Schubart—E. C. Walz excised it as a gloss. C. L. Kayser in the *Zeitschrift für die Alterthumswissenschaft* 1850 viii. 392 transposed it to stand before καθότι δὲ τοῦ Κιθαίρωνος κ.τ.λ.). Nominally every sixth year, but really at shorter intervals, the Plataeans held a festival called Δαίδαλα μικρά. Going to an oak-wood near Alalkomenai they set out pieces of boiled flesh, followed the crow that pounced on the flesh, felled the tree on which it perched, and made of it a wooden image called a δαίδαλον. Every fifty-ninth year the Plataeans joined with the Boeotians to celebrate the Δαίδαλα μεγάλα. The various townships drew lots for the fourteen wooden images provided by the Δαίδαλα μικρά. Apparently each township took its image to the river Asopos and placed it on a waggon along with a bridesmaid. Again casting lots for order of precedence, they drove the waggons from the river to the top of Kithairon. Here an altar had been built of blocks of wood with brushwood piled on it. Each township then sacrificed a cow to Hera and a bull to Zeus, and, filling these victims with wine and incense, burnt them along with the images on the altar. The result was a huge column of flame visible at a great distance. The local myth explained that Hera, enraged with Zeus, had once retired to Euboeia, and that Zeus, at the advice of Kithairon king of Plataiai, had made a wooden image and put it wrapped up on a bullock-cart, giving out that he was taking to wife Plataia, daughter of Asopos: Hera had flown to the spot, discovered the trickery, and made it up with Zeus (Paus. 9. 3. 1—8). According to Plutarch, Hera had been in hiding on Mt Kithairon (not in Euboeia), and the stratagem was suggested to Zeus by Alalkomeneus the autochthon (not by Kithairon): together they cut down a fine oak, shaped it and decked it as a bride and called it Δαιδάλη; the wedding chant was raised, the Tritonid nymphs brought water for the bath, and Boiotia furnished flutes and the band of revellers. Hera with the women of Plataiai in her train came down from Mt Kithairon in jealous anger, but laughed at the ruse and was reconciled to Zeus (Plout. *ap. Euseb. praep. ev.* 3. 1. 6). Aristides before

## Mount Laphystion<sup>1</sup>.

A mountain near Lebadeia<sup>2</sup>.

the battle of Plataiai (479 B.C.) was bidden by the Delphic oracle to pray to Zeus, Hera Κιθαιρωνία, Pan, and the Syntitid nymphs (Plout. v. *Aristid.* 11): Pausanias, turning towards the Heraion outside Plataiai, prayed to Hera Κιθαιρωνία and the other deities of the Plataean land (*id. ib.* 18). The image of Hera Κιθαιρωνία at Thespiiai was a lopped tree-trunk (Clem. Al. *protr.* 3. 46. 3 καὶ τῆς Κιθαιρωνίας Ἥρας ἐν Θεσπείᾳ πρέμνον ἐκκεκομμένον, cp. Arnob. *adv. nat.* 6. 11 ramum pro Cinxia Thespios). She had a sanctuary also at Thebes (schol. Eur. *Phoen.* 24 ἢ ὅτι Κιθαιρωνίας Ἥρας ἐστὶν ἐν Θήβαις ἱερὸν). Scholl—Studemund *anecd.* i. 269 Ἐπίθερα Ἥρας (10) κιθαιρωνίας.

In the traditional singing-match between Kithairon and Helikon (for which see Demetrios of Phaleron *ap. schol. Od.* 3. 267 and Eustath. *in Od.* p. 1466, 56 ff., Lysimachos (? Lysanias) of Kyrene *frag.* 26 (*Frag. hist. Gr.* iii. 342 Müller) *ap. schol. Hes. scd.* p. 33, 4 ff. Gaisford, cp. Tzetz. *chil.* 6. 917 ff., Hermesianax of Kypros *frag.* 2 (*Frag. hist. Gr.* iv. 428 Müller) *ap. Plout. de fluv.* 2. 3) the former sang of the childhood of Zeus (Korinna in the *Berliner Klassikertexte* Berlin 1907 v. 2. 19 ff. no. 284, cp. *ib.* p. 47, = *frag.* 1 Diehl<sup>3</sup>).

<sup>1</sup> On Mt Laphystion near Orchomenos was a precinct and stone statue of Zeus Λαφύστιος. It was here that Athamas was about to sacrifice Phrixos and Helle, when Zeus sent the ram with the golden fleece to aid their escape (Paus. 9. 34. 5, cp. 1. 24. 2). Higher up on the mountain-side was a Herakles Χάροψ; for here, according to the Boeotians, Herakles had brought up the hound of Hades (Paus. 9. 34. 5). Dionysos too was worshipped on the mountain as Λαφύστιος (*et. mag.* p. 557, 51 f. Λαφύστιος: ὁ Διόνυσος, ἀπὸ τοῦ ἐν Βοιωτίᾳ Λαφύστιον ὄρους = Tzetz. *in Lyk. Al.* 1237), and his Maenads were Λαφύστιαι (Lyk. *Al.* 1237 with Tzetz. *ad loc.*).

Laphystion has been identified with *Granitsa*, a steep mountain (896<sup>m</sup>) of reddish stone with a summit like a crater and warm springs at its north-eastern foot (C. Bursian *Geographie von Griechenland* Leipzig 1862 i. 235 f., Frazer *Pausanias* v. 172, H. Hitzig—H. Blumner on Paus. 9. 34. 5).

That Λαφύστιος must be connected with λαφύσσειν, 'to devour,' is commonly admitted. But beyond this point agreement ceases. Was the god named after the mountain, or the mountain after the god? (1) U. von Wilamowitz-Moellendorff in his ed. 2 of Eur. *II. f.* Berlin 1895 i. 34 n. 67 holds that Mt Laphystion got its name from the crater that engulfed the unwary. And doubtless Zeus Λαφύστιος could have derived his appellation from Mt Laphystion. But we have already (*supra* i. 416 f., 428) seen reason to think that Zeus Λαφύστιος was originally a Thessalian god, and we hear of no Mt Laphystion in Thessaly. (2) Maybaum *Der Zeuskult in Boeotien* Doberan 1901 p. 8 conversely assumes that Mt Laphystion derived its name from Zeus Λαφύστιος. It is then open to us to interpret Λαφύστιος as 'Devouring' with allusion to human sacrifice. For that grim tradition attached to the cult of Zeus Λαφύστιος, not only in Boiotia, but also in Thessaly (*infra* Append. B Thessalia); and the Dionysos of Orchomenos had an equally sinister reputation (Plout. *quaest.* Gr. 38, Ant. Lib. 10, Ov. *met.* 4. 1 ff. Frazer *Golden Bough*<sup>3</sup>: The Dying God p. 163 f.). See further P. Buttmann *Mythologus* Berlin 1829 n. 230, W. Drexler in Roscher *Lex. Myth.* ii. 1850 f., J. W. Hewitt in *Harvard Studies in Classical Philology* 1908 xix. 102 f.

<sup>2</sup> Paus. 9. 39. 4 ἀναβᾶσι δὲ ἐπὶ τὸ μαντεῖον (sc. τοῦ Τροφωνίου) καὶ αὐτὸθεν ἰοῦσιν ἐς τὸ πρόσω τοῦ ὄρους, Κόρης ἐστὶ καλούμενη θῆρα (καλουμένης θήρας codd. fam. L<sup>1</sup>. K. Goldhagen cj. καλουμένης Σωτήρας. H. N. Ulrichs cj. καλουμένης Ἥρας. F. Spiro: 'an θῆρα?') καὶ Διὸς Βασιλέως ναὸς. τοῦτον μὲν δὴ διὰ τὸ μέγεθος ἢ καὶ τῶν πολέμων τὸ ἀλλεπάλληλον ἀφείκασιν ἡμετέρον· ἐν δὲ ἐτέρῳ ναῶι Κρόνου καὶ Ἥρας καὶ Διὸς ἐστὶν ἀγάλματα. ἐστὶ δὲ καὶ Ἀπόλλωνος ἱερὸν. The unfinished temple of Zeus Βασιλεὺς is believed to have stood on Mt St Elias, a height which rises west of the castle-hill of *Livadia* at a distance of half an hour from the town. Here the ground is still strewn with big building-blocks, though most of the material was carried off in Turkish times (Sir J. G. Frazer and H. Hitzig—H. Blumner *ad loc.*). The temple seems to have been 4602<sup>m</sup> in length (E. Fabricius *ap. H. Nissen*

Mount Homoloion (?)<sup>1</sup>.

in the *Rhein. Mus.* 1887 xlii. 54). A long inscription, of 175—172 B.C., relating to this temple was found built into the wall of a blacksmith's forge at Livadia (*Inscr. Gr. sept.* i no. 3073 = Michel *Recueil d'Inscr. gr.* no. 589 = Dittenber *Syll. inscr. Gr.* 2 no. 972). It specifies the conditions under which the custodians (ναυποιοί) of the temple of Zeus Βασιλείς are prepared to place the building-contract with the contractors (ἐργῶναι). The first section (vv. 1—89) deals with the slabs (σῆλαι) on which the specification is to be inscribed; the second (vv. 89—164) with the paving-stones to be laid in one of the external colonnades (v. 89 ff. εἰς τὸν ναὸν τοῦ | Διὸς τοῦ Βασιλέως εἰς τὴν ἔξω περίσταςιν τοῦ σηκοῦ | τῶν εἰς τὴν μακρὰν πλευρὰν καταστρωτήρων ἐργασία καὶ σύνθεσις). It appears that the temple was constructed, not by the inhabitants of Lebadeia only, but by the Boeotians in common (v. 156 f.), probably—as A. Wilhelm saw—with money supplied by Antiochos iv Epiphanes. Other fragments of the same contract are *Inscr. Gr. sept.* i nos. 3074—3076, A. de Ridder and Choisy 'Devis de Livadie' in the *Bull. Corr. Hell.* 1896 xx. 318—335 (v. 58 εἰς τὸ <ν> [ἡμ]κύκλιον is taken to imply an apsidal end to the temple: restoration *ib.* pl. 9. Other Boeotian examples at Arne, Ptoion, Kabeirion, Thespiai are noted by F. Noack in the *Ath. Mitth.* 1894 xix. 424: cp. *supra* i. 120), A. Wilhelm 'Bauinschrift aus Lebadeia' in the *Ath. Mitth.* 1897 xxii. 179—182.

The Boeotians after vanquishing the Spartans at Leuktra (371 B.C.) established at Lebadeia an ἀγὼν στεφανίτης in honour of Zeus Βασιλείς (Diod. 15. 53). These games, known as the Βασίλεια, are repeatedly mentioned in inscriptions (*Inscr. Gr. sept.* i Index p. 761, O. Jessen in Pauly—Wissowa *Real-Enc.* iii. 82), one of which has ΒΑΣΙΛΕΙΑ within a bay-wreath (*Inscr. Gr. sept.* i no. 2487). If, as seems probable, Zeus Βασιλείς was associated with Hera Βασίλις, the games were quadriennial (*ib.* i no. 3097). Plutarch's story about Aristokleia the κανηφόρος of Zeus Βασιλείς (Plout. *amat. narr.* 1) implies a ritual procession (Nilsson *Gr. Feste* p. 34).

On the relation of Zeus Βασιλείς to Trophonios see *infra* Append. K.

<sup>1</sup> Zeus Ὁμολώιος was worshipped in Boiotia (Steph. Byz. s.v. Ὁμόλη), particularly at Thebes (Hesych. s.v. Ὁμολώιος (Ὁμόλοος cod.) Ζεὺς Ὁθήβειν οὕτω προσαγορεύεται ὁ Ζεὺς); and Aristodemos of Alexandria, who wrote a learned work on Theban antiquities, appears to have derived the name of the Ὁμολωίδες πέλαι at Thebes from their proximity to a Ὁμολωίων ὄρος (Aristodem. Theb. *frag.* 2 (*Frag. hist. Gr.* iii. 309 Muller) *ap.* schol. Eur. *Phoen.* 1119, cp. Steph. Byz. *loc. cit.*). It may be inferred, though not with certainty, that there was a cult of Zeus on this hill (see Maybaum *Der Zeuskult in Boeotien* Doberan 1901 p. 9 f.). A small column, found at Thebes and now in the local Museum, has inscribed in archaic letters on its fluting Δι' Ὁμολωίου | Ἀγχιμῶνδας ἀπὸ δεκά[τας] (P. Foucart in the *Bull. Corr. Hell.* 1879 iii. 130 ff., Roehl *Inscr. Gr. ant.* no. 191, R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 227 no. 665, Roberts *Gk. Epigr.* i. 212 no. 198, *Inscr. Gr. sept.* i no. 2456), which is perhaps a clumsy attempt at a hexameter line. Doubtless this column once supported a votive offering in the Theban sanctuary of Zeus Ὁμολώιος. His festival the Ὁμολωία, mentioned in lists of victors from Megara (*ib.* i no. 48, 2) and from Orchomenos in Boiotia (*ib.* i no. 3196, 24 f., no. 3197, 36 f.), was specially discussed by Aristodemos (Aristodem. Theb. *frag.* 2 (*Frag. hist. Gr.* iii. 309 Muller) *ap.* schol. Theokr. 7. 103). The same god was worshipped, not only in Boiotia, but also in Thessaly (Phot. *lex.* s.v. Ὁμολώος Ζεὺς ἐν Θήβαις καὶ ἐν ἅλλαις πόλεσι Βοιωτίας καὶ ὁ ἐν Θεσσαλίᾳ ἀπὸ Ὁμολώας προφήτιδος τῆς Ἐννέως, ἣν προφήτην εἰς Δελφοὺς πεμφθῆναι ὁ Ἀριστοφάνης (*sic* cod. S. A. Naber *corr.* Ἀριστόδημος, *sc.* Aristodem. Theb. *loc. cit.*) ἐν δευτέρῳ Θηβαϊκῶν Ἰστρος δὲ ἐν τῇ δωδεκάτῃ τῆς συναγωγῆς διὰ τὸ παρ' Αἰολεῦσιν τὸ ὁμονοητικὸν καὶ εἰρηρικὸν ὄμιλον λέγεσθαι (*frag.* 10 (*Frag. hist. Gr.* i. 419 Muller))· ἐστὶ δὲ Δημήτηρ Ὁμολωία ἐν Θήβαις = Sound. s.v. Ὁμολώος Ζεὺς, cp. Apostol. 12. 67, Arsen. *viol.* p. 381 Walz, Favorin. *lex.* p. 1358. 38 ff., Eudok. *viol.* 414\* p. 314, 10 ff. Flach). O. Jessen in Pauly—Wissowa *Real-Enc.* viii. 2263 f. remarks that the name of the month Ὁμολώιος, Ὁμολώος, Ὁμολοῖος found in Boiotia, Aitolia, and Thessaly (E. Bischoff *ib.* viii. 2264) implies a wide-spread cult of deities with this appellative, such as Zeus Ὁμολώιος,

# Mount Petrachos<sup>1</sup>.

## Phokis

### Delphoi<sup>2</sup>.

Demeter 'Ομολωία (*supra*), and Athena 'Ομολωίς (Lyk. *Al.* 520 with schol. and Tzetz. *ad loc.*), and concludes: 'Da der Boiotien und Thessalien gemeinsame Monatsname einen gemeinsamen Kult des Zeus H. wahrscheinlich machen, dürfte Zeus H. ähnlich wie Zeus Olympios von Thessalien nach Mittelgriechenland gekommen sein.' His cult reached Eretria also; for a fragmentary slab discovered close to the western gate of Eretria is inscribed in lettering of s. iii. B.C. Διὸς 'Ομ[ο]λωί[σ] (K. Kourouniotes in the 'Εφ. 'Αρχ. 1897 p. 150 n. 3, who cp. the Theban 'Ομολωίδες πύλαι). See further O. Hoffmann *Die Makedonen, ihre Sprache und ihr Volkstum* Göttingen 1906 p. 105 f. (Δωίος = 'Ομολωίος). E Sittig *De Græcorum nominibus theophoris* Halis Saxonum 1911 p. 14 f. (collects derivatives of 'Ομολωίος, Δωίος, and infers from the occurrence of the month 'Ομολωίος at Eresos in Lesbos (*Inscr. Gr. ins.* ii no. 527, 44) 'Iovem omnes Aeoles, priusquam discesserint, hoc cognomine esse veneratos'), F. Bechtel *Die griechischen Dialekte* Berlin 1921 i. 19, 142, 264. *Supra* p. 857 n. 6, *infra* Append. B Thessalia.

<sup>1</sup> The *Akrópolis* of Chaironeia was a sharp rocky summit named Petrachos (Plout. *v. Sull.* 17). Here Kronos received from Rhea a stone instead of Zeus; and there was a small statue of Zeus on the top of the mountain (Paus. 9. 41. 6 ἔστι δὲ ὑπὲρ τὴν πόλιν κρημνὸς Πιτραχὸς καλούμενος· Κρόνον δὲ ἐθέλουσιν ἐνταῦθα ἀπατηθῆναι δεξιόμενον ἀντὶ Διὸς πέτρων παρὰ τῆς 'Ρέας, καὶ ἀγαλμα Διὸς οὐ μέγα ἐστὶν ἐπὶ κορυφῇ τοῦ ὄρους). For the extant remains of Chaironeia see C. Bursian *Geographie von Griechenland* Leipzig 1862 i. 205 f., Sir J. G. Frazer on Paus. 9. 40. 5, and H. Hitzig—H. Blummer on Paus. 9. 40. 7; for the history of the town, E. Oberhummer in Pauly—Wissowa *Real-Enc.* iii. 2033 ff.

<sup>2</sup> The Delphians originally occupied a town Λυκάρεια higher up on the side of Mt Parnassos (Strab. 418, cp. schol. Ap. Rhod. 4. 1490, Plout. *de Pyth. or.* 1 where W. R. Paton cj. Λυκάρειαν for Λυκούραν). H. N. Ulrichs *Reisen und Forschungen in Griechenland* Bremen 1840 i. 120 and C. Bursian *Geographie von Griechenland* Leipzig 1862 i. 179 f. found traces of Λυκάρεια in sundry Hellenic walls still visible on a height to the west of the Corycian Cave. W. M. Leake *Travels in Northern Greece* London 1841 ii. 579 with truer topographical instinct identified the site of the ancient city with the village of *Liakouri*. Here Deukalion had reigned as king (*metam. Par. ep.* 2 p. 3 Jacoby. *ep.* 4 p. 3 f.)—indeed, the town had been founded by survivors of his deluge, who followed the 'howling of wolves,' λίκων ὠρυγαῖς, to the mountain-top (Paus. 10. 6. 2). Another account made its founder Λύκωρος, son of Apollon by the nymph Korykia (Paus. *ib.*, cp. *et. mag.* p. 571, 47 ff.). He is called Λυκωρεὺς by schol. Ap. Rhod. 2. 711 (cp. Hyg. *fab.* 161), who adds ἀφ' οὗ Λυκωρεὺς οἱ Δελφοί. Finally Anaxandrides (*supra* p. 238 n. 1) of Delphoi, who wrote a monograph *περὶ Λυκωρείας*, spoke of Λυκωρεὺς as a king (Alexandrides *frag.* 7 (*Frag. hist. Gr.* iii. 107 Muller) *ap.* Steph. Byz. *s.v.* Λυκάρεια).

The town had a cult of Apollon (*et. mag.* p. 571, 47 ff.), who is mentioned as Phoibos Λυκάρειος (Ap. Rhod. 4. 1490), Apollon Λυκωρεὺς (Steph. Byz. *s.v.* 'Ανεμάρεια), Phoibos Λυκωρεὺς (Euphorion *frag.* 53 in A. Meineke *Analecta Alexandrina* Berolini 1843 p. 95 f., Kallim. *h. Ap.* 19, Orph. *h. Ap.* 34. 1, *oracul. ap.* Euseb. *praep. ev.* 3. 14. 5 = Cougny *Anth. Pal. Append.* 6. 82. 9 f.), or Λυκωρεὺς alone (*Anth. Pal.* 6. 54. 1 (Paulus Silentiarius)). There was also a Zeus Λυκάρειος (Steph. Byz. *s.v.* Λυκάρεια: ἔστι καὶ Λυκάρειος Zeus καὶ Λυκάρειον διὰ διφθόγγου), who was presumably worshipped on the peak known as Λυκάρειον (*id. ib.*) or Λυκωρεὺς (Loukian. *Tim.* 3, where for τῷ Λυκωρεὶ I should restore τῷ Λυκωρεῖω), later Λυκορί (schol. rec. Pind. *Ol.* 9. 70). The highest point of Parnassos (2459<sup>m</sup>) is still called τὸ Λυκέρει. J. Murray *Handbook for travellers in Greece* London 1900 p. 540 f. says: 'The...summit, locally called Lykeri (8070 ft.), is marked with a wooden cross. At the top of the mountain is a small plain, enclosed in a crater-like basin, and containing a pool generally frozen over. The view on a clear day exceeds in grandeur and interest almost every other prospect of the kind. To the N., beyond the plains of Thessaly, appears Olympus with its snowy tops brilliant in sunlight. Further W.



## Eubolia

Mount Oche<sup>1</sup>.Mount Kenaion<sup>2</sup>.

is seen the long chain of Pindus; on the E. rises Helicon, with other Boeotian mountains. To the S. the summit of Panachaicon is very conspicuous; Achaia, Argolis, Elis and Arcadia are seen as in a map, while the Gulf of Corinth looks like a large pond. The Aegean and Ionian seas bound the horizon E. and W.' It appears probable that the cult of Zeus *Λυκώπειος* was displaced or overshadowed by that of Apollon *Λυκώπειος*. Their common epithet may be connected either with *λύκος*, 'a wolf' (according to H. N. Ulrichs *op. cit.* i. 118 wolves still haunt the woods of Parnassos: 'In Chrysó sah ich vier Hirten, von denen jeder eine Wolfshaut an einem langen Stocke trug, dessen oberstes Ende aus dem geöffneten Rachen des Thiers hervorsteckte. Sie zogen von Dorf zu Dorf und empfangen an jedem Hause freigebige Geschenke für die Befreiung von diesem gefährlichen Feinde der Herden.' Paus. 10. 14. 7, Ail. *de nat. an.* 10. 26, 12. 40, Plout. *v. Per.* 21 associate wolves with the Delphian Apollon), or with *λύκος*, an ancient name for the god of the daylight (?) (*supra* i. 64 n. 3).

When Deukalion, after traversing the flood for nine days and nights in his ark, landed at length on Mt Parnassos, he sacrificed there to Zeus *Φύξιος* (Apollod. 1. 7. 2, cp. schol. cod. Paris. Ap. Rhod. 2. 1147 *Φύξιον δὲ τὸν Δία οἱ Θεσσαλοὶ ἔλεγον, ἥτοι ὅτι ἐπὶ τοῦ Δευκαλίωνος κατακλυσμοῦ κατέφυγον εἰς αὐτόν, ἥ διὰ τὸ τὸν Φρίξον καταφυγεῖν εἰς αὐτόν*). This title too is found attached to Apollon (Philostr. *her.* p. 711 Palamedes prays 'Ἀπόλλωνι Λυκίω τε καὶ Φυξίῳ to be delivered from wolves, cp. Soud. *s.v.* *Φύξιος*).

For Zeus at Delphoi see further *supra* pp. 179 ff., 189 ff., 231 ff., 266 f.

<sup>1</sup> Popular etymology derived the name of Mt Oche (*Ὀχη*) from the union (*ὄχη* = *ὄχεια*) of Zeus and Hera, which was said to have taken place there (Steph. Byz. *s.v.* *Κάρυστος*... *ἐκλήθη δὲ τὸ ὄρος ἀπὸ τῆς ἐκεῖ ὄχειας, ἥτοι τῶν θεῶν μίξεως Διὸς καὶ Ἥρας, ἥ διὰ τὰ πρόβατα κυίσκεσθαι ὀχευόμενα ἐν τῇ τόπῳ· οἱ γὰρ Ἀχαιοὶ τὴν τροφὴν ὄχην φασί*). The summit of the mountain (1475<sup>m</sup>) is nowadays known as *Hagios Elias* (C. Bursian *Geographie von Griechenland* Leipzig 1872 ii. 398).

<sup>2</sup> On the top of Mt Kenaion (677<sup>m</sup>), a height untouched by clouds (Sen. *Herc. Oct.* 786 f. *hic rupe celsa nulla quam nubes ferit | annosa fulgent templa Cenaei Iovi*), was an altar and sanctuary of Zeus *Κήναιος* (Aisch. *Γλαῦκος πόντιος frag.* 30 Nauck<sup>2</sup> *ap.* Strab. 447, Soph. *Trach.* 237 f., 752 ff., 993 ff., Skyl. *per.* 58 (*Geogr. Gr. min.* i. 47 Muller), Apollod. 2. 7. 7, Steph. Byz. *s.v.* *Κάναϊος*... *Καναῖος* Ζεὺς οὐ μόνον ἀπὸ τοῦ Καναίου, ἀλλὰ καὶ ἀπὸ τῆς Κάνης, Soud. *s.v.* *Κηναῖος*· ὁ Ζεὺς, Scholl—Studemund *anecd.* i. 265 *Ἐπιθερα Διὸς* (57) *κηναίου*, 266 *Ἐπιθερα Διὸς* (49) *κηναίου*, 274 *Ἐπιθερα Διὸς*· *κηναῖος* (*καναῖος* codd. Cl. O.), Ov. *met.* 9. 136 f., Sen. *Herc. Oct.* 102, 786 f.). According to Sophokles, Herakles after sacking Oichalia dedicated here altars and a leafy precinct to Zeus *Πατρῷος*. He offered 100 victims on a pyre of oak, including twelve bulls free from blemish, and put on for the purpose the deadly robe brought to him by Lichas (Soph. *Trach.* 750 ff.). According to Bakchylides, he offered from the spoils of Oichalia nine bulls to Zeus *Κήναιος*, 'lord of the far-spread clouds,' two to Poseidon, and a cow to Athena (Bakchyl. 15. 17 ff.). Cp. Diod. 4. 37 f., Tzetz. *in* Lyk. *Al.* 50 f., Eudok. *viol.* 436. Fragments of a volute-*kratér* from *Kyrenê* show Herakles (... *ΚΛΗΣ*) holding a sacrificial fillet for one of these victims in the presence of *ΛΙΧΑΣ* and *Hyllós* (?). All these are wreathed with bay or olive. At their feet is a pile of stones; in the background, a tripod on a column and a pillar decorated with acanthus-leaves (L. Stephani in the *Compte-rendu St. Pétr.* 1869 p. 179 pl. 4, 1, *ib.* 1876 p. 161 pl. 5, 1 = Reinach *Rép. Vases* i. 31, 12, *ib.* i. 50, 3. This vase-painting was attributed by F. Hauser in Furtwangler—Reichhold—Hauser *Gr. Vasenmalerei* iii. 53 f. fig. 24 to the painter Aristophanes c. 400 B.C., by J. D. Beazley *Attic red-figured Vases in American Museums* Cambridge Mass. 1918 p. 184 to a contemporary artist. 'the painter of the New York Centaureumachy' (Hoppin *Red-fig. Vases* ii. 217 no. 4)). A fragmentary bell-*kratér* in the British Museum has Herakles wreathed with olive and wearing

Cape Geraistos (?)<sup>1</sup>.

Thessalia

Mount Oite<sup>2</sup>.

a *himation*. Behind him hangs the poisoned robe (?). In front an altar of unworked stones supports four tiers of blazing logs with the horns of some animal on the top. To left and right of this altar are two youths, Philoktetes (ΦΙΛΟΣΚΕΤ) and Lichas (ΛΙ...), holding meat on spits over the fire. By the altar is an olive-tree, from which hang votive tablets representing a Satyr, a Maenad, and two horsemen; also, the image of a goddess draped and mounted on a Doric column. To the right is a draped female figure, perhaps Nike, and beyond her Athena (... N.) with *aigis*, spear, and helmet (*Brit. Mus. Cat. Vases* iii. 300 ff. no. E 494 pl. 16). Both vases may depict the sacrifice on Mt Kenaion (A. H. Smith in the *Journ. Hell. Stud.* 1898 xviii. 274 ff.). An inscription from the *Akrópolis* at Athens records an Eretrian coin belonging to Zeus Κήναϊος (*Corp. inscr. Att.* i no. 208, 8 f. [Ἐρετρικὸν | Διὸς Κήναϊον]). *Lithada*, the modern name of Mt Kenaion, is derived from Λιχάδες, the small islands off the point, and appears in Latin documents of s. xiii A.D. as *Ponta* (*Punta*) *Litadi* or *Litaldi* (C. Bursian *Geographie von Griechenland* Leipzig 1872 ii. 401 n. 2).

<sup>1</sup> Geraistos, the eponym of Cape Geraistos (Ἰντρο Μανδύλο), was the son of Zeus and brother of Tainaros (Steph. Byz. s.v. Γεραϊστός, Ταίναρος).

<sup>2</sup> Mt Oite (*Katazoithra*) rises to a height of 2158<sup>m</sup> (Lieut.-Col. Baker in *The Journal of the Royal Geographical Society of London* 1837 vii. 94 says 7071 ft). It was sacred to Zeus (Soph. *Trach.* 1191 τὸν Οἰτῆς Ζηνὸς ὑψίστου πάγον), whose lightnings played about it (*id. ib.* 436 f., *Phil.* 729 Jebb); and the meadows high on the mountain, since they belonged to him, might not be mown (*id. Trach.* 200 ὦ Ζεῦ, τὸν Οἰτῆς ἀτομον δὲ λειμῶν' ἔχεις).

The traditional pyre of Herakles, son of Zeus, was on the south-eastern shoulder of Oite, known to the ancients as Phrygia (Kallim. *h. Artem.* 159 ὃ γε Φρυγίῃ περὶ ὑπὸ δρυὶ γυῖα θεωθεῖς with schol. *ad loc.* Φρυγία ὄρος Τραχίνος, ἐνθα ἐκάη ὁ Ἡρακλῆς, Steph. Byz. s.v. Φρυγία: . . . ἔστι καὶ Φρυγία τόπος τῆς Οἰτῆς ἀπὸ τοῦ ἐκεῖ πεφρῆχθαι τὸν Ἡρακλέα) or Pyra (Theophr. *hist. pl.* 9. 10. 2 white hellebore gathered there for the Amphichionie *πυλαία*, Liv. 36. 30 M'. Acilius Glabrio offered sacrifice there to Herakles in 191 B.C.) and to the moderns as *Xerovouni* near *Paulhan*. Here, at a spot called *Mai mari*, N. Pappadakis in 1920—1921 discovered the remains of a great precinct-wall in *πόρος*, within which was a smaller oblong (c. 20<sup>m</sup> × 30<sup>m</sup>) marking the limits of the pyre. A bed of ashes (0.40<sup>m</sup> to 0.80<sup>m</sup> thick) contained bones of animals, bronze weapons, implements, etc., and pottery ranging from archaic Greek to Roman times. Some of the black-figured sherds bore dedications ΕΡΑΚΛΕΙ or [ . . . ]ΚΛΕΙ, and two archaic bronze statuettes (0.09<sup>m</sup> and 0.10<sup>m</sup> high) represented the hero, with club and bow (?), in violent action. Miscellaneous finds comprised a bronze club, painted architectural tiles, Roman and Thessalian lamps, Megarian bowls, etc. The principal edifice was of Aetolian date, built with large blocks on an older structure of *πόρος*: of it there remains the  *euthynteria*, part of the west side, and one step of the south side, also part of the paving and of the stereobate for the cult-statue, which seems to have been of the late Roman period. Close by was a Doric *templum in antis* (14<sup>m</sup> long) with an altar before it: Pappadakis' suggestion that this building was a treasury is hardly borne out by the presence of the altar. Coins from the site included six or seven coppers belonging to the time of the Aetolian League and silver pieces of the Roman imperial series down to Maximian (286—305 A.D.) [Diocletian, who styled himself *Iovius* (*Class. Rev.* 1904 xviii. 371, *Folk-Lore* 1905 xvi. 315), conferred on Maximian the title *Heraklius*]. Of two fragmentary inscriptions one mentions the emperor Commodus (?) [another would-be Herakles (P. v. Rohden in Pauly—Wissowa *Real-Enc.* ii. 2470, 2478 f. See also J. de Witte 'De quelques empereurs romains qui ont pris les attributs d'Hercule' in the *Rev. Num.* 1845 pp. 266—272 pl. 13 f.)]. Lastly, to the north at a higher level was a *stoa*, reconstructed in Aetolian times on the site of an older building. Seven chambers for

Halos<sup>1</sup>.  
 Mount Pelion<sup>2</sup>.  
 Mount Ossa (?)<sup>3</sup>.  
 Mount Homole ?;<sup>4</sup>.  
 Mount Pindos<sup>5</sup>.

### Makedonia

Mount Olympus<sup>6</sup>.

the accommodation of priests and pilgrims opened into a colonnade (40<sup>m</sup> long) with octagonal columns. Sundry tiles of this *stoi* are inscribed **ΙΗΡΑΗ** or **ΙΙΗΡΟΧ** = *ιερά, ιερὸς Ἡρακλέους* (N. Pappadakis in the *Bull. Corr. Hell.* 1920 xlv. 392 f., 1921 xlv. 523).

<sup>1</sup> Halos at the foot of Mt Othrys was founded by Athamas (Strab. 433). There was here a sanctuary and grove of Zeus **Λαφύστιος**. Tradition said that Athamas, son of Aiolos, had together with Ino plotted the death of Phrixos. The Achaeans were bidden by an oracle to enjoin that the eldest of Athamas' descendants should never enter the Prytaneion. They mounted guard over it, and their rule was that, if any such person entered it, he might leave it only in order to be sacrificed. Many fearing the rule had fled to other lands. If they returned and entered the Prytaneion, they were covered all over with fillets and led out in procession to be slain. The reason given for this strange custom was that once, when the Achaeans in accordance with an oracle were treating Athamas as a scape-goat for the land and were about to sacrifice him, Kytissoros, son of Phrixos, came from Aia in Kolchis and rescued him, thereby drawing down the wrath of the god on his own descendants (Hdt. 7. 197, cp. Plat. *Min.* 315 c). When Phrixos came to Kolchis, he was received by Dipsakos, son of the river-god Phyllis and a local nymph. Phrixos there sacrificed the ram, on which he had escaped, to Zeus **Λαφύστιος**, and it was a custom for one of his descendants to enter the Prytaneion and sacrifice to the said Zeus (so schol. vulg. Ap. Rhod. 2. 653 *καὶ μέχρι τοῦ νῦν νόμος ἓνα τῶν Φρίξου ἀπογόνων εἰσιέναι εἰς τὸ πρυτανεῖον, καὶ θύειν τῷ εἰρημένῳ Δίῳ*. But there is an important variant in schol. cod. Paris. *καὶ μέχρι νῦν νόμος εἰσελθόντα εἰς τὸ πρυτανεῖον ἓνα τῶν Φρίξου ἀπογόνων θύειν τῷ εἰρημένῳ Δίῳ*. The accusative *εἰσελθόντα* *ἓνα* is ambiguous. It might be the subject of *θύειν* and mean that the man sacrificed to Zeus. It might be the object of *θύειν* and mean that the man was sacrificed to Zeus. In view of the custom at Halos, the latter alternative is more probable than the former. If so, amend Frazer *Golden Bough*<sup>3</sup>: The Dying God p. 165 n. 1). *Supra* i. 416, n. p. 899 n. 1.

Coins of Halos show the head of Zeus **Λαφύστιος**, sometimes filleted, sometimes laureate (*Brit. Mus. Cat. Coins* Thessaly etc. p. 13 pls. 2. 6, 31, 1). On occasion a thunderbolt is added in front of the head on the obverse (W. Wroth in the *Num. Chron.* Third Series 1899 xix. 91 pl. 7, 1) or below Phrixos and the ram on the reverse (*Brit. Mus. Cat. Coins* Thessaly etc. p. 13 no. 3). The coins are coppers of two periods, 400—344 B.C. and 300—200 B.C. (Head *Hist. num.*<sup>2</sup> p. 295 f.).

<sup>2</sup> Zeus **Ἀκραῖος** (*supra* p. 871 n. 3 no. (1)) and **Ἀκταῖος** (*supra* p. 869 n. 2). A cloud on Pelion meant rain or wind (Theophr. *de signis tempest.* 1. 22).

<sup>3</sup> Zeus **Ὀσσαῖος** (Scholl—Studemund *anecd.* i. 265 *Ἐπιθετα Διὸς* (76) *ὀσσαῖον*, 266 *Ἐπιθετα Διὸς* (68) *ὀσσαῖον*) is not necessarily to be taken as the god of Mt Ossa (1950<sup>m</sup>). He may be the sender of Rumour (**Ὀσσα**) the 'messenger of Zeus' (*Il.* 2. 93 f. *μετὰ δὲ σφισιν Ὀσσα δέδωκε | ὀρνέονσσ' ἵεναι, Διὸς ἄγγελος*, cp. *Od.* 1. 282 f., 2. 216 f., 24. 413).

<sup>4</sup> Homole or Homolos, one of the northern spurs of Mt Ossa in Magnesia, on which stood the town Homolion (Stahlin in Pauly—Wissowa *Real-Enc.* viii. 2259 ff.), was 'the most fertile and best watered of the Thessalian mountains' (Paus. 9. 8. 6, cp. Strab. 443). The *Ὀμολωίδες πύλαι* of Thebes were said to have been called after it (Paus. 9. 8. 6 f.; but see *supra* p. 900 n. 1). It is possible that the Theban cult of Zeus **Ὀμολωῖος** had spread southwards from Mt Homole (Nilsson *Gr. Feste* p. 12 f., *supra* p. 900 n. 1).

<sup>5</sup> Zeus **Ἀκραῖος** (*supra* p. 871 n. 3 no. (2)).

<sup>6</sup> The cult of Zeus on Mt Olympus has been discussed at some length *supra* i. 100—

117. My statement that the published illustrations of the mountain are very inadequate (i. 101 n. 3) no longer holds good. A. J. Mann—W. T. Wood *The Salonika Front* London 1920 pl. 7 give a coloured silhouette of Olympus as seen from *Mikra*, the reproduction of a fine original owned by Lieut.-Col. G. Windsor-Clive. And the noble view of the summit here shown (pl. xl) is from a large heliogravure of exceptional merit published by F. Boissonnas of Geneva.

D. Urquhart *The Spirit of the East* London 1838 i. 398 ff. describes with much enthusiasm, but little precision, his ascent of Olympus in 1830: 'I spent no more than an hour at this giddy height, where the craving of my eyes would not have been satisfied under a week. I seemed to stand perpendicularly over the sea, at the height of 10,000 feet. Salonica was quite distinguishable, lying north-east; Larissa appeared under my very feet. The whole horizon, from north to south-west was occupied by mountains, hanging on, as it were, to Olympus. This is the range that runs westward along the north of Thessaly, ending in the Pindus. The line of bearing of these heaved-up strata seems to correspond with that of the Pindus, that is, to run north and south, and they presented their escarpment to Olympus. Ossa, which lay like a hillock beneath, stretched away at right angles to the south; and, in the interval, spread far, far in the red distance, the level lands of Thessaly, under that peculiar dusty mist which makes nature look like a gigantic imitation of an unnatural effect produced on the scene of a theatre. When I first reached the summit, and looked over the warm plains of Thessaly, this haze was of a pale yellow hue. It deepened gradually, and became red, then brown, while similar tints, far more vivid, were reproduced higher in the sky. But, when I turned round to the east, up which the vast shadows of night were travelling, the cold ocean looked like a plain of lead; the shadow of the mighty mass of Olympus was projected twenty miles along its surface; and I stood on the very edge, and on my tiptoes' (ib. i. 429 f.). On enquiry he found that the shepherds of Olympus 'had no recollection of the "Thunderer" ...but they told me,' he adds, 'that "the stars came down at night on Olympus!" "that heaven and earth had once met upon its summit, but that since men had grown wicked, God had gone higher up"' (ib. i. 437, B. Schmidt *Das Volksleben der Neugriechen* Leipzig 1871 i. 35, N. G. Polites Δημόδεις κοσμογονικοί μῦθοι Athens 1894 p. 7, cp. p. 41 ff., *id.* Παράδοσεις Athens 1904 i. 122 no. 217, ii. 805).

Later and more scientific ascents were made by L. Heuzey (1856), H. Barth (1862), and H. F. Tozer (1864). Then followed an interval during which brigandage made mountaineering extremely hazardous: for example, in 1911 E. Richter, an engineer of Jena, had to be ransomed by the Porte at a cost of 500,000 francs. But by 1913 political changes had improved the conditions, and the series of ascents was resumed—D. Baud-Bovy and F. Boissonnas (1913), Profs. E. P. Farquhar and A. E. Phoutrides (1914), Major-General Sir W. Rycroft (1918), D. Baud-Bovy, F. Boissonnas, and the son of the latter (1920), M. Kurz and the chamois-hunter Ch. Kakkalos (1921). See further L. Heuzey *Le Mont Olympe et l'Acarnanie* Paris 1860, H. Barth *Reise durch das Innere der Europäischen Türkei* Berlin 1864, H. F. Tozer *Researches in the Highlands of Turkey* London 1869, E. Richter *Meine Erlebnisse in der Gefangenschaft am Olymp* Leipzig 1911, Profs. E. P. Farquhar and A. E. Phoutrides in *Scribner's Magazine* for November 1915 (good photographs), D. W. Freshfield 'The summits of Olympus' in *The Geographical Journal* 1916 xlvii. 293—297, C. F. Meade 'Mount Olympus' in *The Alpine Journal* 1919 xxxii. 326—328 (with photographs taken by Lieutenant-Colonel Wood, R.E., from an aeroplane piloted by Lieutenant-Colonel Todd, R.A.F.), D. Baud-Bovy 'The mountain-group of Olympus: an essay in nomenclature' in *The Geographical Journal* 1921 lvii. 204—213 (with a sketch-map of the *massif* of Olympus and four fine photographs of the summits by F. Boissonnas).

D. Baud-Bovy *loc. cit.* concludes: 'Thus, to sum up, the High Olympus is constituted by two ranges, which, though not parallel, run generally east and west. The northern range is that of Kokkino-Vrako, the southern, that of Bichtes. A high rocky barrier running north and south contains three "stones," three "pipes," or three "brothers," quite separated from each other, the Tarpeian Rock in the south, the Throne of Zeus in

Mount Athos<sup>1</sup>.

Aigai, Kerdyllion, etc. (?)<sup>2</sup>.

### Korkyra

Kassiope<sup>3</sup>.

the north, and in the centre the Venizelos peak, the highest of the three. The point of junction between this barrier and the northern range is the St. Elias. The joint which unites the central peaks with the southern range is more complicated. It includes the Skolion, which forms the counterpart to the St. Elias on the opposite side of the Megali-Gurna, and the Isto-Cristaci more to the west. The St. Anthony and the domes of Stavoidia link these two summits to those at the western end of the southern range, of which the Sarai is the most important.' [The peaks seen in pl. xl, from left to right, are—according to Baud-Bovy's nomenclature—(a) the Throne of Zeus (capped by cloud), (b) Peak Venizelos (the true summit), (c) the Cock's Comb, (d) the Virgin, (e) the Tarpeian Rock.]

M. Kurz in *The Alpine Journal* 1921 xxiv. 173 f. reports that in August 1921 he surveyed the whole mass of Olympos with a photo-theodolite and that he has in preparation a map, covering an area of c. 100 square kilometers, on a scale of 1 : 20,000. The heights calculated to date are: Skolion = Δ 2905.45<sup>m</sup>, Pic Venizelos (*Mitka*, 'Needle') = 2917.85<sup>m</sup>, Throne of Zeus (*Stephan*) = 2909.94<sup>m</sup>.

<sup>1</sup> Zeus 'Αθῶος (Soph. *Thamyris frag.* 216 Nauck<sup>2</sup>, 237 Jebb *ap.* Eustath. in *Il.* p. 358, 40 f. *Θρησσαν σκοπιᾶν Ζηνὸς Ἀθῶου*, cp. Aisch. *Ag.* 285 'Αθῶον αἰπος Ζηνὸς ἐξεδέξατο) was worshipped on Mt Athos (Eustath. in *Il.* pp. 218, 3, 358, 43 f., 953, 45 f., schol. *Il.* 14. 229), where he had a statue (Hesych. s.v. 'Αθῶος' ὁ ἐπὶ τοῦ Ἀθῶ τοῦ ὄρους ἰδρυμένος ἀνδριάς, ὁ Ζεὺς) and a sanctuary on the summit (*et. mag.* p. 26, 47 f. 'Αθῶον Διὸς. Διὸς ἱερὸν ἐν ἄκρῳ Ἀθῶ τῇ ὄρει, Ἀθῶον καλούμενον). For beliefs concerning the mountain-top and its altars see *supra* 1. 82 n. 1, 10; n. 4 (Solin. 11. 3 there adduced is dependent on Mela 2. 31). The presence or absence of clouds on Mt Athos betokened rain or fine weather (Theophr. *de signis tempest.* 3. 6, 4. 2). Other allusions are collected by W. Capelle *Berges- und Wolkenhohen bei griechischen Physikern* (Στοιχεῖα v) Leipzig—Berlin 1916 pp. 1, 27, 32 n. 5, 37, 39. On the various monasteries of this "Ἁγίον" Ὄρος see the literature cited by E. Oberhummer in Pauly—Wiessowa *Real-Enc.* ii. 2068 f. and by C. M. Kaufmann *Handbuch der christlichen Archäologie* Paderborn 1913 p. 120.

<sup>2</sup> Zeus "Τῴσιος (*supra* p. 878 n. 0 no. (9)).

<sup>3</sup> Kassiope, a town and promontory (Ptol. 3. 13. 9 Κασσιόπη πόλις καὶ ἄκρα) in the north-eastern corner of Korkyra, is still called *Kassiopi*. As a convenient haven it figures from time to time in ancient records (L. Büchner in Pauly—Wiessowa *Real-Enc.* x. 2314 f., xi. 1413). It possessed a temple of Iupiter *Cassius* (Plin. *nat. hist.* 4. 52 et oppido Cassiope templotque Cassi Iovis), at whose altar Nero sang (Suet. *Ner.* 22 ut primum Cassiopem traiecit, statim ad aram Iovis Cassii cantare auspicatus certamina deinceps obit omnia). Two dedications to Iupiter *Casius* have been found in Korkyra (*Corp. inscr. Lat.* iii no. 576 = Orelli *Inscr. Lat. sel.* no. 1224 P. Heterieus | Rufo | Iovi Casio sac(rum), *Corp. inscr. Lat.* iii no. 577 (cp. p. 989) = Dessau *Inscr. Lat. sel.* no. 4043 M. Valerius Corv[ini] | [I. L]oricio | Iovi Casio v. s.). A ship built of marble and dedicated by a merchant to Zeus Κάσιος was sometimes regarded as the raft of Odysseus, and is compared with the stone ship made by Tynnichos and dedicated by Agamemnon to Artemis Βολυσία at Geraistos (Prokop. *de bell. Goth.* 4. 22 καίτοι οὐ μονοειδὲς τὸ πλοῖον τοῦτό ἐστιν, ἀλλὰ ἐκ λίθων ὅτι μάλιστα πολλῶν ξύγκειται. καὶ γράμματα ἐν αὐτῷ ἐγκεκλόπται καὶ διαρρήδην βοᾷ τῶν τινα ἐμπόρων ἐν τοῖς ἄνω χρόνοις ἰδρύσασθαι τὸ ἀνάθημα τοῦτο Διὶ τῷ Κασίῳ. Δία γὰρ Κάσιον ἐτίμων ποτὲ οἱ τῆδε ἄνθρωποι, ἐπεὶ καὶ ἡ πόλις, ἐν ᾗ τὸ πλοῖον τοῦτο ἐστηκεν, ἐς τὸνδε τὸν χρόνον Κασίῳ (sic) ἐπικαλεῖται. κ.τ.λ.).

Autonomous bronze coins of Korkyra from 48 B.C. to 138 A.D. often have for reverse or obverse type the figure of ΖΕΥC ΚΑCΙΟC (occasionally ΖΕΥC ΚΑCΚΙΟC) seated on a high-backed throne with a sceptre in one hand and sometimes a *phiale* in the other

Korkyra (?)<sup>1</sup>.

## Kephallenia

Mount Ainos<sup>2</sup>.

(*Brit. Mus. Cat. Coins* Thessaly etc. p. 153 ff. pl. 25, 5 (=my fig. 823), 6—11, *Hunter Cat. Coins* ii. 21 pl. 32, 4. Head *Hist. num.*<sup>2</sup> p. 328). Imperial coppers from Antoninus Pius to Geta (138—222 A.D.) repeat the type with legend ZEVC KACIOC Antoninus Pius, KOKKPAIΩN KACCIOC M. Aurelius, or KOKKPAIΩN M. Aurelius to Geta (*Brit. Mus. Cat. Coins* Thessaly etc. p. 158 ff. pl. 26, 1, *Hunter Cat. Coins* ii. 21



Fig. 823.

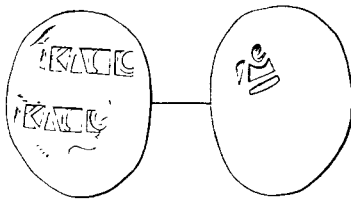


Fig. 824.

no. 53, 23 nos. 65, 67, 72, Head *Hist. num.*<sup>2</sup> p. 328). Coins of Korkyra, Lakedaimon, Knidos, etc. are found countermarked with various abbreviations of the words Διὸς Κασίου and were probably dedicated in his temple (*Brit. Mus. Cat. Coins* Thessaly etc. p. 158 pl. 25, 14 (=my fig. 824) and 15, Babelon *Monn. gr. rom.* i. 1. 647, 676 f.).

Zeus Κάσιος, an oriental deity (Frau Adler in Pauly—Wissowa *Real-Enc.* x. 2265—2267 and A. Salač 'ZEVS KASIOS' in the *Bull. Corr. Hell.* 1922 xlvii. 160—189) whose cult had been introduced, perhaps *via* Delos (A. Salač *ib.* pp. 165, 189), either from Mt Kasion on the Orontes (*infra* Append. B Syria) or from Mt Kasion near Pelousion (*infra* Append. B Aegyptos), was in Korkyra readily identified with the Zeus of Kassiope, a Hellenic god probably connected with Mt Pantokrator (911<sup>m</sup>) behind the town. The accidental resemblance of Κάσιος to Κασσιόπη would suffice to ensure his popularity.

<sup>1</sup> Zeus "Τῆστος" (*supra* p. 879 n. o no. (12)).

<sup>2</sup> Mt Ainos, the chief mountain of Kephallenia, rises to a height of 1620<sup>m</sup> and is known as *Elatocouno* or *Monte Nero* from the dark fir-trees with which it was formerly clad (C. Bursian *Geographie von Griechenland* Leipzig 1872 n. 372). On it was the sanctuary of Zeus Αἰνήσιος (Strab. 456 μέγιστον δ' ὄρος ἐν αὐτῇ <Αἶνος (*ins.* Nylander)>, ἐν ᾧ τὸ Διὸς Αἰνήσιος ἱερὸν), to whom the Boreadaï prayed when pursuing the Harpyiæ (schol. Ap. Rhod. 2. 297 οἱ δὲ ἤξαντο οἱ περὶ Τήτην τῷ Διὶ στραφέντες λέγει καὶ Ἡσίοδος (*frag.* 57 Rzach) 'ἐνθ' οἱ γ' εὐχέσθην Αἰνήϊω ὑψιμέδοντι.' ἔστι γὰρ καὶ Αἶνος ὄρος τῆς Κεφαλληνίας, ὅπου Αἰνήσιος Διὸς ἱερὸν ἔστιν· οὐ μνημονεύει καὶ Λέων ἐν Περίπλῳ (Leon of Byzantium *frag.* 4 (*Frag. hist. Gr.* ii. 330 f. Muller)) καὶ Δημοσθένης ἐν τοῖς Λιμέσιν (? Demosthenes of Bithynia (*Frag. hist. Gr.* iv. 384 Muller)). But Muller *op. cit.* ii. 331, iv. 365 emends the text to οὐ μνημονεύει Κλέων ἐν τῷ Περί λιμένων καὶ Τιμοσθένης ἐν τοῖς Λιμέσιν. The emendation Κλέων is confirmed by *et. gen. s.v. ἀρετάν...* καὶ Κλέων ἐν τῷ Περίπλῳ (E. Miller *Melanges de littérature grecque* Paris 1868 p. 41), and Kleon of Syracuse was associated with Timosthenes (*Frag. hist. Gr.* iv. 365 Muller)).

Bronze coins of Pronnoi on the south-eastern coast of Kephallenia, from c. 370 B.C. onwards, have *obv.* head of Zeus Αἰνήσιος, laureate, *rev.* a fir-cone, sometimes with twigs (Rasche *Lex. Num.* iv. 1205, *Brit. Mus. Cat. Coins* Peloponnesus p. 89 pl. 18, 7 and 8, Babelon *Monn. gr. rom.* ii. 3. 807 f. pl. 238, 26 and 27, Head *Hist. num.*<sup>2</sup> p. 428).

D. T. Ansted *The Ionian Islands in the year 1863* London 1863 p. 345 f. describes his ascent of Mt Ainos: 'Through a couple of miles of forest of these noble trees, through two or three miles also of hard, granulated snow and some snow recently fallen and very soft, I made my way from the cottage to the top of the mountain. The path is long, but

## Sicily

Mount Aitne<sup>1</sup>.

nowhere steep. It conducts by a succession of slopes and terraces to the culminating ridge, which is itself of considerable length, and comprises at least half a dozen points of rock, all within twenty feet of the highest point. There is a cairn of stones at the last of these, and the remains of an altar dedicated to Jupiter Enos. Numerous fragments of calcined bones have been taken from the ground at the foot of the altar, where there seems to be a large deposit. This point is not really the highest, being a little to the east of it and ten or fifteen feet lower; the culminating point is about 5,400 feet above the sea. The view from this summit when everything is favourable must be exceedingly grand, as, except the Pindus range which is distant, there is nothing to intercept the view. All around is a rich panorama of islands: Zante at one's feet in all its elegant beauty of form; Ithaca to the east; beyond it a silver strip of ocean, and then the gulf of Patras, which is seen in all its length to the bay of Lepanto, in the vicinity of Corinth. Athens is not much further in the same direction. A noble chain of snowy mountains shuts in this view towards the south east. Looking down in the direction of Argostoli a minute speck is seen in the water. On the island called Διος (Thios), that looks so small, was once a temple to the father of the gods, and when sacrifice was offered and the smoke was seen by the priests stationed at the altar on this summit, another sacrifice was here made, and the curling incense rising from this lofty point in the thin air was a sign, far and wide, of the completion of the offering. Here above remain the stones of the altar and the burnt bones of the bulls and the goats; there below, at a distance of several miles, the more solid and beautiful temple is gone—not one stone remains upon another, and there is nothing but the story, probable enough for that matter, to connect the two localities.

<sup>1</sup> Aitne, the greatest volcano of the ancient world, rises to a height of 10,758 ft (according to the geodetic survey of 1900) and covers not less than 460 square miles, its base being about 90 miles in circumference (K. Baedeker *Southern Italy and Sicily*<sup>16</sup> Leipzig 1912 p. 423. For full details see W. Sartorius Freiherr von Waltershausen *Der Aetna* herausg. von A. von Lasaulx Leipzig 1880 i. ii.).

On the sea-coast at the southern foot of Mt Aitne lay the old town of Katane. And when in 476/5 B.C. Hieron I drove out its inhabitants, settled in their stead 5000 Syracusans with 5000 Peloponnesians, and renamed the place Aitne (Diod. 11. 49), he seems to have erected there a statue of Zeus Αἰτναῖος and instituted a festival called Αἰτναία (schol. Pind. *Ol.* 6. 162a ἐν τῇ Αἰτνῇ Διὸς Αἰτναίου ἄγαλμα ἔδρυνται, καὶ ἑορτὴ Αἰτναία λαλεῖται, ἡ 162 c περιέπει δὲ καὶ θεραπεύει ὁ Ἱέρων καὶ τὸ κράτος τοῦ Διὸς τοῦ κατὰ τὴν Αἰτνὴν τιμωμένου, schol. Pind. *Nem.* 6 Διὸς ἔνεκεν τοῦ ἐν τῇ Αἰτνῇ. Διὶ γὰρ ἀνάκειται καὶ οὗτος ὁ ἀγών· ἐν γὰρ τῇ Αἰτνῇ Διὸς ἱερόν ἐστι, ἰβ. 7 ἐν τῷ ἀγῶνι καὶ ἐν τῇ πανηγύρει τοῦ Αἰτναίου Διὸς ἦγον οἱ περὶ τὸν Ἱέρωνα τοὺς ἐπὶ τοῖς στεφανίταις ἀγῶσι πεποικημένους ἐπινίκους καὶ ἦδον. κ.τ.λ.). Accordingly Pindar, in odes composed soon after Hieron's new foundation, dwells on the recently established cult (*Nem.* 1. 6 Ζηρὸς Αἰτναίου χάριν. *Ol.* 6. 96 Ζηρὸς Αἰτναίου κράτος, *Pyth.* 1. 29 f. Ζεῦ, ... | ὅς τοι τ' ἐφέπει ὄρος, κ.τ.λ., cp. *Ol.* 4. 6 ὦ Κρόνον παῖ, ὅς Αἰτναν ἔχεις κ.τ.λ.). In 461 B.C. the settlers at Katane, driven out in their turn by Douketios and his Sikeloι, captured the Sikel town Inessa (*S. Maria di Licodia*) on the south-western slope of the mountain and transferred to it the name of Hieron's settlement Aitne (Diod. 11. 76); but whether they transferred thither the cult of Zeus Αἰτναῖος also we do not know. Perhaps they did, for in Roman times it seems to have been widely spread. E. Ciaceri *Culti e miti nella storia dell'antica Sicilia* Catania 1911 pp. 34f., 145f. cp. Diod. 34. 10 ὅτι ἡ σύγκλητος δεισιδαιμονοῦσα ἐξαπέστειλεν εἰς Σικελίαν περὶ τοὺς Σιβυλλῆς χρησμοὺς κατὰ Σιβυλλιακὸν λόγιον· οἱ δὲ ἐπελθόντες καθ' ὅλην τὴν Σικελίαν τοὺς τῷ Αἰτναίῳ Διὶ καθιδρυμένους βωμοὺς θυσιάσαντες, καὶ περιφράγματα ποιήσαντες, ἀβάτους ἀπεδείκνυνον τοὺς τόπους πλὴν τοῖς ἔχουσι καθ' ἕκαστον πολίτευμα πατρίους θύειν θυσίας.

The cult at Katane-Aitne is attested by coins of the town, issued from shortly before 476 to shortly before 461 B.C. Silver *litrai* have *obv.* the head of a bald Silenos, *rev.* a thunderbolt with two curled wings and the legend ΚΑΤΑ ΝΕ often abbreviated (*Brit.*

*Mus. Cat. Coins Sicily* p. 42 nos. 8—11, *Hunter Cat. Coins* i. 171 nos. 1—5, G. F. Hill *Historical Greek Coins* London 1906 p. 43 pl. 3, 21, *Head Hist. num.*<sup>2</sup> p. 131) or ΑΙΤΝΑΙ likewise abbreviated (*Brit. Mus. Cat. Coins Sicily* p. 43 no. 12 fig., nos. 13—16, G. F. Hill *op. cit.* p. 44, *Head Hist. num.*<sup>2</sup> p. 132). And a unique silver tetradrachm in the Hirsch collection at Brussels (*supra* i. 90 f. fig. 62) shows *obv.* ΑΙΤΝΑ ΙΟΝ the head of a bald Silenos wearing an ivy-wreath (Eur. *Cycl.* 18 ff. Silenos as slave of Polyphemos dwells in a cave on Mt Aitne), with a beetle beneath (Aristoph. *pax* 73 Αἰτναίων μέγιστον κάνθαρον and schol. *ad loc.*), *rev.* Zeus Αἰτναίος sitting on a throne spread with a lion-skin. He is clad in a himation. His right hand rests on a vine-staff (Strab. 269 ἔχειν τι οἰκείωμα πρὸς τὴν ἀμπελον εἰκὸς τὴν Αἰτναίαν σποδόν); his left holds a thunderbolt with two curled wings. In the field is an eagle perched on a pine-tree (Diod. 14. 42 εἰς τὸ κατὰ τὴν Αἴτνην ὄρος ἀπέστειλε γέμον κατ' ἐκείνους τοὺς χρόνους πολυτελοῦς ἐλάτης τε καὶ πεύκης). On this remarkable coin, which has been taken to represent the cult-statue of Zeus Αἰτναίος (Ziegler in Pauly—Wissowa *Real-Enc.* x. 2475 f.), see further Baron L. de Hirsch in the *Num. Chron.* Third Series 1883 iii. 165 f. pl. 9, 1, B. V. Head *ib.* p. 171 ff., G. F. Hill *Coins of Ancient Sicily* London 1903 p. 74 f. pl. 4, 13, *id.* *Historical Greek Coins* London 1906 p. 43 ff. pl. 3, 22, G. Macdonald *Coin Types* Glasgow 1905 pp. 94 f., 97 pl. 3, 6, *Head Hist. num.*<sup>2</sup> p. 131 f. fig. 70. The types of the tetradrachm recall the famous scene in Aristoph. *pax* 62 ff., where Trygaeos tries to reach Zeus, first by clambering up light ladders towards the sky (*supra* p. 130), and then by mounting an Aetnaean beetle as a sort of Pegasus. Not improbably there were Dionysiac traits in the cult of Zeus on Mt Aitne, as there were in his cult on Mt Olympos (*supra* i. 104 ff.).

There is, however, no evidence of a Zeus-cult on Aitne earlier than s. v B.C. Hence the paucity of myths connecting this god with the mountain. Zeus is indeed sometimes said to have piled Aitne on Typhon (Aisch. *P. v.* 351 ff., Pind. *Pyth.* 1. 13 ff., cp. Strab. 626 f.) or on Enkelados (Lucilius (?) *Aetna* 71 ff., Stat. *Theb.* 11. 8, cp. Verg. *Aen.* 3. 578 ff., Opp. *de venat.* 1. 273 ff.); but Typhon is more properly located in the land of Arima (*supra* p. 826) or in the Corycian Cave (*supra* p. 448 n. 2), and Enkelados is commonly described as the victim of Athena, not of Zeus. Again, the Palikoi, autochthonous deities (Polemon *frag.* 83 (*Frag. hist. Gr.* iii. 140 f. Muller) *ap.* Macrob. *Sat.* 5. 19. 26) of the two volcanic springs in the *Lago dei Palici* (*supra* i. 156. See further L. Bloch in Roscher *Lex. Myth.* iii. 1281—1295), were fathered upon Zeus. Aisch. *Aitnaia frag.* 7 Nauck<sup>2</sup> *ap.* Steph. Byz. s.v. Παλική made them the children of Zeus by Thaleia daughter of Hephaistos. *Id. ib. frag.* 6 Nauck<sup>2</sup> *ap.* Macrob. *Sat.* 5. 19. 24 added that Zeus had named them Παλικοί because they would 'come again' from darkness into light. The context in Macrob. *Sat.* 5. 19. 17 ff. preserves the Aeschylean version of their myth. The nymph Thaleia, embraced by Zeus near the Sicilian river Symaithos, became pregnant and, through fear of Hera, prayed that the earth might swallow her. It did so. But in due time it opened up and Thaleia's twin sons the Παλικοί 'came again' to light. The self-transformation of Zeus into a vulture (or eagle?) in order to win the nymph (Rufin. *recognit.* 10. 22 and Clem. Rom. *hom.* 5. 13 (ii. 184 Migne)—both cited *supra* i. 106 n. 2 f.) is a feature of the story, which would have appealed to Aischylos' love of spectacular effect (cp. the vase-painting *supra* i. 105 f. fig. 76). The so-called interpolator of Servius (Donatus?) knows the tale of Zeus and Thaleia, though he is muddle-headed about the eagle. But Servius himself makes the Palikoi the children of Zeus by the nymph Aitne (Serv. in Verg. *Aen.* 9. 584 Symaethos fluvius est Siciliae [a rege Symaetho dictus], haud longe ab urbe Carinensi [leg. Catinensi], circa quem sunt Palici dei, quorum talis est fabula: Aetnam nympham [vel, ut quidam volunt, Thalam] Iuppiter cum vitasset et fecisset gravidam, timens Iononem, secundum alios ipsam puellam, Terrae commendavit, et illic enixa est. secundum alios partum eius, postea cum de Terra erupissent duo pueri, Palici dicti sunt, quasi iterum venientes. nam πάλιν ἔκειν est iterum venire. hi primo humanis hostiis placabantur, postea quibusdam sacris mitigati sunt et eorum immutata sacrificia. inde ergo 'placabilis ara,' quia mitigata sunt eorum numina. [Palicos nauticos deos Varro appellat. alii dicunt Iovem hunc Palicum propter Iononis iracundiam in aquilam commutasse. alii Vulcani et Aetnae filium tradunt. sed etc.]). Another line of



Akragas<sup>1</sup>.

tradition or conjecture speaks of Hephaistos, not Zeus, as father of the Palikoi (Silenos *frag.* 7 (*Frag. hist. Gr.* iii. 101 Müller) *ap.* Steph. Byz. s.v. Παλική). Yet another prefers Adranos (Hesych. s.v. Παλικοί, cp. Plout. v. *Timol.* 12), the Syrian Hadran (*supra* i. 232 n. 1, ii. 630). It may be surmised that their original connexion was with the Earth rather than with the Sky.

Be that as it may, the cult of Zeus as a mountain-god in the region of Aitne is hardly of great antiquity. The ancient god of the district was the 'Minoan' Kronos (Lyd. *de mens.* 4. 154 p. 170, 6 ff. Wunsch cited *supra* p. 554 n. 3).

<sup>1</sup> Akragas, a joint colony from Rhodes and Gela (C. Hulsen in Pauly—Wissowa *Real-Enc.* i. 1188), had an *akropolis* named Mt Atabyrion (J. Schubring *Historische Topographie von Akragas in Sicilien während der klassischen Zeit* Leipzig 1870 pp. 21—28 'Die Akropolis'). On the top of it was a sanctuary of Zeus 'Αταβύριος resembling that at Rhodes (Polyb. 9. 27. 7 f. ἐπὶ δὲ τῆς κορυφῆς 'Αθηνᾶς ἱερὸν ἐκτίσται καὶ Διὸς 'Αταβυρίου, καθάπερ καὶ παρὰ 'Ροδίων· τοῦ γὰρ 'Ακράγαντος ὑπὸ 'Ροδίων ἀπικισμένου, εἰκότως ὁ θεὸς οὗτος τὴν αὐτὴν ἔχει προσηγορίαν ἣν καὶ παρὰ τοῖς 'Ροδίοις). With Zeus 'Αταβύριος must be identified Zeus Πολιεύς (J. Schubring *op. cit.* p. 24), whose temple on the highest point of the rocky site was built by Phalaris (Polyain. 5. 1. 1 cited *supra* i. 122) in the first half of s. vi B.C. Phalaris' famous bull of bronze (Pind. *Pyth.* 1. 95 f., *altb.*) seems to have been the sacred beast of Zeus 'Αταβύριος, the Hellenic successor of a Hittite bull-god (*supra* i. 643 f., cp. 784 f. figs. 567—569. F. Hrozný *Hethitische Keilschrifttexte aus Boghazkoi* Leipzig 1919 i. 1 ff. no. 1 a list of Tešub-cults recording a great bull of silver (i, 34 f.) and several great bulls of iron (ii, 12, 24, 34, 41, iii, 2, 8), one of them with gilded eyes (iv, 3)). The Carthaginians, on capturing Akragas (405 B.C.), carried off the bull, which had a trap-door between its shoulders and pipes in its nostrils (Polyb. 12. 25. 3, Diod. 9. 19 *ap.* Tzetz. *chil.* 1. 646 ff.), to Carthage (Polyb. 12. 25. 3, Diod. 13. 90). Timaios, according to one account, denied that the bull at Carthage had come from Akragas, declaring that the Agrigentines had never possessed the like (Tim.  *frags.* 116, 117 (*Frag. hist. Gr.* i. 221 f., 222 Müller) *ap.* Polyb. 12. 25. 1 ff., Diod. 13. 90). But, according to another account, he stated that they had flung the original bull into the sea, and that the bull exhibited at Akragas was only an effigy of the river Gelas (Tim.  *frags.* 118 (*Frag. hist. Gr.* i. 222 Müller) *ap.* schol. Pind. *Pyth.* 1. 185). Scipio brought the bull back from Carthage to Akragas (Cic. *Verr.* 4. 73, Diod. 13. 90), where it was still to be seen c. 60 B.C. (Diod. 13. 90). See further J. Schubring *op. cit.* p. 24 ff., G. Busolt *Griechische Geschichte* Gotha 1893 i<sup>2</sup>. 422 n. 4.

The temple of Zeus 'Αταβύριος or Πολιεύς is in all probability to be sought beneath the Cathedral of S. Gerlando (bishop of Agrigentum; died Feb. 25, 1101 A.D. Cp. *Acta Sanctorum* edd. Bolland. Februarii iii. 592 C (Pirrus e gestis S. Gerlandi) Cathedrale templum quadrato lapide ac nobili structurâ à fundamentis excitavit, illudque D. Mariæ (uti à D. Petro fuerat olim dicatum) & D. Iacobo Apostolo consecravit iv die Aprilis) on the highest part of modern *Girgenti* (C. Hulsen *loc. cit.*). J. Schubring *op. cit.* p. 24 says 'dass S. Gerlando auf den Substruktionen eines alten Tempels erbaut ist und unbedenklich erkläre ich die grossen Stufen und Quaderbauten, die aus dem Boden hervoriagen, für antike Reste.' But R. Koldewey—O. Puchstein *Die griechischen Tempel in Unteritalien und Sicilien* Berlin 1899 i. 139, while agreeing that S. Gerlando marks the site of the temple, add: 'Leider ist von diesem Bau des Phalaris, dem einzigen sicilischen Tempel des 6. Jahrhunderts v. Chr., über den wir eine historische Nachricht haben, nichts erhalten.' Excavation may yet find traces of it. The substantial remains of a Doric hexastyle peripteral temple of s. v B.C. beneath the neighbouring church of S. Maria de' Greci were published by Domenico lo Faso Pietrasanta Duca di Serradifalco *Le Antichità della Sicilia* Palermo 1836 iii. 86 f. pls. 43, 44 as belonging to the temple of Zeus Πολιεύς, but should rather be identified with the temple of Athena (J. Schubring *op. cit.* p. 26, R. Koldewey—O. Puchstein *op. cit.* i. 140 ff., ii pl. 20).

On a hill (75<sup>m</sup> high) to the west of the so-called *Porta Auria*, which led through the

southern wall of the lower city towards the sea (Liv. 26. 40), was the vast but unfinished temple of Zeus Ὀλύμπιος (Polyb. 9. 27. 9 καὶ ὁ τοῦ Διὸς τοῦ Ὀλυμπίου νεὺς παντέλειαν (so J. A. Ernesti, followed by F. Hultsch, for πολυτέλειαν codd. F.S. Cluverius cj. συντέλειαν) μὲν οὐκ ἐλλῆφε, κατὰ δὲ τὴν ἐπιβολὴν καὶ τὸ μέγεθος οὐδ' ὁποίου τῶν κατὰ τὴν Ἑλλάδα δοκεῖ λείπεσθαι). When Theron, making common cause with Gelon, had vanquished the huge host of the Carthaginians at Himera (480 B.C.), the Agrigentines used their numerous prisoners of war to hew stone for the construction of their largest temples (Diod. 11. 25). The Olympion must have taken many years to build; indeed, it was not yet roofed when in 405 B.C. Akragas was captured by the Carthaginians, and roofless it remained (Diod. 13. 82). In 255 B.C., during the First Punic War, Karthalon besieged and took Akragas; whereupon the remnant of the population fled for refuge to the Olympion (Diod. 23. 14). This great fabric fell gradually into decay. But part of it, supported by three Giants and certain columns, did not collapse till Dec. 9, 1401 A.D. Hence the arms of *Girgenti* (a turreted wall resting on three naked Giants), the mediaeval line *signat Agrigentum mirabilis aula Gigantum*, and the popular name of the ruins *Palazzo de Giganti* (T. Fazellus *de rebus Siculis* Panormi 1558 p. 127 (dec. 1 lib. 6 cap. 1)). In modern times the temple has served as a public quarry, the mole of *Porto Empedocle* being built of its blocks (1749—1763 A.D.) (R. Koldewey—O. Puchstein *op. cit.* i. 154).

There is a detailed account of the Olympion in Diod. 13. 82 ἡ τε γὰρ τῶν ἱερῶν κατασκευή καὶ μάλιστα ὁ τοῦ Διὸς νεὺς ἐμφαίνει τὴν μεγαλοπρέπειαν τῶν τότε ἀνθρώπων· τῶν μὲν οὖν (so F. Vogel for γὰρ codd.) ἄλλων ἱερῶν τὰ μὲν κατεκαύθη, τὰ δὲ τελείως κατεσκάφη διὰ τὸ πολλάκις ἠλωκέναι τὴν πόλιν, τὸ δ' (so F. Vogel for δ' οὖν codd.) Ὀλύμπιον μέλλον λαμβάνειν τὴν ὁροφὴν ὁ πόλεμος ἐκώλυσεν· ἐξ οὗ τῆς πόλεως κατασκαφείσης οὐδέποτε ὑπερὶ Ἰσχυσαν Ἀκραγαντῖνοι τέλος ἐπιθεῖναι τοῖς οἰκοδομήμασιν. ἔστι δὲ ὁ νεὺς ἔχων τὸ μὲν μήκος πόδας τριακοσίους τεσσαράκοντα, τὸ δὲ πλάτος <ἐκατὸν (ins. T. Kidd, J. Schubring) > ἐξήκοντα, τὸ δὲ ὕψος ἐκατὸν εἴκοσι χωρὶς τοῦ κρηπίδωματος. μέγιστος δ' ὢν τῶν ἐν Σικελίᾳ καὶ τοῖς ἐκτὸς οὐκ ἄλλως ἂν συγκρίνεται κατὰ τὸ μέγεθος τῆς ὑποστάσεως· καὶ γὰρ εἰ μὴ τέλος λαβεῖν συνέβη τὴν ἐπιβολήν, ἥ γε προαίρεσις (so J. J. Reiske for προδιαίρεσις codd.) ὑπάρχει φανερά. τῶν δ' ἄλλων ἡ μέχρι τοίχων (sic codd. J. J. Reiske cj. μετὰ τοίχων. L. Dindorf cj. μέχρι θριγκῶν. F. Vogel cj. μέχρι τεγῶν vel συνεχεῖ τοίχῳ) τοὺς νεὺς οἰκοδομοῦντων ἡ κύκλῳ κίονσι (so P. Wesseling, followed by F. Vogel, for ἡ κύκλωσις or κυκλώσει codd. Stephanus cj. ἡ κίονσι) τοὺς σηκοῦς (so J. J. Reiske, followed by F. Vogel, for οἴκους codd. Stephanus cj. τοίχους) περιλαμβανόντων, οὗτος ἐκατέρας τούτων μετέχει τῶν ὑποστάσεων· συνωκοδομοῦντο γὰρ τοῖς τοίχοις οἱ κίονες (so L. Dindorf for οἱ τοῖχοι τοῖς κίονσι codd.), ἐξωθεν μὲν στρογγύλοι, τὸ δ' ἐντὸς τοῦ νεὺς ἔχοντες τετράγωνον· καὶ τοῦ μὲν ἐκτὸς μέρους ἐστὶν αὐτῶν ἡ περιφέρεια ποδῶν εἴκοσι, καθ' ἣν εἰς τὰ διαξύσματα δύναται ἀνθρώπινον ἐναρμόζεσθαι σῶμα, τὸ (L. Dindorf cj. τοῦ) δ' ἐντὸς ποδῶν δώδεκα. τῶν δὲ στοῶν τὸ μέγεθος καὶ τὸ ὕψος ἐξάσιον ἐχονσῶν, ἐν μὲν τῷ πρὸς ἑω μέρει τὴν Γίγαντομαχίαν ἐποίησαντο γλυφαῖς (so L. Dindorf for ταῖς γλυφαῖς codd. F.K. ταῖς τε γλυφαῖς cett. codd.) καὶ τῷ μεγέθει καὶ τῷ κάλλει διαφερούσαις (so L. Dindorf for διαφερούσας codd. P.A.K. διαφέρονσαν cett. codd.), ἐν δὲ τῷ πρὸς δυσμὰς τὴν ἄλυσιν τῆς Τροίας, ἐν ἣ τῶν ἡρώων ἕκαστον ἰδεῖν ἔστιν οἰκείως τῆς περιστάσεως δεδημιουργημένον.

The temple, of which substantial remains still strew the ground, was a Doric pseudo-peripteral building with seven half-columns on the short side and fourteen half-columns on the long side. These columns (lower diameter 4' 30<sup>m</sup>, upper diameter 3' 10<sup>m</sup>), engaged externally in the wall of the *naïs*, appear internally as rectangular pilasters. If completed, they would have the normal number of twenty flutes, flutes of so vast a size (0.525<sup>m</sup> broad) that a man can easily stand in each as in a niche. Beneath the half-column is a moulded base, which is continued along the intercolumniation-wall as a moulded plinth. The stylobate, of four steps surmounted by a projecting cornice, rests on a stereobate measuring 113.45<sup>m</sup> × 56.30<sup>m</sup>. The architrave (3' 20<sup>m</sup> high) was formed of three superposed courses of stone. The metopes were single slabs left plain. The pediments were filled with groups representing the Gigantomachy at the eastern end and the capture of Troy at the western end (a few fragments only preserved). The building was throughout of yellowish shell-limestone covered with a fine skin of stucco and decorated with the usual patterns in paint.

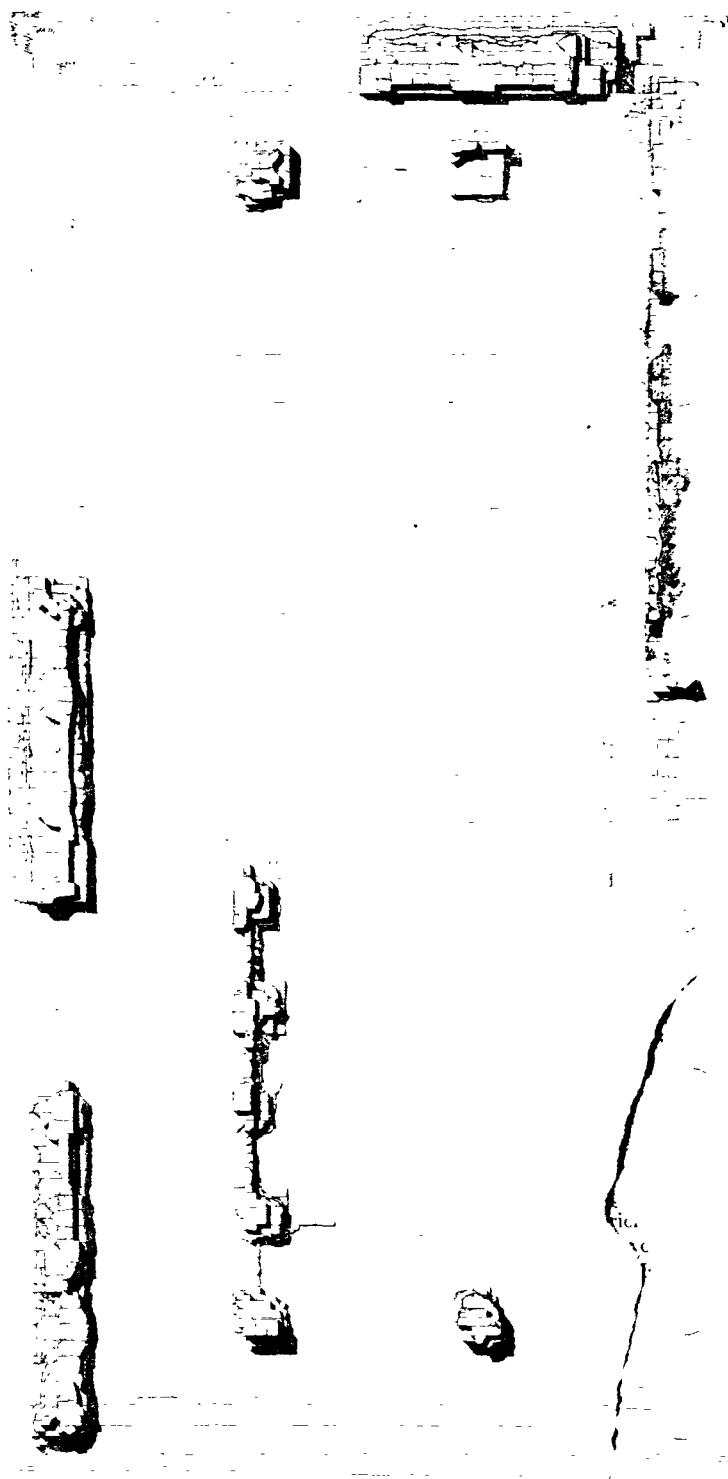


Fig. 825.

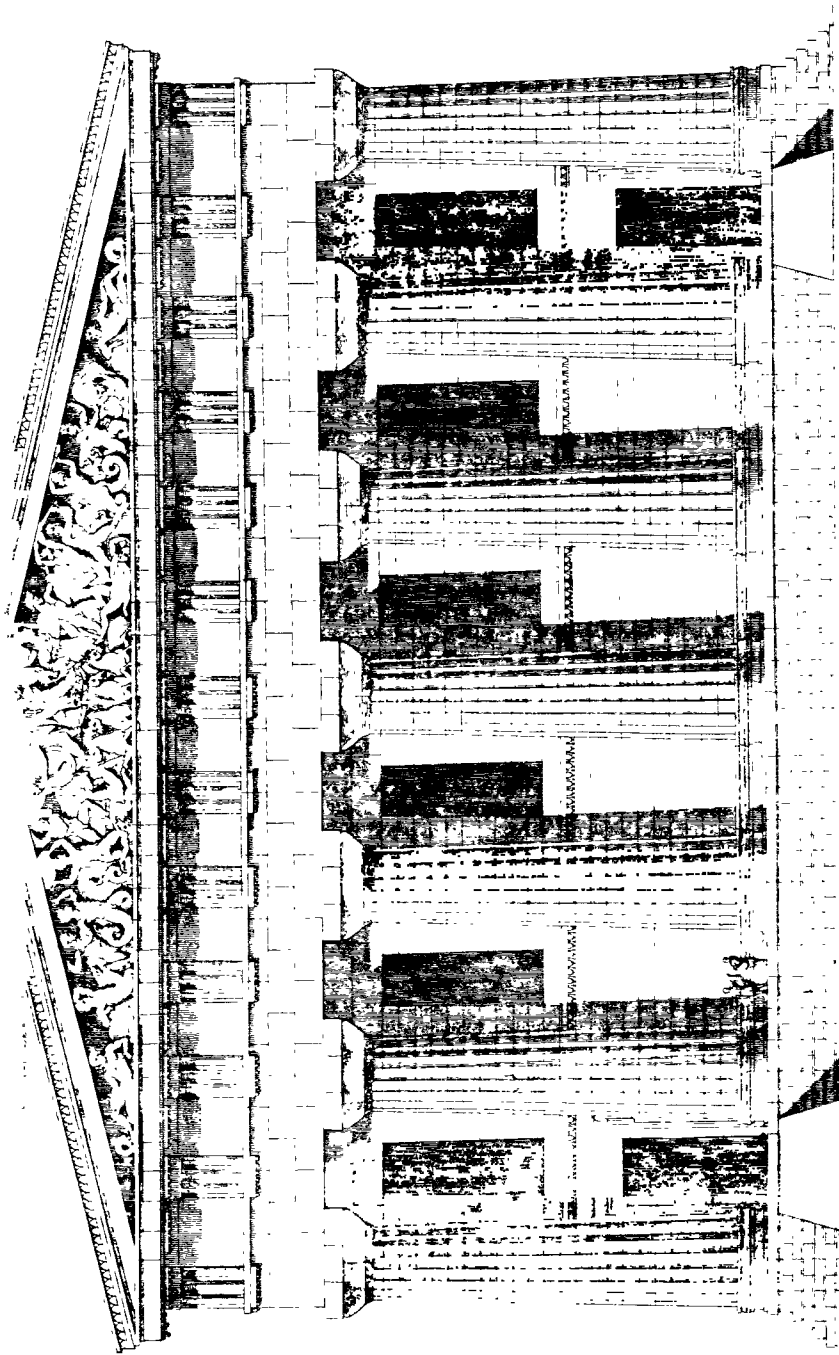


Fig. 826.

Inside, the *naós* ( $101.16^m \times 44.01^m$ ) is divided into a nave and two side-aisles by means of two parallel walls, each of which has twelve square pillars engaged in it and forming a series of lateral niches. A cross-wall towards the western end is extant for part of its length. The great altar, as broad as the temple itself, was situated in front of the eastern *façade* at a distance of  $50.8^m$ .

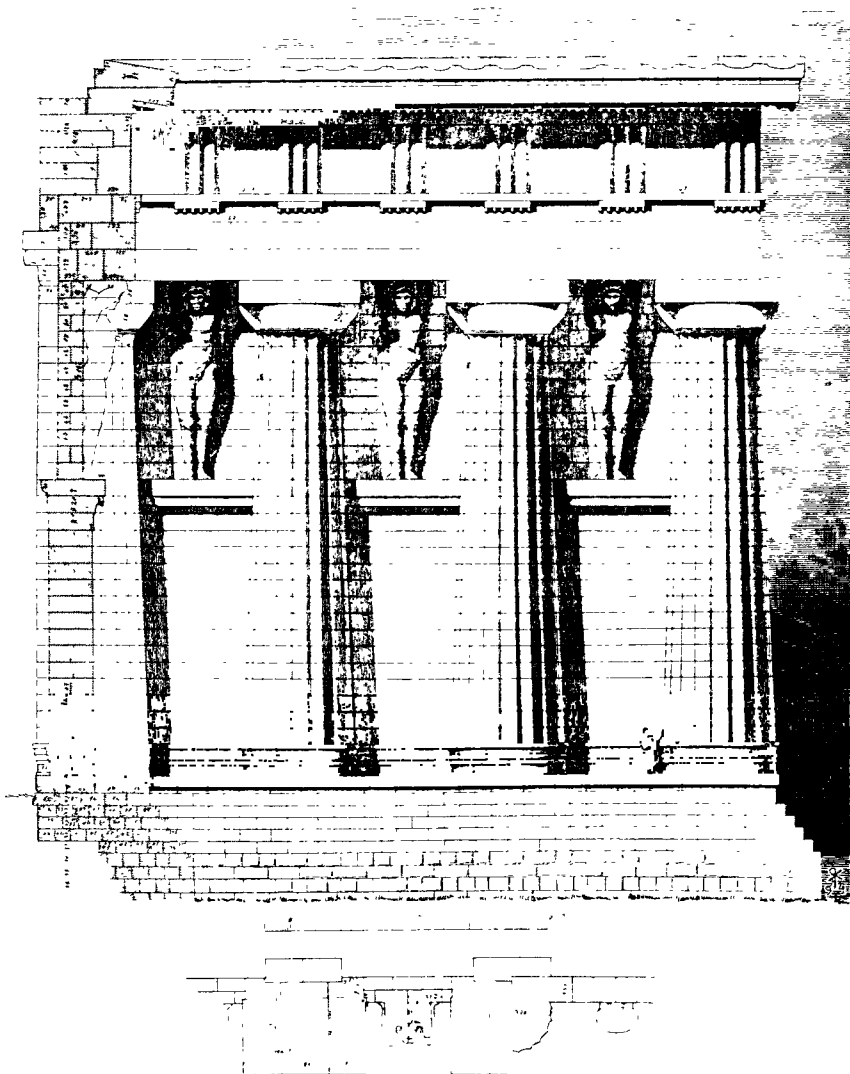


Fig. 827.

Several points are still unsettled. (1) The temple was in all probability entered at the eastern end through the two outermost intercolumniations (C. R. Cockerell, R. Koldewey—O. Puchstein), not at the western end through a large central doorway (Serradifalco, A. Holm). But it is not clear whether we should assume the existence of two ramps leading up to the side-entries (C. R. Cockerell). (2) The two walls dividing the *naós* into

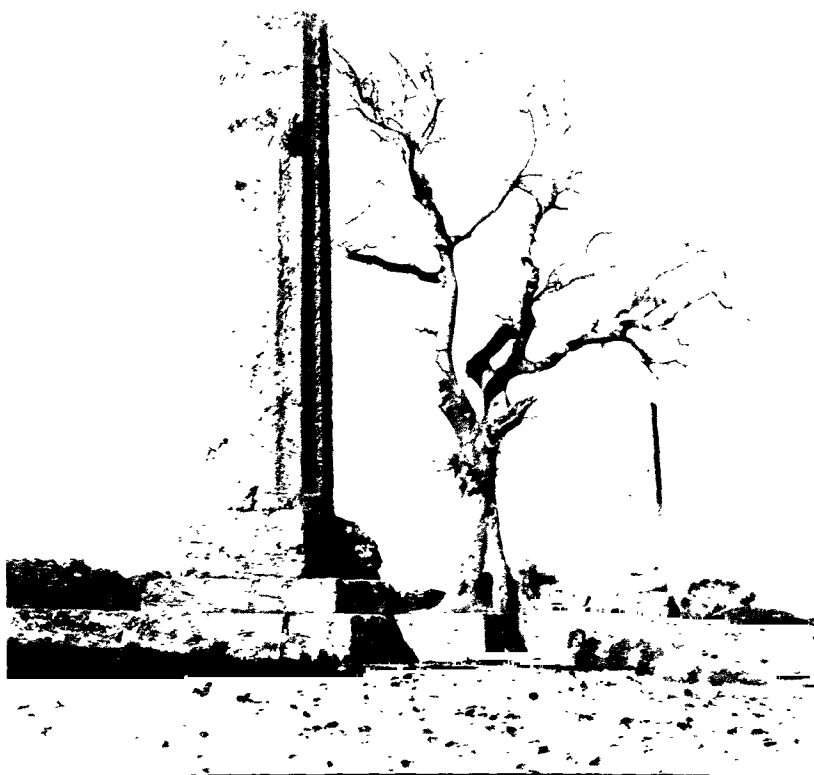
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The Olympieion at Syracuse.

*See page 915 n. 2.*

Akra<sup>1</sup>.

Syracuse<sup>2</sup>.

nave and aisles were either prolonged to meet the western wall of the temple, in which case the cross-wall marked the beginning of an inner sanctuary or *adyton* (R. Koldewey—O. Puchstein), or stopped before reaching the western wall, in which case the cross-wall marked the beginning of an *opisthodomos* (C. R. Cockerell, Serradifalco, J. Durm, G. Perrot—C. Chépiz). (3) Many sections of huge Atlantes (7·68<sup>m</sup> high) have been found in the temple, and one reconstructed Atlas now lies on his back within the building. But they are not mentioned by Diodoros, and their original position has been much debated. C. R. Cockerell (1830) supposed that they stood above the pillars of the nave, supporting on their upturned arms an entablature intended to carry the transverse beams of the roof. Serradifalco (1836) was inclined to place them against the pillars of the nave, but at a lower level. J. Durm (1892), G. Perrot—C. Chépiz (1898), and A. Choisy (1898) reverted to the position advocated by Cockerell. But R. Koldewey—O. Puchstein (1899), observing that the southern wall of the temple had fallen outwards and that its ruins included several blocks belonging to Atlantes, proposed a fresh reconstruction according to which these gigantic figures were placed high up in the external intercolumniations, each standing on a cornice and supporting the architrave above his head. J. Durm (1910) finally accepted Puchstein's restoration in preference to his own. (4) Koldewey and Puchstein speak of Atlantes and Caryatids. The existence of the latter is inferred, partly from the survival of a single apparently female head (Serradifalco *op. cit.* iii pl. 25, 2), partly from the fact that the arms of *Giganti* figure one female standing between two male Giants—Fama between Enceladus and Caesus (Serradifalco *op. cit.* iii. 3 fig. 1).

See further C. R. Cockerell in J. Stuart—N. Revett *Antiquities of Athens and other places in Greece Sicily etc.* London 1830 iv. 1—10 with frontispiece, vignette, and pls. 1—8 (my fig. 826 is from part of pl. 2), Serradifalco *op. cit.* iii. 52—69 with pls. 20—27, Durm *Baukunst d. Gr.* 2 p. 210 f. figs. 138—140 and Index p. 368, *ib.* 3 pp. 104 fig. 72, 141 fig. 112, 401—406 figs. 369—372, 428 with fig. 389, Perrot—Chépiz *Hist. de l'Art* vii. 400 f. pl. 18 and Index p. 673, R. Koldewey—O. Puchstein *op. cit.* i. 153—166 with figs. 134—144 (my fig. 827 is from their fig. 143), ii pls. 22 and 23, B. Pace 'Il tempio di Giove Olimpico in Agrigento' in the *Mon. d. Linc.* 1922 xxvii ('in corso di stampa').

<sup>1</sup> Zeus Ἀκραιός (*supra* p. 873 n. o no. (11)).

<sup>2</sup> On a hill (60 ft. high) half-surrounded by the *Fiume Ciani* and overlooking the *Porto Grande* of Syracuse stand two weather-worn columns on a broken stylobate—all that today remains of the once famous temple of Zeus Ὀλύμπιος. This was a Doric peripteral structure of coarse shell-limestone. It had six columns at either end and seventeen down either side, being about three times as long as it was broad. The columns were short and thick: one, without a capital, measures c. 6·50<sup>m</sup> in height and c. 1·85<sup>m</sup> in diameter. They were monolithic and had no *entasis*. The flutes were sixteen in number; and round the foot ran a small unfluted band, a feature possibly derived from the circular stone base of a timber prototype. Cornice and gutter were embellished with a revetment of painted terra cotta. The roofing was of large flat tiles and round cover-tiles. In short, the building shows every sign of archaism and must be dated c. 600 B.C. It is thus one of the earliest of all Greek temples and quite the oldest surviving temple of Zeus.

It has been supposed that the cult at Syracuse was descended from the cult at Olympia (R. Koldewey—O. Puchstein *Die griechischen Tempel in Unteritalien und Sicilien* Berlin 1899 i. 59). But this is far from clear. No doubt the rulers of Syracuse made repeated dedications in the Olympian *Altis* (Paus. 6. 12. 1 ff., 6. 19. 7, *Olympia* v. 363 ff. no. 249, 675 f. no. 661). But is it likely that the filial cult dignified the god with a stone-built temple more than a century before the parent followed suit? I would rather assume (with E. Ciaceri *Culti e miti nella storia dell'antica Sicilia* Catania 1911 p. 138) that the Syracusans brought the cult from their *metropolis* Corinth. For just outside Corinth, on the left of the road leading to Sikyon, Pausanias noted a temple which had been burnt down. Some said that it belonged to Apollon and had been fired by Pyrrhos son of



Achilles; others, that it was the temple of Zeus Ὀλύμπιος and had been accidentally burnt (Paus. 2. 5. 5)—an ominous occurrence which deterred the Corinthians from joining the expedition of Agesilaos against Artaxerxes Mnemon in 396 B.C. (Paus. 3. 9. 2). Of the burnt temple, if I am not mistaken, sundry fragments still subsist. An archaic column-drum and architrave-block of limestone, built into the wall of a late edifice some 500m to the north of the 'Old Temple,' are attributed by W. Dörpfeld to an ancient Doric fane of even larger size. They resemble in dimensions (cp. W. M. Leake *Travels in the Morea* London 1830 iii. 247 f.) the corresponding members of the temple of Zeus at Olympia. Dörpfeld suggested that they came from the temple of Apollon mentioned by Paus. 2. 3. 6 (W. Dörpfeld in the *Ath. Mitt.* 1886 xi. 307 f.). But, thanks to the excavations of the American School, we now know that this temple of Apollon is none other than the extant 'Old Temple' (R. B. Richardson in the *Am. Journ. Arch.* 1897 i. 464, 1900 iv. 225 f., B. Powell 'The Temple of Apollo at Corinth' *ib.* 1905 ix. 51, 53). Accordingly I should conjecture that the archaic drum and architrave really came from the temple of Zeus Ὀλύμπιος on the left of the Sicyonian road, and that this was in fact the parent of the Syracusan Olympieion. Further excavation will some day test the accuracy of my surmise.

Whatever its precise pedigree, the Syracusan sanctuary was held in high esteem. Here were preserved the tribal lists of Syracuse (Plout. *v. Nū.* 14), and in the formula of the civic oath Zeus Ὀλύμπιος took precedence of all other deities except the venerable goddess of hearth and home (*Inscr. Gr. Sic. It.* no. 7 ii, 6 ff. in lettering later than the time of Hieron ii ὄρκιον βουλᾶς κα[ὶ ἀρχόντων (?)] | καὶ τῶν ἄλλων [πολιτᾶν] | ὁμνῶν τὰν Ἰστίαν τῶν Συρακοσίων καὶ τὸν Ζῆνα] | τὸν Ὀλύμπιον καὶ τὰν [. . . . . καὶ τὸν] | Ἰσοειδῶνα --]). Moreover, for some three hundred years the ἀμφίπολος or priest of Zeus Ὀλύμπιος was eponymous magistrate of the city (Diod. 16. 70 κατέστησε δὲ (sc. Timoleon in 343 B.C.) καὶ τὴν κατ' ἐνιαυτὸν ἐντιμοτάτην ἀρχήν, ἣν ἀμφίπολιαν Διὸς Ὀλυμπίου οἱ Συρακοῦσιοι καλοῦσι. καὶ ἤρεθῃ πρῶτος ἀμφίπολος Διὸς Ὀλυμπίου Καλλιμένης, καὶ τὸ λοιπὸν διετέλεσαν οἱ Συρακοῦσιοι τοὺς ἐνιαυτοὺς ἐπιγράφοντες τοῦτοις τοῖς ἀρχουσι μέχρι τῶνδε τῶν ἱστοριῶν γραφομένων καὶ τῆς κατὰ τὴν πολιτείαν ἀλλαγῆς. τῶν γὰρ Ῥωμαίων μεταδόντων τοῖς Σικελιώταις τῆς πολιτείας (sc. in 44 B.C.) ἡ τῶν ἀμφίπολων ἀρχὴ ἐταπεινώθη, διαμείνας εἴη πλείω τῶν τρακοσίων). Every year three candidates, chosen by vote from three clans (*ex tribus generibus*, on which see E. Ciaceri *op. cit.* p. 136 n. 1), cast lots for the office of priest—a rule of succession which was jealously guarded (Cic. *in Ferr.* 2. 2. 126 f., cp. 2. 4. 137).

Round the temple grew up a settlement known as Πολίχνα or 'Small Town' (Thouk. 7. 4. Diod. 13. 7. 14. 72), which, never permanently fortified by the Syracusans, was frequently occupied by forces attacking their city.

Hippokrates tyrant of Gela, after vanquishing the Syracusans in the battle on the Heloros (493/2 B.C.), encamped in the sanctuary of Zeus. Having caught the priest and certain Syracusans trying to carry off various votive offerings of gold and in particular the golden *himdtion* of Zeus, he taxed them with sacrilege, bade them depart to the city, and would not himself lay hands on the sacred objects (Diod. 10. 28). Others, however, state that the golden *himdtion*, which weighed no less than 85 talents (Ail. *var. hist.* 1. 20), was dedicated by Gelon or Hieron after the battle of Himera in 480 B.C. and carried off by Dionysios i (405—367 B.C.), who left a woollen one in its stead with the caustic remark that in summer it would be lighter and in winter warmer wear (Cic. *de nat. deor.* 3. 83 (where *ad Peloponnesum* etc. is due to an obvious confusion), Val. Max. 1. 1. ext. 3, Lact. *div. inst.* 2. 4). The jest is attributed sometimes to Dionysios ii (367—343 B.C.) (Clem. *Al. prot.* 4. 52. 2 p. 40, 18 ff. Stahlin. *Arnob. adv. nat.* 6. 21). If these tales are to be trusted, it would seem that Zeus Ὀλύμπιος at Syracuse had a golden *himdtion* long before 438 B.C., the year in which Pheidias began his chryselephantine Zeus at Olympia (*supra* p. 757).

The Athenians, when attacking Syracuse in 415 B.C., landed near the Olympieion and encamped there (Thouk. 6. 64 f.). After the fight the Syracusans, though defeated, sent men to guard the Olympieion, lest its treasures should be plundered by the Athenians (Thouk. 6. 70). But the Athenians returned to Katane, and did not go to the sanctuary

## Tyndaris<sup>1</sup>.

(Thouk. 6. 71), or, if they did, disturbed none of the votive offerings and left the Syracusan priest in charge of them (Paus. 10. 28. 6). That same winter the Syracusans put a garrison in the Olympieion and erected a stockade on the sea-shore to prevent a possible landing (Thouk. 6. 75). In the following year (414 B.C.) a third part of the Syracusan cavalry was posted at Polichna to control the movements of the Athenians at Plemmyrion (Thouk. 7. 4).

Again, in 396 B.C. Himilkon, on his expedition against Dionysios i, took up his quarters in the temple and encamped his forces near by, at a distance of twelve stades from the city (Diod. 14. 62 f.). But Dionysios captured Polichna by storm and in turn pitched his camp at the sanctuary (Diod. 14. 72 and 74).

In 345 B.C. Hiketas tyrant of Leontinoi, in the course of his operations against Dionysios ii, fortified the Olympion with a palisade (Diod. 16. 68).

In 309 B.C. Hamilkar son of Geskon, again with a view to attacking Syracuse, seized τὸς περὶ τὸ Ὀλύμπιον τόπους (Diod. 20. 29).

In 214 B.C. the Romans, who under M. Claudius Marcellus were then besieging Syracuse, likewise encamped *ad Olympium*—*Iovis id templum est—mille et quingentos passus ab urbe* (Liv. 24. 33).

The Olympieion was, in fact, a constant centre of military activity. Hence, when we read that Verres at Syracuse carried off *ex aede Iovis religiosissimum simulacrum Iovis Imperatoris, quem Graeci Οἶπιον nominant, pulcherrime factum* (Cic. in *Verr.* 2. 4. 128. *supra* p. 708), I am inclined to think that the masterpiece in question was a votive figure in the temple of Zeus Ὀλύμπιος, whose position enabled him to control winds and wars alike, rather than a cult-statue erected in some hypothetical temple believed to have stood near the shore adjoining the *empōrion* of Achradine (R. Koldewey—O. Puchstein *op. cit.* i. 57).

See further T. Fazellus *de rebus Siculis* Panormi 1558 p. 107 (dec. 1 lib. 4 cap. 1 'Templum hoc prostratum est hodie. Cuius iacentes plures, & erectæ quædam cernuntur columnæ, sed præterea nihil'), V. Mirabella *Dichiarazioni della pianta dell' antiche Siracusa*, etc. Napoli 1613 p. 72 f. ('Di questo Tempio appariscono oggi nō picciole reliquie, sendovi anco in piede molte colonne scannellate di lavor dorico'), P. Cluverius *Sicilia antiqua*; etc. Lugduni Batavorum 1619 p. 179 ('Exstant hodièq; eius fan...vii reliquæ columnæ præggrandes, cum aliis quadratorum saxorum fragmentis'), J. Houel *Voyage pittoresque des isles de Sicile, de Malte et de Lipari* Paris 1785 iii. 95 f. pl. 192 (view of remains visible in 1770: 'Il y avoit alors plusieurs colonnes renversées par terre, avec les chapiteaux: deux seules colonnes étoient encore debout; mais elles n'avoient plus de chapiteaux'), Serradifalco *op. cit.* iv. 153 f. pls. 28 (view) and 29 (plan, elevation), F. S. Cavallari—A. Holm *Topografia archeologica di Siracusa* Palermo 1883 pp. 24, 53 f., 104, 166 ff., 263 f., 283, 327, 379 f., R. Koldewey—O. Puchstein *op. cit.* i. 58—60, 66—68, ii pl. 8 (careful ground-plan), P. Orsi 'L'Olympieion di Siracusa' in the *Mon. d. Linc.* 1903 xiii. 369—392 with figs. 1—6 and pl. 17 (= my pl. xli), E. Ciaceri *op. cit.* p. 136 ff.

Another handsome temple of Zeus Ὀλύμπιος was founded by Hieron ii in the *Agorai* of Achradine (Diod. 16. 83, Cic. in *Verr.* 2. 4. 119). The Gallic and Illyrian spoils presented to Hieron by the people of Rome (Plout. v. *Marc.* 8) were hung in this temple, but were commandeered by the insurgents under Theodotos and Sosis in 214 B.C. (Liv. 24. 21). The central *kerkis* of the Syracusan theatre bears the name of Zeus Ὀλύμπιος (*Inscr. Gr. Sic. It.* no. 3, 5 ΔΙΟΣΟΛΥΜΠΙΟΥ 'litteris cubitalibus', cp. M. Bieber *Die Denkmäler zum Theaterwesen im Altertum* Berlin—Leipzig 1920 pp. 49 f., 86, 181) in allusion to the god of Hieron's new temple (F. S. Cavallari—A. Holm *op. cit.* p. 287, R. Koldewey—O. Puchstein *op. cit.* i. 57).

<sup>1</sup> Coppers of Tyndaris struck c. 254—210 B.C. or later have sometimes *obv.* a female head (Tyndaris) with *stephane* or corn-ear(?) and veil, *rev.* ΤΥΝΔΑΡΙΤΑΝ Zeus, half-draped, standing to left, with a thunderbolt in his outstretched right hand and a transverse sceptre in his left (F. von Duhn in the *Zeitschr. f. Num.* 1876 iii. 30 no. 7, cp.

**Naxos**Mount Drios<sup>1</sup>.**Paros**Mount *Kounádos*<sup>2</sup>.**Delos**Mount Kynthos<sup>3</sup>.

Rasche *Lex. Num.* x. 527); or *obv.* head of Zeus, laureate, to right, *rev.* ΤΥΝΔΑΡΙΤΑΝ the Dioskouroi standing with, or without, their horses (F. von Duhn *loc. cit.* p. 30 no. 10, p. 30 f. no. 11, *Brit. Mus. Cat. Coins* Sicily p. 236 nos. 9 and 10); or *obv.* head of Zeus, laureate, to right, with star of eight rays behind it, *rev.* ΤΥΝΔΑΡΙΤΑΝ eagle to right, standing with open wings on a thunderbolt (F. von Duhn *loc. cit.* p. 31 no. 12, *Brit. Mus. Cat. Coins* Sicily p. 236 no. 11). See further Imhoof-Blumer *Monn. gr.* p. 33 f., G. F. Hill *Coins of Ancient Sicily* London 1903 p. 201 f., Head *Hist. num.*<sup>2</sup> p. 190. These coins imply the cult, not only of Tyndaris (Helene) and the Tyndaridai (Kastor and Polydeukes), but also of Zeus to whom the children of Tyndareos were early affiliated (*supra* i. 279 f., 780).

Among the ruins of Tyndaris (for which see Serradifalco *op. cit.* v. 48 ff. pls. 29—35) was found a colossal statue of Zeus, finely carved in Greek marble. It is now in the *Cortile Grande* of the Museo Nazionale at Palermo. The head, right arm, left leg, and lower part of right leg were restored by the local sculptor Villareale. But enough of the original remains to show that Zeus stood erect, his right arm raised to hold a long spear or sceptre, his left wholly enveloped in the *himátion* that covered him from the waist downwards. W. Abeken 'Giove Imperatore ossia Urìo' in the *Ann. d. Inst.* 1839 xi. 62—72 pl. A, 1—3 justly compared the figures of Zeus Στρατηγός on a coin of Amastris (*supra* p. 707 fig. 639) and of Zeus Οἰμῖος on a coin of Syracuse (*supra* p. 708 fig. 643)—a comparison accepted by Overbeck *Gr. Kunstmyth.* Zeus pp. 130—132 no. 25 fig. 12, who ranges the statue from Tyndaris with another colossal statue in the Louvre (Clarac *Mus. de Sculpt.* iii. 42 pl. 311 fig. 683) as forming the first group of his 'Vierte Classe.' Probably the inhabitants of Tyndaris had dedicated to Zeus a copy of the Syracusan masterpiece carried off by Verres (*supra* pp. 708, 917 n. o).

The temple of the god is said to have stood on a steep height to the west of the town, which in 1558 A.D. was still known as the Mount of Jove (I. Fazellus *de rebus Siculis* Panormi 1558 p. 205 (dec. 1 lib. 9 cap. 7) 'Extra urbem occidentem versus, in colle vicino, & vndiq; præciso, qui ab accolis adhuc hodie mons Iouis appellatur, templi Iouis mirabiles cernuntur ruinae').

<sup>1</sup> Zeus Μηλώσιος (*supra* i. 164 f., 520 n. 2). F. Solmsen in *Glotta* 1909 i. 80 connects Zeus Μηλώσιος with \*μηλώτης, cp. Hesych. *s.v.* μηλατάν· τὸν ποιμένα. Βοιωτοὶ and μηλόται· ποιμένες (on which glosses see M. Schmidt *ad locc.*). Different is Zeus Μηλιος on an imperial copper of Nikaia in Bithynia (P. Piovene *I Cesari in metallo mezzano e piccolo raccolti nel Museo Farnese* Parma 1724 iv. 238 pl. 8, 21, Mionnet *Descr. de méd. ant.* Suppl. v. 84 no. 427 (in the Farnese collection) *obv.* ..... ΜΙΤΙΑΝΟC head of Domitian, laureate, with countermark of an animal running; *rev.* ΖΕΥC ΜΗΛΙΟC Zeus seated, holding thunderbolt and sceptre, Waddington—Babelon—Reinach *Monn. gr. d'As. Min.* i. 406 n. 2). O. Jessen in Pauly—Wissowa *Real-Enc.* ii. 1203 cp. Zeus Ἄρρειος (Scholl—Studemund *anecd.* i. 264 Ἐπίθετα Διός no. (1) ἄρρειον, 266 Ἐπίθετα Διός no. (15) ἄρρειον).

<sup>2</sup> *Supra* p. 875 n. 1 no. (5).

<sup>3</sup> Mt Kynthos in the centre of Delos is a granitic cone, which rises to a height of 112·60<sup>m</sup> (*Delos* i pl. 1. View from the west *ib.* iv. 1 fig. 1). Strab. 485 describes it as ὄρος ὑψηλόν...καὶ τραχύ. where G. Kramer alters ὑψηλόν, 'high,' into ψιλόν, 'bare.' It is true that the granite and gneiss, of which the mountain is composed (geological detail in *Delos* iv. 1), do not afford the earth required by tree-roots. But, for all that, ὑψηλόν is correct: Kynthos, partly because of its dominating position, partly because of its proximity

to the sea, looks more of a mountain than it really is (*Délos* iv. 1. 196 f.). On the summit is a small plateau, which commands a magnificent view of the *Kyklades*. When I visited the spot in 1901, it was carpeted with crimson anemones and surrounded by stretches of azure sea.

Here in antiquity was the precinct of Zeus *Kynthios* and Athena *Kynthia* (L. Büchner in Pauly—Wissowa *Real-Enc.* iv. 2473) first excavated by Lebègue in 1873 (J. A. Lebègue *Recherches sur Délos* Paris 1876 pp. 127—172 with plan on p. 127 (= my fig. 828) and list of inscriptions from the sanctuary). Three separate roads (A, B, C), probably processional paths bordered with *stélai* and statues, led up to the western side of the precinct, where was a gateway (E). Within was a rocky elevation (F) with cuttings for votive slabs etc. (G). The plateau was enclosed by a precinct-wall (I), much of which remains standing on the north, west, and east. At its south-eastern corner was a small temple (S) of late date.

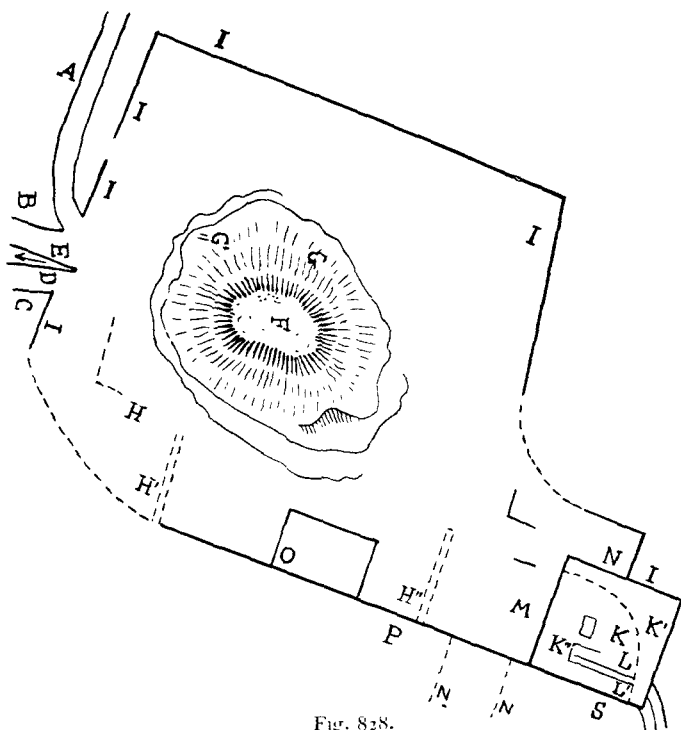


Fig. 828.

The fragments found point to a distyle *templum in antis* of Ionic or composite order with unfluted columns (0·42<sup>m</sup> in diameter). At a height of 2<sup>m</sup> above the ruins of this temple there was a sacred cistern, into which the water from the roof drained by means of a double conduit (L, L'). The cistern had a mosaic flooring, of which the greater part (K) survives, though a strip to the east (K') has been destroyed by the collapse of the terrace-wall. The mosaic consists of small white stones and fragments of brick set in cement. An inscription in bluish *tesserae* on a white ground with an oblong framework of bluish stones (K'') records the dedication of the cistern in Roman times (J. A. Lebègue *op. cit.* p. 139 ff. no. 1 Διὶ Κυνθίῳ καὶ Ἀθηνᾷ Κυνθίᾳ | Ἀπολλωνίδης Θεογείτονος | Λαοδικεὺς, ὑπὲρ ἑαυτοῦ καὶ τῶν ἐταίρων, τὸ κατάκλιστον ('cistern'), ἐπὶ ἱερέως Ἀριστομάχου, | ἱακορέοντος Νικηφόρου (after 88/7 B.C.), | ἐπὶ δὲ ἐπιμελητοῦ Κοῦντου Ἀσηνέως. My fig. 829 is from photograph no. 1302 in the collection of the Society for the Promotion of Hellenic Studies). Adjoining the cistern was a platform (N), where ashes and fragments of bone, the *débris* of sacrifices,

were buried. South of the rocky summit was an enclosure (O) walled in on the north by blocks of schist, on the other sides by architectural fragments, *stélai*, and broken statues. It contained some thirty urns filled with ashes and animal bones. The urns measured 0.60<sup>m</sup> to 0.70<sup>m</sup> in height, having rounded handles and a foot, not a pointed base. Miscellaneous finds included a small terra-cotta palmette from the pediment of an *aedicula*, a

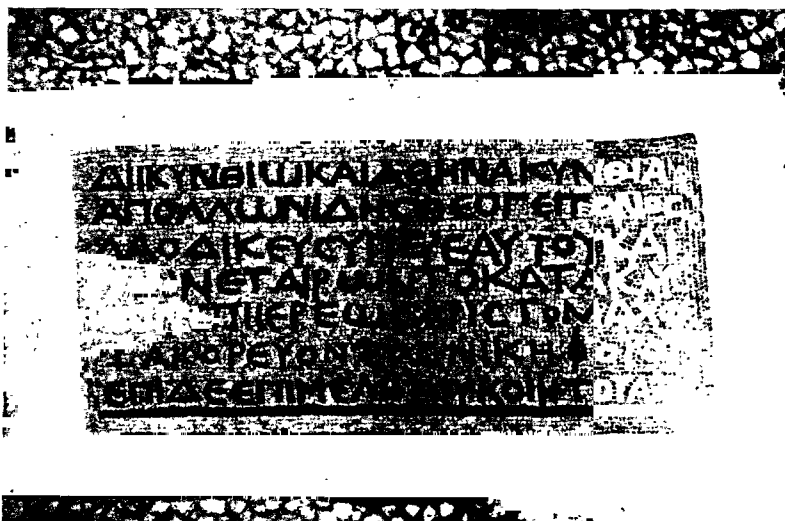


Fig. 829.

colossal hand in Pentelic marble apparently holding a thunderbolt (Zeus *Kónvthos*?), a small head in Parian marble (Apollon?), the lower half of a sun-dial, several altars large and small (two decorated with *bucrania* and inscriptions were found at some distance from the temple: J. A. Lebegue *op. cit.* pp. 137, 166 f. nos. 21, 22), etc.

The history of the sanctuary has been well worked out from inscriptions by P. Roussel *Délos Colonie athénienne* Paris 1916 pp. 223—228, 290 f., 335, 434 f., whose results are here summarised (with a few additions in square brackets).

Zeus and Athena, though their association on *akropóleis* etc. is old (Gruppe *Gr. Myth. Rel.* p. 1217 f.), were not the original occupants of the summit. [In 'Minoan' times it was probably tenanted by the sky-father (Kronos) and the earth-mother (Rhea), the cave-temple beneath it (J. A. Lebegue *op. cit.* p. 49 ff. pls. 1, 2) being a Delian parallel to the sacred caves of Mt Dikte and Mt Ide. The cult of Kronos, however, has left no trace, unless we can claim as such a broken sherd bearing the letters KPO, which was found buried in charcoal under a limestone slab outside the south-west angle of the cave-temple (J. A. Lebegue *op. cit.* p. 65 f.). Rhea presumably had lions; and in this connexion it should be noted, not only that the late marble statue of a youthful god (Apollon?) erected on the ancient granite libation-table (?) of the cave-temple had a tree-support covered with a lion-skin (J. A. Lebegue *op. cit.* pp. 60, 63 ff.), but also that a whole row of lions in Naxian marble, comparable with the lions of Branchidai (*Brit. Mus. Cat. Sculpture* i. 22 f. nos. 17 and 18: no. 17 has on its back a *βουστροφηγών* dedication to Apollon in lettering of early s. vi B.C. (Roehl *Inscr. Gr. ant.* no. 483, Roberts *Gr. Epigr.* i. 161 f. no. 133, Michel *Recueil d'Inscr. gr.* no. 1206, Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 3a)) and Thera (F. Hiller von Gaertringen in the *Jahrb. d. kais. deutsch. arch. Inst.* 1899 xiv Arch. Anz. p. 183 f., *id. Die Insel Thera* Berlin 1904 iii. 28 figs. 16 and 17, 57 regards as a gift to Apollon the marble lion, bearing a mutilated inscription of s. vii B.C. (*Inscr. Gr. ins.* iii Suppl. no. 1380), which stood on a terrace overlooking the *Agorá* and was later copied

by Artemidoros (*infra*), adorned a terrace west of the *Límne Trochoeidés* (P. Leroux in the *Comptes rendus de l'Acad. des inscr. et belles-lettres* 1907 pp. 348—353, *ib.* 1908 plan opposite to p. 162). Apparently Rhea had, here as elsewhere (Clem. Al. *protr.* 4. 47. 4 p. 36, 6 ff. Stahlin *μηδ' (sc. ἀμφιβάλλετε) εἰ τὰ ἐν Πατάρους τῆς Λυκίας ἀγάλματα Διὸς καὶ Ἀπόλλωνος Φειδίας πάλιν ἐκείνους [τὰ ἀγάλματα] καθάπερ τοὺς λέοντας τοὺς σὺν αὐτοῖς ἀνακειμένους εἰργασται· εἰ δέ, ὡς φασὶ τινες. Βρυάζιος ἡ τέχνη, οὐ διαφέρομαι· κ.τ.λ.*, *Inscr. Gr. ins.* iii Suppl. no. 1346 the rock-cut relief of a lion inscribed in s. iii B.C. (*supra* i. 117 n. 1) α' Ἀπόλλωνι | Στεφανηφόρῳ, β' [τ]εῦξ[ε] λέοντα θεοῖς κεχαρισμένον Ἀρτεμίδωρος | ἐν σεμνῶι τεμένει μνημόσυνον πόλεως. Cp. a statue of Apollon, seated on a tripod over a lion, now in the Villa Albani (S. Raffei *Ricerche sopra un Apolline della Villa Albani* Roma 1821, Clarac *Mus. de Sculpt.* iii. 216 f. pl. 486 B fig. 937 A (wrongly numbered 737 A) = Reinach *Rép. Stat.* i. 249 no. 6, Overbeck *Gr. Kunstmyth.* Apollon p. 231 ff. no. 3 Atlas pl. 23, 30, Muller—Wieseler—Wernicke *Ant. Denkm.* ii. 3. 309 pl. 25, 14, W. Helbig *Führer durch die öffentlichen Sammlungen klassischer Altertümer in Rom*<sup>3</sup> Leipzig 1913 ii. 409 f. no. 1848)), passed on her lions to Apollon.]

Τὸ ἱερόν τοῦ Διὸς τοῦ Κύνθιον (e.g. *Inscr. Gr. Deli* ii no. 161, *A* 77 f.) or more briefly τὸ Κύνθιον (e.g. *ib.* ii no. 199, *A* 90) does not appear in the extant documents till the very end of s. iv B.C. (*ib.* ii no. 145, 1 f., no. 154, *A* 45 f.). Early in s. iii (c. 281—269 B.C.) the precinct was to a large extent reconstructed and thenceforward contained two small οἶκοι or 'sacred buildings' (F. Dürbach in the *Bull. Corr. Hell.* 1911 xxxv. 250), on a platform bounded by a strong retaining-wall (*Inscr. Gr. Deli* ii no. 165, 33), together with a ἐστιατόριον or 'banqueting-hall' (*ib.* ii no. 163, *A* 34, cp. T. Homolle in the *Bull. Corr. Hell.* 1890 xiv. 507). The accounts of the ἱεροποιοί for s. iii and s. ii record various sums spent on repairs to these buildings (*Inscr. Gr. Deli* iii no. 440, *A* 84 f.), but no expenditure on the cult, which seems to have languished (but see *ib.* iii no. 372, *B* 10). According to an inventory of 157/6 B.C., one of the οἶκοι contained a cult-statuette of bronze, eighteen inches high, on a marble base, a bronze incense-burner for processional use, a *kratér* of Corinthian bronze, a marble mortar, twelve wooden couches with small tables beneath them, and sundry portraits and votive paintings (P. Roussel *op. cit.* p. 225 n. 31; the other οἶκος contained a second dozen of wooden couches with small draw-tables beneath them, an old bronze brazier with no bottom to it, two tridents, one of which lacked a tooth, and old iron tongs (*ib.* p. 225 n. 4). Despite this poverty, the priest of Zeus Κύνθιος and Athena Κυνθία held the third place in the Delian hierarchy (P. Roussel in the *Bull. Corr. Hell.* 1908 xxxii. 438 f. no. 64, 11 f. and *op. cit.* p. 202).

Better times began in 166 B.C., when Delos became an Athenian colony (P. Roussel *op. cit.* p. 1 ff.). An inventory of 147/6 B.C. records a pair of bronze figures, about a foot in height, representing Zeus and Athena, a table of bronze, another of marble, a tripod, lamps, linen hangings, but no couches; also a gold ring on a ribband, and a silver incense-burner (*ib.* pp. 225 nn. 7—9, 401). Other inscriptions, ranging from 158/7 to the middle of s. i B.C. or later, show that the *personnel* of the cult consisted in a ἱερεὺς, a *ζακός*, and a κλειδοῦχος (lists in P. Roussel *op. cit.* p. 226 [Note the preponderance of well-omened names]). Of these the ἱερεὺς held office for a year. So, probably, did the κλειδοῦχος. But the *ζακός* [Boisacq *Dict. étym. de la Langue Gr.* p. 306 suggests that *ζακός* is for \**δακός* < \**δη-κός*, cp. *νεωκός*, *σηκοκός* (κορέω, 'I sweep') and *δάπεδον*: *ζάπεδον*] could have his tenure prolonged.

So far the cult seems to have had no regular temple. But c. 120 B.C. Charmikos, a native of the Attic deme Kikynna, who was priest of Zeus Κύνθιος and Athena Κυνθία, dedicated a *πόδιον* (J. A. Lebègue *op. cit.* p. 160 no. 14); and in all probability it was the same native of Kikynna who dedicated the *ναός* to Zeus Κύνθιος (*ib.* p. 161 no. 15), i.e. the small Ionic or composite temple noted above. This attracted the attention, not only of Athenians (P. Roussel in the *Bull. Corr. Hell.* 1908 xxxii. 422 f. no. 21, 429 no. 38), but of foreigners—witness a statue of Ptolemy x Soter ii here set up by Areios a notable of Alexandria (J. A. Lebègue *op. cit.* p. 156 f. no. 11, Michel *Recueil d'Inscr. gr.* no. 1162, Dittenberger *Orient. Gr. inscr. sel.* no. 171) and an altar presented by Philostratos a wealthy banker of Askalon (J. A. Lebègue *op. cit.* p. 166 f. no. 21,

**Imbros**Imbros<sup>1</sup>.**Skiathos**Skiathos<sup>2</sup>.**Lesbos**Mytilene<sup>3</sup>.**Chios**Mount Pelinnaion<sup>4</sup>.**Rhodes**Mount Atabyrion<sup>5</sup>.

P. Roussel *op. cit.* p. 227 n. 6). Orientals would naturally regard the mountain-top as one of their own high places. Hence Zeus Κύνθιος came to be associated with the Egyptian divinities (A. Hauvette-Besnault in the *Bull. Corr. Hell.* 1882 vi. 328 f. no. 23 a small column (1<sup>m</sup> high) inscribed Δι Κυνθίωι, | Σαράπιδι, | Ἰσιδι, | κατὰ πρόσταγμα, | Νεοπτόλεμος | Φελωνίδου. | ἐπὶ ἱερέως Δικαίου | τοῦ Δικαίου Ἰωνίδου, | κλειδουχοῦντος | Εὐκράτου Διονυσίου τοῦ Σεύθου, | ἱακορέοντος | Ἀπολλωνίου | τοῦ Δικαίου), and his priest figures among the worshippers of the Syrian Aphrodite Ἀγνή (P. Roussel *op. cit.* pp. 227 n. 8, 266 f., 416 ff. no. 21, A col. i, 28). The sanctuary on Mt Kynthos, seemingly untouched by the catastrophe of 88 B.C. (Strab. 486, Plout. *z. Sull.* 11, Appian. *Mithr.* 28, Paus. 3. 23. 3 f.), continued to receive gifts, now a cistern-mosaic (*supra*), now a table etc. (J. A. Lebègue *op. cit.* p. 141 ff. no. 2, P. Roussel *op. cit.* p. 226 n. 14). Finally, about the middle of s. i B.C. a priest published on a marble *stèle* the rules of ceremonial purity to be observed by all visitors entering the precinct (J. A. Lebègue *op. cit.* p. 158 f. no. 12, J. v. Prott and L. Ziehen *Leges Graecorum sacrae* Lipsiae 1906 ii. 259 no. 91, P. Roussel in the *Mélanges Holleaux* Paris 1913 p. 276 f. no. 4 and *op. cit.* p. 228 n. 4. Lines 11 ff. run: ἰέναι εἰς τὸ ἐ[ρὸν τοῦ] Διὸς τοῦ Κυνθίου | [καὶ τῆς] Ἀθηνᾶς τῆς Κυνθί[ας, χερ]σὶν καὶ ψυχῇ καθὰ [ρῶ, ἐ]χοντας ἐσθῆτα λευ[κὴν, ἀνυ]ποδέτους, ἀγνεύοντα[ς] | [ἀπὸ γυν]αῖκός καὶ κρέως. | [μὴδὲ . . . .] εἰσ[φ]έρε[ν] | κ.τ.λ.).

[The Delian cult had spread to Paros as early as s. vi B.C. O. Rubensohn in the *Ath. Mitth.* 1901 xxvi. 216 reported that on a hill-top (200<sup>m</sup> high) called *Vigla* or *Κάστρο* in the north-west of that island, the nearest point from which the inhabitants of the town Paros could get a glimpse of Delos, he had discovered a sanctuary with votive inscriptions including an archaic *stèle* lettered ΔΘΗΝΑΙΗΚΥΝΘΙΗ (*Inscr. Gr. ins.* v. 1 no. 210, cp. *ib.* nos. 211, 214). This makes it certain that Athena's connexion with Mt Kynthion was centuries older than the Athenian protectorate. Not impossibly in Delos as at Athens Athena was the legitimate successor of the old 'Minoan' goddess.]

<sup>1</sup> Zeus Ὕψιστος (*supra* p. 878 n. o no. (8)).

<sup>2</sup> Zeus Ὕψιστος (*supra* p. 878 n. o no. (6)).

<sup>3</sup> Zeus Ἀκραῖος (*supra* p. 873 n. o no. (10)).

<sup>4</sup> Mt Pelinnaion (*Hagios Elias*), the highest point (1260<sup>m</sup>) of Chios (Strab. 645, Dionys. *per.* 535), derived its name from the leaden grey (πελιτνός, πελιδνός) colour of its rock (L. Büchner in Pauly—Wissowa *Real-Enc.* iii. 2288, cp. 2290). On it was a cult of Zeus Πελινναῖος (Hesych. s.v. Πελινναῖος· ὁ Ζεὺς ἐν Χίῳ), whose Christian supersessor was Saint Elias (*supra* i. 177 ff.).

<sup>5</sup> Mt Atabyrion (*Atayros*), the highest mountain in Rhodes, was crowned with a sanctuary of Zeus Ἀταβύριος (Pind. *Ol.* 7. 87 f. ἀλλ' ὦ Ζεῦ πάτερ, νύτισιν Ἀταβύριον | μεδέων, κ.τ.λ. with schol. vet. *ad loc.* ἐπάνω γὰρ τοῦ ὄρους ἴδρυται ὁ Ζεὺς (Ἀταβύριον ὄρος ὑψηλότατον· Ῥόδου οὐ ἄνωθεν ἴδρυται Ζεὺς cod. C.), Strab. 655 εἰθ' ὁ Ἀτάβυρις (τάβυρις cod. F.), ὄρος τῶν ἐνταῦθα ὑψηλότατον, ἱερὸν Διὸς Ἀταβυρίου, Lact. *div. inst.* 1. 22 cited *supra* p. 588 n. 1, Steph. Byz. s.v. Ἀτάβυρον· ὄρος Ῥόδου. Ῥιανὸς ἐκ τῶν Μεσσηνιακῶν (= Herodian. περὶ καθολικῆς προσφῆας 13 (i. 387, 8 f. Lentz)). τὸ ἐθνικὸν Ἀταβύριος, ἐξ οὗ καὶ Ἀταβύριος Ζεὺς, *id.* s.v. Κρητηνία· τόπος Ῥόδου, ἐν ᾧ ᾤκουν οἱ περὶ Ἀλθαμένην, ὅς

χρησθείς ὅτι τὸν πατέρα ἀποκτενεῖ ἔφυγε, καὶ νυκτὶ πλοῖον σιναντᾷ ἐν Ῥόδῳ, καὶ ὡς ληστὰς νομίσας ἀναίρει τὸν πατέρα. εἰσὶ δὲ ὑπὲρ αὐτοῦ τὰ Ἀταβύρια ὄρη, ἃφ' ὧν Zeus Ἀταβύριος).

The mountain, as modern travellers report, is a mass of schistose limestone, well wooded below and dotted with a few large evergreen oaks and pines above. The sanctuary of Zeus is situated on a rounded crest about a hundred paces south-east of the actual summit. Here at a point 4070 ft above the sea is a walled precinct 120 ft in length, and within it a pile of ruins lying 3 to 4 ft deep. Bluish blocks quarried on the mountain, the largest of them 5 ft long, prove the former existence of a Hellenic building on the site. But no columns have survived, and only a single architrave-block with a simple moulding. The Greek temple was long since reconstructed as a monastery. But this in turn fell into decay, and nowadays even the little chapel of Hagios Ioannes, which stands in the middle of the ruins, has lost its roof. North-east of the precinct, somewhat lower down, in a hollow are the remains of other ancient structures, including a large vaulted cistern. L. Ross, followed by C. Torr, thought that here may have been a temple of Athena; but the argument which he drew from Polyb. 9. 27. 7 (cited *supra* p. 910 n. 1) is insecure. See further W. J. Hamilton *Researches in Asia Minor, Pontus, and Armenia* London 1842 ii. 61 ff. (ascent from *Embona* Jan. 31, 1837), L. Ross *Reisen auf den griechischen Inseln des agaischen Meeres* Stuttgart—Tübingen 1845 iii. 105 ff. (ascent from *Embona* Sept. 27, 1843), C. Torr *Rhodes in Ancient Times* Cambridge 1885 pp. 1, 75, H. F. Tozer *The Islands of the Aegean* Oxford 1890 p. 220 f.

The local myth is told most fully by Apollod. 3. 2. 1 f. Katreus, son of Minos, was fated to be killed by one of his own sons. Althaimenes, son of Katreus, to avoid killing his father, fled from Crete to Rhodes with his sister Apemosyne. He put in at a certain place which he named Kretenia (κρητινίαν cod. R., followed by R. Hercher and R. Wagner. κρατινίαν codd. plerique. C. G. Heyne cj. Κρητηνίαν, cp. Steph. Byz. loc. cit.). On climbing Mt Atabyrion he got a view of Crete, and, in memory of his ancestral deities, built there an altar of Zeus Ἀταβύριος. Soon afterwards Hermes fell in love with Apemosyne and, when he could not catch her (for she was fleet of foot), strewed freshly-flayed hides in the road. On these she slipped, and thus was violated by her pursuer. Althaimenes, hearing of her fall, believed the tale about Hermes to be a mere excuse and killed his sister by leaping upon her. Later, Katreus, anxious to leave his kingdom to Althaimenes, came to Rhodes and was mistaken for a pirate by the ox-herds, who chased and pelted him. Katreus told them the truth, but could not gain a hearing because the dogs were barking. So Althaimenes all unwittingly speared him. On learning what he had done he uttered a prayer, and in answer thereto was engulfed in a chasm. Diod. 5. 59, however, probably borrowing his account not from Zenon of Rhodes (*frag.* 2 (*Frag. hist. Gr.* iii. 177 f. Muller)) but from a later source dependent on Polykalos etc. (Gruppe *Myth. Lit.* 1921 p. 380), says that Althaimenes wandered in the desert till he died of grief and was afterwards, in obedience to an oracle, honoured as a hero by the Rhodians.

This myth deserves analysis. There is in it, to begin with, a *substratum* of historic, or at least prehistoric, fact—the intimate relations between 'Minoan' Crete and Rhodes (H. van Gelder *Geschichte der alten Rhodier* Haag 1900 p. 30 ff., D. Mackenzie in the *Ann. Brit. Sch. Ath.* 1905–1906 xii. 222, C. Blinkenberg in *Hermes* 1913 xlviii. 246 f., Gruppe *Myth. Lit.* 1921 p. 380): Minos himself was believed to have dedicated a silver cup to Athena Πολιάς and Zeus Πολιεὺς at Lindos (C. Blinkenberg *Die lindische Tempelchronik* Bonn 1915 p. 8 ff. B. 18 ff. Μίνως ἀργύρεον ποτήριον, ἐφ' οὗ ἐπεγέγραπτο: "Μίνως Ἀθάναι Πολιάδι καὶ Διὶ Πολιεῖ," ὡς φασι | Ξεναγόρας ἐν τῇ Ἀ τὰς χρονικὰς συντάξει, | Γόργων ἐν τῇ Ἀ τὰν περὶ Ῥόδου, Γοργασθένης | ἐν τῇ ἐπιστολῇ, Ἱερόβουλος ἐν τῇ ἐπιστολῇ). There is also an element of folk-tale, the story of Katreus fated to be slain by his own son recalling the *motif* of Odysseus and Telegonos (A. C. Pearson *The Fragments of Sophocles* Cambridge 1917 ii. 105 ff.) or of Laios and Oidipous (C. Robert *Oidipus* Berlin 1915 i. 66 ff.). Lastly there are definite points of aetiology. Apemosyne, a woman of the royal house, who flees at full speed, falls on the fresh hides, and is then



brutally dispatched by her kinsman, presupposes—I think—a bygone custom or rite (? in the Rhodian month Agrianios) resembling that of the Minyan Oleiai and Psoloeis at the Agriania of Orchomenos in Boiotia (Plout. *quaestl. Gr.* 38 with Frazer *Golden Bough*<sup>3</sup>: The Dying God p. 163 f.). Her name implies that 'freedom from trouble' was thought to depend on her sacrifice. And the statement that she slipped on freshly-flayed hides suggests that the human victim was wrapped in the skin of the sacred animal (*supra* i. 67 n. 3, cp. *Journ. Hell. Stud.* 1894 xiv. 155 ff.).

Small bronze bulls, which probably served as offerings to Zeus, are sometimes found on Mt Atabyrion (*supra* i. 643 fig. 502). And we have already conjectured that Zeus had here inherited the bronze bulls of the Hittite Tešub (*supra* i. 642 f. ii. 910 n. 1). The common tradition was that certain bronze kine on Mt Atabyrion bellowed when any evil was about to befall Rhodes (schol. vet. Pind. *Ol.* 7. 159 f. *εἰσι δὲ χαλκαὶ βόες ἐν αὐτῷ. αἰτίνες ὅταν μέλλῃ ἀποπῶν τι γενέσθαι, μυκῶνται*, 160 c *εἰσι δὲ καὶ βόες χαλκοὶ ἐπὶ τῷ ὄρει τῆς 'Ρόδου, οἱ ὅταν μέλλῃ τι τῇ πόλει γίνεσθαι κακὸν μυκῶνται*, Tzetz. *chil.* 4. 390—393 (=4. 704—706) 'Ρόδιόν ἐστιν ὄρος. | τὴν κλῆσιν 'Αταβύριον, χαλκὰς πρὶν ἔχον βόας, | αἱ μυκηθμὸν ἐξέπεμπον χωροῦσας 'Ρόδῳ βλάβης. | Πίνδαρος (? *Ol.* 7. 87 f.) καὶ Καλλιμάχος (*frag.* 413 Schneider) γράφει τὴν ἱστορίαν). But one authority spoke of a single bull, that of Zeus, as uttering a human voice (Isigonos of Nikaia *frag.* 4 (*Frag. hist. Gr.* iv. 435) *ap.* Kyrill. *Al. c. Julian.* 3 p. 88 c Aubert (lxxvi. 636 A Migne) καὶ μὴν καὶ 'Ισιγόνοσ ὁ Κυπτιεύς (C. Muller cj. ὁ Νικαιεύς) ἐν 'Ρόδῳ τῇ νήσῳ τὸν τοῦ Διὸς ταῦρὸν φησιν οὐκ ἀμοιρῆσαι λόγον τοῦ καθ' ἡμᾶς). Both versions bear a sinister resemblance to the accounts of the bronze bull made by Perillos for Phalaris at Akragas (*supra* i. 643 f., ii. 910 n. 1) and may likewise be taken to cover a reminiscence of human sacrifice. If the early Cretans tolerated, for ritual purposes, the enclosing of their queen in a wooden cow (*supra* i. 523), the early Rhodians would hardly shrink from burning a *pharmakós* in a bronze bull. Sir J. G. Frazer *Apollodorus* London 1921 i. 307 concludes: 'Atabyrian Zeus would seem to have been worshipped in the form of a bull.' That may have been so, no doubt, in the remote past. But in classical times he was almost certainly anthropomorphic. Rhodian coppers of c. 304—189 B.C. or later have *obv.* head of Zeus, wearing bay-wreath, to right; *rev.* PO rose, often surmounted by radiate solar disk (*Brit. Mus. Cat. Coins* Caria, etc. p. 250 pl. 39. 15 and 16, *Hunter Cat. Coins* ii. 441 no. 38. Head *Hist. num.*<sup>2</sup> p. 64c. I have two specimens of the sort in my collection): the head is presumably that of Zeus 'Αταβύριος. Cp. also *supra* i. 132.

It was not, of course, to be expected that in busy Hellenistic times the good folk of Rhodes would toil up a steep mountain 4000 ft high in order to pay their respects to Zeus. Accordingly we find a chapel of ease built on a more manageable hill adjoining the city-wall (Appian. *Mithr.* 26 αὐτομόλων δ' αὐτῷ (*sc.* Mithridates vi Eupator, in 88 B.C.) λόφον ὑποδεξάντων ἐπιβατόν. ἡ 'Αταβυρίου Διὸς ἱερὸν ἦν, καὶ κολοβὸν τειχίον ἐπ' αὐτοῦ, τὴν στρατιὰν ἐς τὰς ναὺς νυκτὸς ἐπέβησε, καὶ ἐτέροις ἀναδοῦς κλίμακας ἐκέλεισε χωρεῖν ἐκατέρους μετὰ σιωπῆς μέχρι τινὲς αὐτοῖς πυρσεύσειαν ἐκ τοῦ 'Αταβυρίου' κ.τ.λ.). A relic of this urban cult is a block of bluish marble formerly 'built into the wall of a field to the south-west of St. Stephen's Hill, near Rhodes' and now in the British Museum (Sir C. T. Newton in *The Collection of Ancient Greek Inscriptions in the British Museum* Oxford 1883 ii. 121 no. 346 = *Inscr. Gr. ins.* i no. 31 [δόγματι τοῦ κοινοῦ] | [τῶν Διοσαταβυρί] αστᾶν τῶν τὰς πόλ[ι]ος δοῦλων, Εὐλ[ι]μενος γραμματεὺς | [δα]μόσιος ἱερατεὺ[σας] Διὸς 'Αταβυρίου | [ὑπὲρ τ]ῶν κυρίων 'Ρο[δίων ἀν]έθηκε Διὶ 'Α[ταβυρί]ω τοῖς(ς) βοῦς [χαριστήρ]ιον ᾧ. W. Dittenberger *De sacris Rhodiorum* commentatio ii Halis Saxorum 1887 p. viii f. restored the opening lines as above, and proposed for the closing lines [ἀν]έθηκε Διὶ 'Α[ταβυρί]ω τοῦ βοῦς [τάθμου τὸ τευχί]ον, which is ingenious but less probable). Hence we learn that Eulimenos, a state slave who had been priest of Zeus 'Αταβύριος, dedicated to the god on behalf of the citizens the customary kine, *i.e.* small votive bulls of bronze. He describes himself as commissioned to do so by the public servants, who composed an association of Διοσαταβυριασταί.

Of such associations or religious circles there were at least two in the island. One, in

## Crete

Mount Aigaion<sup>1</sup>.

the town of Rhodes, founded by a certain Philon, was devoted to Zeus Ἀταβύριος and to the Agathos Daimon (*infra* Append. M) in common (*Inscr. Gr. ins.* i no. 161, 5 f. = H. van Gelder in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 1. 473 f. no. 3842, 5 f. ('In oppido hodierno, prope hospitium equitum D. Ioannis in basi oblonga marmoris caerulei') καὶ ὑπὸ [Διοσ]αταβυριαστῶν Ἀγαθοδαμονιαστῶν Φιλ(ω)νείων κοινῷ | θαλλῶι στεφάνωι). The other, at Lindos, established by a man named Euphranor and later headed by one Athenaios of Knidos, worshipped Dionysos, Athena, and Zeus Ἀταβύριος (Sir C. T. Newton *loc. cit.* ii. 135 f. no. 358, 2 ff., 12 ff. = *Inscr. Gr. ins.* i no. 937, 2 ff., 12 ff. = H. van Gelder *loc. cit.* iii. 1. 568 f. no. 4239, 2 ff. ('Found at Mallona near Lindos in 1862. . . On a circular altar or pedestal of white marble, which has been hollowed out, probably to form a mortar with a hole at the bottom') [-----τ]ε[μ]α[θ]έντα ὑπὸ | τοῦ κοινῷ τοῦ Διονυσιαστῶν Ἀθαναϊστῶν Διοσ[α]ταβυριαστῶν Εὐφραν[ο]ρίων τῶν σὺν Ἀθηναίῳ Κνιδίῳ | χρυσεῷ στεφάνῳ καὶ ἀναγορεύσαντες ὡς τὸν αἰὲ χρόνον. | κ.τ.λ., 12 ff. καὶ τὰς γυναικὸς αὐτοῦ Ἀρέτης μὲν τειμαθείσας ὑπὸ τοῦ κοινῷ τοῦ Διονυσιαστῶν Ἀθαν[α]ϊστῶν Διοσ[α]ταβυριαστῶν | Εὐφραν[ο]ρίων τῶν σ[υ]ν Ἀθηναίῳ Κνιδίῳ καὶ ἀν[α]θείσας τῷ κοινῷ (τῷ) | Ἀθανα[ισ]τῶν ---- τῶν ἀναλωμάτων [---]). A mutilated inscription on a slab of blackish marble at Netteia (*Apollakia*) near Lindos, where it serves as a threshold in the church of Saint Georgios, contains ritual rules in lettering of s. ii B.C. and includes a reference to Zeus Ἀταβύριος (*Inscr. Gr. ins.* i no. 891, 7 [.....]θ[ε]ῖ[α] καὶ χ[ρ]ο[ν]ο[μ]ῆ[ι] καὶ Δι[ὸ] Ἀτα[β]υρίῳ [---]). See further F. Poland *Geschichte des griechischen Vercinswesens* Leipzig 1909 pp. 58 f., 181, 237.

The cult of the Rhodian Zeus even found its way to Skythia. At *Kermenchik* (Neapolis?) near *Symphoropol* three inscriptions have come to light recording dedications made c. s. 1 B.C. (?) by one Posideos to Zeus Ἀταβύριος (*Corp. inscr. Gr.* ii no. 2103b = B. Latyschev *Inscriptiones antiquae Orae Septentrionalis Ponti Euxini Graecae et Latinae* Petropoli 1885 i. 216 no. 242 on a base of grey marble now in the Museum at Odessa Δι[ὸ] Ἀταβυρίῳ Ποσίδεος Ποσιδέου | χαριστήριον), to Athena Λυδία (*ib.* i. 216 f. no. 243), and to Achilles 'Lord of the Island' (*sc.* Leuke) (*ib.* i. 217 no. 244). E. H. Minns *Skythians and Greeks* Cambridge 1913 pp. 463, 476, 479 treats Posideos, not as a Rhodian, but as an Olbipolite living at Neapolis and trading with Rhodes. See also M. Rostovtzeff *Iranians & Greeks in South Russia* Oxford 1922 p. 163.

<sup>1</sup> Rhea, when about to bear her youngest son Zeus (Ζῆνα μέγαν, cp. *supra* p. 344 f.), was sent by her parents Ouranos and Gaia to Lyktos, and Gaia received the child to bring him up in Crete. So Rhea came by night first to Lyktos and hid the babe in a steep underground cave on the well-wooded Mt Aigaion (Hes. *theog.* 477 ff. πέμψαν δ' ἐς Λύκτον (γρ. δι (= δίκτον) in marg. cod. L.), Κρήτης ἐς πῖονα δῆμον, | ὅππῃ δ' ἄρ' ὀπλότατον παῖδων τέξεσθαι ἔμελλε (so G. Kinkel for ἤμελλε τεκέσθαι), | Ζῆνα μέγαν· τὸν μὲν οἱ ἐδέξατο Gaia πελώρη | Κρήτη ἐν εὐρείῃ τραφέμεν ἀταλλέμεναι τε. | ἐνθα μιν (so J. G. J. Hermann for μὲν codd., cp. schol. *ad loc.*) ἴκτο φέρονσα θοῇν διὰ νύκτα μέλαιναν | πρῶτην ἐς Λύκτον (G. F. Schomann's cj. Δίκτην is mischievous)· κρύψεν δὲ ἐ χειρὶ λαβοῦσα | ἄντρῳ ἐν ἡλιζάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης, | Αἰγαίῳ (Salmasius cj. αἰγείῳ, Wilamowitz cj. Αἰγείῳ. But see G. M. Columba *Aigaion* (extr. from the *Memorie della R. Accademia di Archeologia, Lettere e Belle Arti* 1914 iii) Napoli 1914 p. 21 n. 3) ἐν ὄρει πεπυκασμένῳ ὑλῆντι).

Hesiod's connexion of the cave on Mt Aigaion with Lyktos makes it practically certain (*pace* W. Aly in *Philologus* 1912 lxxi. 461) that this was the *Psychro* Cave on Mt *Lasithi*, some 4½ hours from the ruins of Lyktos, with which it is linked by an ancient road still traceable (so K. J. Beloch in *Klio* 1911 xi. 435 and especially J. Toutain in the *Revue de l'histoire des religions* 1911 lxxiv. 290 f., followed by Gruppe *Myth. Lit.* 1921 p. 377). It was partially explored by F. Halbherr and J. Hazzidakis in 1886 (F. Halbherr—P. Orsi 'Scoperte nell'antro di Psychro' in the *Museo Italiano di Antichità Classica* 1888 ii. 905—910 pl. 13, A. Taramelli in the *Mon. d. Linc.* 1899 ix. 411 f.), by Sir A. J. Evans and J. L. Myres in 1894, 1895, 1896 (Sir A. J. Evans in the *Journ. Hell. Stud.* 1897 xvii. 350—361 ('Inscribed Libation Table from the Diktaean Cave')), by

J. Demargne in 1897 (Sir A. J. Evans *The Palace of Minos* London 1921 i. 629), and fully by D. G. Hogarth in 1899—1900 (D. G. Hogarth 'The Dictæan Cave' in the *Ann. Brit. Sch. Ath.* 1899—1900 vi. 94—116 with pls. 8—11 and figs. 27—50, *id.* 'The Birth Cave of Zeus' in *The Monthly Review* 1901 pp. 49—62 with 10 pls.). But these explorers (whom I wrongly followed *supra* i. 150 n. 2, ii. 530) assumed without definite proof that the *Psychro* Cave was the Dictæan Cave—an assumption denounced by W. Aly *Der kretische Apollonkult* Leipzig 1908 p. 47 and simultaneously refuted by K. J. Beloch in *Klio* 1911 xi. 433—435 ('Dikte') and by J. Toutain 'L'antre de Psychro et le ΔΙΚΤΑΙΟΝ ΑΝΤΡΟΝ' in the *Revue de l'histoire des religions* 1911 lxiv. 277—291 (see *infra* n. on Mt Dikte).

The *Psychro* Cave shows as a dark spot on the mountain-side (*The Monthly Review loc. cit.* pl. 6, 1) some 500 ft above *Psychro*, a village of the inner *Lasithi*-plain (*ib.* pl. 1, 2, pl. 2, 1 f.). It was perhaps originally a swallow-hole, at the time when the *Lasithi*-plain was an upland lake, and an icy pool still remains in its depths. But its religious history was a long one; for the finds begin with sherds of 'Kamares'-ware in the 'Middle Minoan II' period (*Ann. Brit. Sch. Ath.* 1899—1900 vi. 101 f. fig. 27) and end with sundry Roman lamps and a silver Byzantine cross. Of the votive bronzes, some are probably 'Middle Minoan' in date, many more 'Late Minoan.' Greek relics of a time subsequent to c. 800 B.C. are scarce.

The Cave itself consists of an upper grotto and a steep slope of c. 200 ft leading down to a subterranean pool and a series of stalactite halls (plan of grotto *supra* p. 531 fig. 401). The upper grotto contained an altar (3 ft high) of roughly squared stones, close to which lay a libation-table in steatite inscribed with three linear characters (*Ann. Brit. Sch. Ath.* 1899—1900 vi. 114 fig. 50). An adjoining gateway gave access to a paved *tēmenos* enclosed by a massive 'Cyclopean' wall. At the back of the enclosure were the mouths of natural funnels communicating probably with the lower halls and water-channels in the heart of the hill. In the upper grotto, especially round the altar, the topmost *strata* yielded swords, knives, axes, bracelets, etc. of iron with remains of the earliest Hellenic pottery; the lower *strata* had scattered objects mainly in bronze—the model of a two-wheeled car drawn by an ox and a ram and intended to carry one or more little figurines (*ib.* p. 108 fig. 39), images of bulls, a knife with a handle ending in a human head (*ib.* p. 111 fig. 44), long hair-pins with ornate ends, lance-points, darts, knives, wire needles, rings, miniature circular shields (?) (*ib.* p. 109 fig. 41), etc.; also hundreds of little plain earthenware cups for food or incense; a small clay mask with lips, eyelids, and lashes painted in ochre (*ib.* p. 106 fig. 37, 3); a great stoup patterned with checker-work etc. and a polyp in lustreless red (*ib.* p. 103 f. figs 31, 32); ivory ornaments from sword-hilts, bone articles of the toilet; small altar-like tables in steatite and limestone, three of which bore linear inscriptions (*ib.* p. 114 pl. xi). The *tēmenos* was less rich in metal, but extraordinarily prolific in sherds of 'Minoan' pottery, e.g. fragments of large unpainted *pithoi* with a band of decoration in relief under the rim—embossed double-axe, head of wild goat, rows of *bucrania*, an altar laden with fruit, etc. (p. 104 f. fig. 34). Here too were found the skulls and bones of oxen, wild goats, sheep, large deer, swine, and dogs—clearly the *débris* of animal sacrifices (W. Boyd-Dawkins in *Man* 1902 ii. 162—165 no. 114 identifies *bos domesticus creticus*, *capra aegagrus*, *ovis aries*, *cervus dama*, *sus scrofa*, *canis familiaris*).

From the *talus* in the lower halls came other bronzes, including a small statuette crowned with the plumes of *Āmen-Rā* (*Ann. Brit. Sch. Ath.* 1899—1900 vi. 107 pl. x, 1 f.). This was good early work of the New Empire (c. 900 B.C.) and recalls the classical identification of Zeus with *Āmen-Rā* (*supra* i. 348 ff.).

From the floor of the subterranean pool were dredged many rude bronze statuettes, male and female, nude and draped, with the arms folded on the breast or with one hand raised to the head in a gesture of adoration (*Ann. Brit. Sch. Ath.* 1899—1900 vi. 107 pl. x, 4—14); a similar figure in lead (*ib.* p. 107 pl. x, 3); sards and other signet stones engraved with wild goats, bulls, and a geometric labyrinth-design (*ib.* p. 112); rings, pins, blades, needles. At the head of the pool and in a little lateral chamber opening to

Mount Dikte<sup>1</sup>.

the left the crevices and crannies of the stalactite columns, up to the height of a man, were found to be crammed with votive bronzes—blades, pins, tweezers, *fibulae* (*The Monthly Review loc. cit.* pl. 9), with here and there a double axe (*ib.* pl. 8). See *supra* p. 530 ff.

D. G. Hogarth concludes: 'About the pre-eminently sacred character of this Cave there can remain no shadow of doubt, and the *simulacra* of axes, fashioned in bronze and moulded or painted on vases, clearly indicate Zeus of the *labrys* or Labyrinth as the deity there honoured' (*Ann. Brit. Sch. Ath.* 1899—1900 vi. 114).

Among the more important objects obtained from the Cave by Sir A. J. Evans are half the top of a libation-table in black steatite bearing an inscription in two lines (Sir A. J. Evans in the *Journ. Hell. Stud.* 1897 xvii. 350—361 figs. 25 a—27 and tab. i), one of which is further extended by a small fragment found by J. Demargne in 1897 (Sir A. J. Evans *The Palace of Minos* London 1921 i. 625—631 figs. 465—467), and a remarkable votive tablet of bronze perhaps of the period 'Late Minoan i' (*id. ib.* p. 632 f. fig. 470 re-



Fig. 830.

versed = my fig. 830). The latter, like a lentoid seal of rock crystal found in the Idaean Cave (L. Mariani in the *Mon. d. Linc.* 1895 vi. 178 fig. 12, Furtwangler *Ant. Gemmen* iii. 47 fig. 22, Sir A. J. Evans in the *Journ. Hell. Stud.* 1901 xxi. 141 f. fig. 25), represents the worship of a sacred tree or trees. The ring-dove or wood-pigeon (*columba palumbus*), here perched on one of the three sprays rising from ritual horns, may depict the presence of the deity (? Aphrodite, or her Cretan equivalent Ariadne (cp. *supra* i. 481)). Sun and moon betoken the sky. But the exact significance of the remaining symbols (? cp. *supra* i. 583 n. 4) and linear characters is obscure. The cult of a goddess associated with sacred trees is just what we should expect ἐν ὄρει πεπυκασμένῳ ὑλήεντι. Doves reappear in connexion with the Dictæan Cave (*infra* n. 1).

<sup>1</sup> Zeus Δικταῖος (Kallim. *h. Zeus* 4 πῶς καὶ νῦν (so O. Schneider for καὶ νῦν codd. and earlier edd. A. W. Mair cj. καὶ μιν), Δικταῖον ἀείσομεν ἢ Λυκαῖον; Scholl—Studemund *anecd.* i. 266 Ἐπιθετα Διὸς no. (22) δικταίου, Mart. *ep.* 4. 1. 1 f. Caesaris (sc. Domitiani) alma diu et luce sacrator illa, | conscia Dictæum qua tulit Ida Iovem. Min. Fel. *Oct.* 21. 1 ob merita virtutis aut muneris deos habitos Euhemerus exsequitur, et eorum natales, patrias, sepulcra dinumerat et per provincias monstrat. Dictæi Iovis et Apollinis Delphici

et Phariae Isidis et Cereris Eleusinae, cp. Verg. *georg.* 2. 536 ante etiam sceptrum Dictaei regis, Stat. *Theb.* 3. 481 f. ditior ille animi, cui tu, Dictaeae, secundas | impuleris manifestus aves) derived his title from a cave in Mt Dikte, where he was born (Agathokles *frag.* 2 (*Frag. hist. Gr.* iv. 289 Müller) *ap.* Athen. 375 F cited *supra* i. 653 n. 3, Apollod. i. 1. 6 ὀργισθεῖσα δὲ ἐπὶ τούτοις Ῥέα παραγίνεται μὲν εἰς Κρήνην, ὅπνικα τὸν Δία ἐγκυμονοῦσα ἐτύχανε. γεννᾷ δὲ ἐν ἄνθρω τῆς Δίκτης Διός, schol. Arat. *phaeen.* 33 γεννήθη μὲν ἐν τῇ Δίκτῃ, μετεκομίσθη δὲ ἐπὶ τὸ ἄντρον τῆς Ἰδης, Diod. 5. 70 τὴν δὲ Ῥέαν ἀγανακτήσασαν, καὶ μὴ δυναμένην μεταθεῖναι τὴν προαιρεσιν τὰνδρός, τὸν Δία τεκοῦσαν ἐν τῇ προσαγορευομένῃ Ἰδῇ (Δίκτῃ codd. C. F. G.) κλέψαι καὶ δοῦναι λάθρᾳ τοῖς Κούρησιν ἐκθρέψαι τοῖς κατοικοῦσι πλησίον ὄρους τῆς Ἰδης... ἀνδρωθέντα δ' αὐτὸν φασὶ πρῶτον πόλιν κτίσαι περὶ τὴν Δίκταν, ὅπου καὶ τὴν γένεσιν αὐτοῦ γενέσθαι μυθολογοῦσιν· ἥς ἐκλειψθείσης ἐν τοῖς ὕστερον χρόνοις διαμένειν ἔτι καὶ νῦν ἔρματα τῶν θεμελίων, *cf. mag.* p. 276, 12 ff. Δίκτῃ· ὄρος τῆς Κρήτης, καὶ ἄκρα κειμένη κατὰ τὸ Λιβυκὸν πέλαγος .. εἰρηται παρὰ τὸ τέκω τίκτω, τίκτα τις οὔσα, ἀπὸ τοῦ ἐκεῖ τεχθῆναι τὸν Δία) and reared (Ap. Rhod. i. 508 f. ὄφρα Ζεὺς ἔτι κύβρος, ἔτι φρεσὶ νήπια εἰδώς, | Δικταῖον ναῖσκειν ὑπὸ σπέος with schol. *ad loc.*, Arat. *phaeen.* 30 ff. εἰ ἐτεόν δη, Κρήτηθεν κείναι γε (sc. the two Bears) Διὸς μεγάλου ἰότητι οὐρανὸν εἰσανέβησαν, ὃ μιν τότε κουρίζοντα | Δίκτῳ (Zenodotos of Mallos read δίκτῳ = δικάτμῳ) ἐν εὐώδει, δρεος σχεδὸν Ἰδαίου, | ἄνθρω ἐγκατέθεντο καὶ ἔτρεφον εἰς ἐναντίον, | Δικταῖοι Κούρητες ὅτε Κρόνον ἐψείδοντο with schol. *ad loc.*, Lucr. 2. 633 f. Dictaeos referunt Curetas qui Iovis illum | vagitum in Creta quondam occultasse feruntur (cp. Sil. It. 17. 21 qui Dictaeo bacchantur in antro). Dion. Hal. *ant. Rom.* 2. 61 cited *infra*, Arrian. *frag.* 70 (*Frag. hist. Gr.* iii. 599 Müller) *ap.* Eustath. in Dionys. *per.* 498 Ἀρριανὸς δὲ φησὶ· 'Κρής, οὐ Κρήτη ἐπώνυμος, ὁ τὸν Δία κρύψας ἐν ὄρει Δικταίῳ, ὅτε Κρόνος ἐμάστευεν ἐθέλων ἀφανίσαι αὐτόν,' Serv. in Verg. *georg.* 2. 536 ante quam regnaret Iuppiter, qui est in Dictaeo, Cretae monte, nutritus), being fed by bees (Verg. *georg.* 4. 149 ff. nunc age, nactus apibus quas Iuppiter ipse | addidit expeditum, pro qua mercede, canoros | Curetum sonitus crepitantiaque aera secutae, | Dictaeo caeli regem pavere sub antro, Colum. *de re rust.* 9. 2 nec sane rustico dignum est sciscitari, fueritne mulier pulcherrima specie Melissa, quam Iuppiter in apem convertit, an (ut Euhemerus poeta dicit) calaronibus et sole genitas apes, quas nymphae Phryxonides educaverunt, mox Dictaeo specu Iovis exstitisse nutrices, easque pabula munere dei sortitas, quibus ipsae parvum educaverant alumnum. ista enim, quamvis non dedeceant poetam, summam tamen et uno tantummodo versiculo leviter attigit Virgilius, cum sic ait: 'Dictaeo caeli regem pavere sub antro,' Serv. in Verg. *Aen.* 3. 104 sane nati Iovis fabula haec est: Saturnus postquam a Themide oraculo compertit a filio se posse regno depelli natos ex Rhea uxore devorabat, quae natum Iovem pulchritudine delectata nymphis commendavit in monte Cretae Dictaeo; ubi eum aluerunt apes = Lact. Plac. in Stat. *Ach.* 387 = Myth. Vat. i. 104, cp. 2. 16. See further L. Weniger and W. Drexler in Roscher *Lex. Myth.* ii. 2637 ff. 577. Melissa, Melissaios, Melissos, Melissos) or a goat (*supra* i. 112 n. 3, 529 n. 4, 653 n. 3, 665 n. 3. See further E. Neustadt *De Jove Cretico* Berolini 1906 pp. 18—43 ('De Amalthea')) or a pig (*supra* i. 653 n. 3) or doves (Moir of Byzantion c. 300 B.C. *frag. ap.* Athen. 491 A—B Ζεὺς δ' ἄρ' ἐνὶ Κρήτῃ τρέφετο μέγας, οἷδ' ἄρα τίς νιν ἡεῖδει μακάρων· ὁ δ' ἀέξετο πᾶσι μέλεσσι. | τὸν μὲν ἄρα τρήρωνες ὑπὸ ζαθέῳ τράφον ἄνθρω, | ἀμύροσιν φορέουσαι ἀπ' Ὠκεανοῦ βοάων· | νέκταρ δ' ἐκ πέτρης μέγας αἰετὸς αἰὲν ἀφύσων, | γαμφηλῆς, φορέεσκε ποτὸν Διὶ μολιόεντι. *Supra* i. 182 n. 8), while the Kouretes, or by later confusion the Korybantes, drowned his infant cries with the clashing of their weapons (*supra* i. 150, 530 n. 0, 534, 659, 709. See further O. Immisch in Roscher *Lex. Myth.* ii. 1587 ff., J. Poerner *De Curetibus et Corybantibus* (Dissertationes philologicae Halenses xlii. 2) Halis Saxonum 1913 pp. 245—428, Schwenn in Pauly—Wissowa vi. 1441 ff., 2202 ff.).

Ant. Lib. 19 quotes from the *Ornithogonia* of 'Boios' (*supra* p. 463 n. 1) a queer tale, which relates apparently to the Dictaeon Cave: 'In Crete, they say, there is a cave sacred to bees. Tradition has it that in this cave Rhea gave birth to Zeus, and neither god nor man may enter it. Every year at a definite time there is seen a great glare of fire from the cavern. This happens, so the story goes, when the blood from the birth of Zeus boils out (ἐκξέη with allusion to Ζεὺς (*supra* i. 31 n. 3)). The cave is occupied by sacred bees,



Plate XLII



*Amphora* from Vulci, now in the British Museum: Laios, Keleos, Kerberos,  
and Aigolios stung by bees in the Dictaeon Cave.

*See page 929 n. o.*

the nurses of Zeus. Laios, Keleos, Kerberos, and Aigolios dared to enter it that they might draw as much honey as they could. They encased their bodies in bronze, drew the honey of the bees, and saw the swathing-bands of Zeus. Whereupon their bronze armour burst asunder. Zeus thundered aloud and raised his bolt. But the Moirai and Themis intervened; for none might die in that spot. So Zeus made them all into birds, and from them sprang the tribe of birds—blue thrushes (λάιοι), green woodpeckers (κελεοί), birds of an unknown species (κέρβεροι), and owls (αἰγωλιοί). These are good birds to appear and reliable beyond all other birds, because they saw the blood of Zeus.' See further *Folk-Lore* 1904 xv. 388 f. A black-figured *amphora* in the British Museum (*Brit. Mus. Cat. Vases* ii. 122 f. no. B 177 from *Vulci*), hitherto unpublished, has (a) the four marauders stung by the bees in the cave (pl. xlii from a photograph by Mr R. B. Fleming); (b) dancing Maenads and Satyrs.

Other myths attached to the same sacred cavern. Here Anchiale bore the Idaean Daktyloi (Ap. Rhod. i. 1129 ff. Δάκτυλοι Ἰδαῖοι Κρηταῖες, οὓς ποτε νύμφη | Ἀγχιάλῃ Δικταῖον ἀνὰ σπείος ἀμφοτέρῃσιν | δραξαμένη γαίης Οἰαξίδος ἐβλάστησεν with schol. *ad loc.*, translated by Varr. *frag.* 3 Baehrens *ap. Serv. in Verg. ecl.* i. 66 quos magno Anchiale Partus adducta dolore | et geminis capiens tellurem Oaxida palmis | edidit in Dicta, cp. *Vib. Seq.* p. 15 Oberlin *s.v.* 'Oaxes'). Here too Zeus, according to one late account, lay with Europe (Loukian. *dial. mar.* 15. 4 ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης ἐγένετο· ἐπεὶ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο, ἐπιλαβόμενος δὲ τῆς χειρὸς ὁ Ζεὺς ἀπῆγε τὴν ὀρώσπην ἐς τὸ Δικταῖον ἄντρον ἐρυθριῶσαν καὶ κάτω ὀρώσαν· ἠπίστατο γὰρ ἤδη ἐφ' ὅτῳ ἔργοιτο). Minos, their son, used to descend into the Dictaeon Cave and thence return with the laws of Zeus (Dion. Hal. *ant. Rom.* 2. 61 ὦν ὁ μὲν (*sc.* Minos) ὁμιλητὴς ἐφη γενέσθαι τοῦ Διός, καὶ φοιτῶν εἰς τὸ Δικταῖον ὄρος, ἐν ᾧ τραφῆναι τὸν Δία μυθολογοῦσιν οἱ Κρήτες ὑπὸ πῶν Κουρήτων ἐτι νεογνὸν ὄντα, κατέβαιναν εἰς τὸ ἱερὸν ἄντρον, καὶ τοὺς νόμους ἐκεῖ συνθεῖς ἐκόμιζεν, οὓς ἀπέφαινε παρὰ τοῦ Διὸς λαμβάνειν). Lastly Epimenides claimed to have slept for years in the Cave and to have had visions there (Max. Tyr. 16. 1 ἀφίκετό ποτε Ἀθήναζε Κρής ἀνὴρ, ὄνομα Ἐπιμενίδης, κομίζων λόγον, οὕτως ῥηθέντα, πιστεύεσθαι χαλεπὸν· ἐν τοῦ Διὸς τοῦ Δικταῖου τῷ ἄντρῳ κείμενος ὑπνῷ βαθεῖ ἔτη συχνά. διαρ' ἐφη ἐντυχεῖν αὐτὸς θεοῖς καὶ θεῶν λόγους καὶ ἀληθεία καὶ δίκη. κ.τ.λ.).

Sir A. J. Evans at first identified Mt Dikte with Mt *Lasithi*, the Dictaeon Cave with the *Psychro* Cave, and the city built by Zeus (Diod. 5. 70 cited *supra*) with the ruins at *Goulas* on an outlying spur of the *Lasithi-massif* (Sir A. J. Evans 'Goulas: The City of Zeus' in the *Ann. Brit. Sch. Ath.* 1895—1896 ii. 169 ff.). This made an attractive combination and found many adherents (*supra* p. 925 n. 1). Unfortunately it ignored two essential factors in the situation—the definite statements of ancient topographers (*in primis* Strab. 478 f., Ptol. 3. 15. 3 and 6, cp. Agathokles *frag.* 2 (*Frag. hist. Gr.* iv. 289 Muller) *ap. Athen.* 375 F, schol. Arat. *phaen.* 33 f.; *in secundis* Ap. Rhod. 4. 1635 ff., Loukian. *dial. mar.* 15. 4) and the *provenance* of inscriptions relating to the cult of Zeus Δικταῖος. Discussion of the evidence along these lines led K. J. Beloch in *Alto* 1911 xi. 433 ff. and J. Toutain in the *Revue de l'histoire des religions* 1911 lxiv. 277 ff. to reject the identification of Dikte with *Lasithi* and to insist that Dikte must have been a mountain near Praisos at the eastern end of Crete. Apparently Sir A. J. Evans has himself now given in to this view, for the map prefixed to vol. i of *The Palace of Minos at Knossos* adopts the new equation Aigaion = *Lasithi* and, rightly as I conceive, assigns the name 'Mt Dikta' to the range situated south-west of Praisos. If so, the true Dictaeon Cave is still to seek.

The cult of Zeus Δικταῖος in eastern Crete is attested by (1) the civic oath of Itanos in s. iii B.C. (Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 462, 2 ff., *ib.*<sup>3</sup> no. 526, 2 ff. = F. Blass in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 324 f. no. 5058, 2 ff. found at *Eremopolis* [τάδε ὤμοσαν τοῖ Ἰτάνιοι πᾶ[ν] [τες] Δία Δικταῖον καὶ Ἥραν καὶ θ[εο]ὺς τοὺς ἐν Δίκται καὶ Ἀθαν[α]ίαν Πολιάδα καὶ θεοὺς, ὅσοι[ε] [ς] ἐν Ἀθαναίαι θύεται, π[ά]ντας ; [κ]αὶ Δία Ἀγοραῖον καὶ Ἀπόλλω[ν]α Πύθιον καθ' ἱερῶν νεοκαύ[τ]ων· κ.τ.λ.); (2) the oath of allegiance taken by settlers from Hierapytna, sent probably to occupy conquered territory (Praisos?) (*Corp. inscr. Gr.* ii no. 2555, 11 ff. = F. Blass in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 311 f. no. 5039, 11 ff. cited *supra* p. 723 n. o); (3) the oath to be taken each year in the month



Dionysios by the *kósmos* or chief magistrate of Praisos in accordance with a treaty of s. iii B.C. between that town and Stelai (Michel *Recueil d'Inscr. gr.* no. 440 A, 15 ff. = Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 427, a 15 ff., *ib.*<sup>3</sup> no. 524, a 15 ff. cited *supra* p. 73) n. o. The restoration *ὁμνῶ Δῆ[να Δικταίων]* exactly fills the gap and is justified by Strab. 475 *τούτων* (sc. *Od.* 19. 175—177) *φησὶ Στάφυλος* (*frag.* 12 (*Frag. hist. Gr.* iv. 507 Muller, τὸ μὲν πρὸς ἔω Δωριεὺς κατέχειν, τὸ δὲ δυσμικὸν Κύδωνας, τὸ <δὲ> νότιον Ἐτεόκρητας, ὃ εἶναι πολίχνην Πρᾶσον, ὅπου τὸ τοῦ Δικταίου Διὸς ἱερόν, *id.* 478 εἴρηται δέ, ὅτι τῷ Ἐτεόκρητων ὑπῆρχεν ἡ Πρᾶσος, καὶ διότι ἐνταῦθα τὸ τοῦ Δικταίου Διὸς ἱερόν. κ.τ.λ.) (4) a long inscription, dated in 139 B.C., of which one copy was found near Itanos another at Magnesia ad Maeandrum (Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 929, *ib.*<sup>3</sup> no. 685 = R. Cagnat *Inscriptions Graecae ad res Romanas pertinentes* Paris 1911 i. 345 ff. no. 1021) It deals with a dispute between Itanos and Praisos—later between Itanos and Hierapytna—respecting the territory of Heleia and the island of Leuke. Itanos ultimately appealed to the Roman senate, which entrusted arbitration in the matter to Magnesia. The document in delimiting the territory of Itanos more than once mentions the sanctuary of Zeus Δικταῖος, which must have lain on the border-line of Itanos and Praisos (ii. 37 ff. Ἰτανιοὶ πόλιν οἰκοῦντες ἐπιθαλάσσιον καὶ χώραν ἔχοντες προγονικὴν γειτονοῦσαν τῷ τοῦ Διὸς τοῦ Δικταίου ἱερῷ, ἔχοντες δὲ καὶ νήσους καὶ νεμόμενοι, ἐν αἷς καὶ τὴν καλουμένην Λεύκην, 47 ff. οὕτως Ἰεραπύτνιοι τῆς τε νήσου καὶ τῆς χώρας ἀμφισβητεῖν Ἰτανίους ἐπεβάλαντο, φάμενοι τὴν μὲν χώραν εἶναι ἱερὰν τοῦ Ζηνὸς τοῦ Δικταίου, τὴν δὲ νήσον προγονικὴν αὐτῶν ἐπάρχειν, iii. 69 ff. τοῦ δὲ ἱεροῦ τοῦ Διὸς ἐκτὸς τῆς διαμφισβητούμενης | χώρας ὄντος καὶ περικυκλομήμασιν καὶ ἐτέροις πλείοσιν ἁποδεικτικοῖς καὶ σημείοις περιλα[μ]βανομένοις, 81 f. νόμοις γὰρ ἱεροῖς καὶ ἀραῖς καὶ ἐπιτίμοις ἀνωθεν διεκεκώλυτο ἵνα μηθεὶς ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Δικταίου μήτε ἐνέμῃ μήτε ἐναυλοστατῇ μήτε σπείρῃ μήτε ξυλεύῃ).

Finally, excavations of the British School at Athens undertaken in 1902 at Heleia (*Palaiastro*) on the eastern coast, south of Itanos (*Eremopolis*) and east of Praisos, located the actual site of the Hellenic temple (R. C. Bosanquet in the *Ann. Brit. Sch. Ath.* 1901—1902 viii. 286 ff.). This was partially explored in 1903 and 1904 (*id. ib.* 1902—1903 ix. 280, *ib.* 1903—1904 x. 246) and fully cleared in 1905 (*id. ib.* 1904—1905 xi. 298 ff.).

The site was an artificially levelled platform half-way down the south-eastern side of a hill. The *témenos* was enclosed by a wall of undressed stones, of which a few courses survive, and can be traced along the north and north-eastern face of the slope for a distance of 360'. The temple itself has wholly vanished, huge blocks of freestone having been carried off by the villagers of *Palaiastro* about a generation ago. But the position of the altar is fixed by a bed of grey wood-ash, at least 3<sup>m</sup> long by 0'25<sup>m</sup> thick. Round it were found bronze bowls, miniature shields, and an archaic scarabaeoid seal.

More widely scattered were tiles and architectural terracottas of two distinct periods: (a) *Archaic*. Many pieces of a *simá* in low relief decorated with the *motif* of a two-horse chariot, driver, two hoplites, and hound (*Ann. Brit. Sch. Ath.* 1904—1905 xi. 300 ff. pl. 15). Antefixes in the form of a *Gorgoneion* (*ib.* p. 303 fig. 20). *Akrotéria* (?) of large birds (eagles?). The leg of a crouching or running human figure in high relief, probably from the pediment (*ib.* p. 300 fig. 18). Transitional in character is an antefix representing the Gorgon with two snakes rising from her shoulders and two others held in her hands—a pose which recalls that of the 'Minoan' snake-goddess (*ib.* p. 304 fig. 22). (b) *Developed style*. Fragments of a deeper *simá* with lion-heads etc. of the conventional sort. Fragments of palmette-shaped antefixes (*ib.* p. 304 fig. 21).

The votive offerings belong mostly to the archaic period (s. vii—v B.C.) and comprise: (i) *Bronzes*. At least four large shields decorated with zones of animals. One (0'49<sup>m</sup> across) had as central boss the head and forepart of a lion, which pins down a couple of sphinxes and is flanked by two lions rampant on either side of a 'tree-of-life.' A dozen small shields, a miniature cuirass, a miniature helmet. Parts of about fourteen tripods. Eight bowls. Numerous small figures of oxen. (ii) *Terracottas*. About forty lamps and twelve torch-holders (*ib.* p. 307 fig. 23). About thirty large cups or bowls.

A mile to the north-west of the site there was found in 1907 a slab, which represents the restoration by Hierapytna (c. 145—139 B.C.) of certain statues in the temple of Zeus.



Mount Ide<sup>1</sup>.

The god here invoked is clearly thought of as coming from afar to witness, or even to join in, his worshippers' dance—a dance which very possibly originated as a piece of pure magic. But I do not on that account see in him 'a Kouros who is obviously but a reflection or impersonation of the body of Kouretes' (Miss J. E. Harrison *Themis* p. 27) any more than I regard the Bull Dionysos, who is invited to visit his temple at Elis (*carm. pop.* 5 Hiller—Crusius *ap.* Plout. *quaestt. Gr.* 36), as a projection of the Elean women. The *Creator Spiritus* is not lightly to be identified with the *spiritus creatorum*.

<sup>1</sup> Mt Ide bore a name (*Ἰδη*) which, like many mountain-names (Schrader *Reallex.*<sup>2</sup> p. 88 f.), means 'forest, wood' (F. Solmsen in the *Indogermanische Forschungen* 1908 xxvi. 109 ff., A. Fick *Vorgriechische Ortsnamen* Göttingen 1905 p. 10, *id.* *Hattiden und Danubier in Griechenland* Göttingen 1909 p. 11 f. ('Ida'), Boisacq *Dict. étym. de la Langue Gr.* p. 365 f.). It had flourishing oak-trees (Dionys. *per.* 503). And it was famous for its cypresses (Theophr. *hist. pl.* 3. 2. 6, 4. 1. 3, *Nik. ther.* 585, Verg. *georg.* 2. 84, Plin. *nat. hist.* 16. 142. Claud. *de rapt. Pros.* 3. 370 ff. confuses Mt Ide in the Troad), which probably stood in some relation to the cult of Rhea (*supra* i. 649 n. 1) or of Zeus (F. Olck in Pauly—Wissowa *Real-Enc.* iv. 1920, 1924, 1926, *supra* i. 558 n. 5); for not only were Cretan cypresses called *δρυῖται* (Theophr. *caus. pl.* 1. 2. 2), but beams of cypress were used to roof the temple in which were celebrated the rites of Rhea and Zagreus (Eur. *Cretes frag.* 472 Nauck<sup>2</sup> *ap.* Porph. *de abst.* 4. 19 cited *supra* i. 648 n. 1). A fruit-bearing poplar grew in the mouth of the Idaean Cave (Theophr. *hist. pl.* 3. 3. 4 *ἐν Κρήτῃ δὲ καὶ αἰγυροὶ κάρπιοι πλείους εἰσὶ· μία μὲν ἐν τῷ στομίῳ τοῦ ἀντροῦ τοῦ ἐν τῇ Ἰδῇ* (so J. G. Schneider for τοῦ ἐν τῷ Ἰδῇ cod. U. τοῦ ἐν τῷ Ἰδῇ codd. M. V. ἐν τῇ Ἰδῇ edd. Ald. Heins.)), *ἐν ᾧ τὰ ἀναθήματα ἀνάκειται, ἄλλη δὲ μικρὰ πλησίον· κ.τ.λ.*, cp. *ib.* 2. 2. 10, Aristot. *mir. ausc.* 69), though Pliny describes it as a willow (Plin. *nat. hist.* 16. 110 *salix...una tamen proditur ad maturitatem perferre solita in Creta insula ipso descensu Iovis speluncae durum ligneumque (sc. semen), magnitudine ciceris*). Iron-coloured stones shaped like the human thumb were found in Crete and known as *Idaei dactyli* (Plin. *nat. hist.* 37. 170, *Isid. orig.* 16. 15. 12, Solin. 11. 14): if these were fossil belemnites (E. Babelon in Daremberg—Saglio *Dict. Ant.* ii. 1465), they were doubtless viewed as thunderbolts (C. Blinkenberg *The Thunderweapon in Religion and Folklore* Cambridge 1911 p. 76 f. ('Thunderstones (Belemnites)')).

Mt Ide, which, as the ancients said, sees the sun before the sunrise (Solin. 11. 6, Prisc. *per.* 527 f. (*Geogr. Gr. min.* ii. 194 Muller)), was not unnaturally associated with the Hellenic sky-god. From s. v B.C. onwards we hear of Zeus *Ἰδαῖος* (Eur. *Cretes frag.* 472 Nauck<sup>2</sup> *ap.* Porph. *de abst.* 4. 19 cited *supra* i. 648 n. 1, Polyb. 28. 14. 3 *περὶ τούτων κειμένης ἐνὸρκου συνθήκης παρὰ τὸν Δία τὸν Ἰδαῖον*, cp. Scholl—Studemund *anecd.* i. 264 f. *Ἐπίθετα Διὸς no. (50) ἰδαίου, 266 Ἐπίθετα Διὸς no. (42) ἰδαίου, 281 Ἐπίθετα τοῦ Διὸς... ἰδαῖος*. In Nonn. *Dion.* 13. 236 *καὶ χθόνα Νωδαῖοιο Διὸς κ.τ.λ.* G. Falkenburg, G. H. Moser, and Count de Marcellus would read *χθονὸς Ἰδαῖοιο*. J. J. Scaliger cj. *χθονὸς ὠδαῖοιο*. F. Graefe cj. *χθόνα Δικταῖοιο*).

Zeus is never said to have been born on Mt Ide (in Diod. 5. 70 cited *supra* p. 928 n. o the right reading appears to be *Δίκτη*, not *Ἰδη*; at most we have Mart. *ep.* 4. 1. 2 *Dictaëum . tulit Ida Iovem*); the claims of Mt Aigaion (*supra* p. 925 n. 1) and Mt Dikte (*supra* p. 927 n. 1) were too strong. He is, however, said to have been brought by the Koures living near Mt Ide to a cave and to have been nurtured there by the nymphs on honey and the milk of the goat Amaltheia (Diod. 5. 70 *τὴν δὲ Πέαν...τὸν Δία τεκοῦσαν... κλέψαι καὶ δοῦναι λάθρα τοῖς Κούρησιν ἐκθρέψαι τοῖς κατοικοῦσι πλησίον ὄρους τῆς Ἰδῆς. τούτους δ' ἀπενέγκαντας εἰς τὴν ἀντρον παραδοῦναι ταῖς Νύμφαις, παρακλενοσάμενους τὴν πᾶσαν ἐπιμέλειαν αὐτοῦ ποιεῖσθαι. αὗται δὲ μέλι καὶ γάλα μίσγονσαι τὸ παιδίον ἐθρεψαν καὶ τῆς αἰγὸς τῆς ὀνομαζομένης Ἀμαλθείας τὸν μαστὸν εἰς διατροφὴν παρέχοντο*, Ov. *fast.* 5. 115 f. *Nais Amalthea, Creta nobilis Ida, | dicitur in silvis occuluisse Iovem*, Iuv. 13. 41 *et privatus adhuc Idaeis Iuppiter antris*) together with Aigokeros or Capricornus (pseudo-Eratosth. *catast.* 27 p. 237 f. Maass < *Διγόκερτος*. > οὗτός ἐστι τῷ εἶδει ὁμοῖος τῷ Αἰγίπῳ. ἐξ ἐκείνου

δὲ γέγονεν. ἔχει δὲ θηρίου τὰ κάτω μέρη καὶ κέρατα ἐπὶ τῇ κεφαλῇ. ἐτιμήθη δὲ διὰ τὸ σύντροφος εἶναι τῷ Δαί, καθάπερ Ἐπιμενίδης ὁ τὰ Κρητικὰ ἱστορῶν φησιν, ὅτι ἐν τῇ Ἰδῇ συνῆν αὐτῷ, ὅτε ἐπὶ τοὺς Τιτᾶνας ἐστράτευσεν (οὗτος δὲ δοκεῖ εὐρεῖν τὸν κόχλον, [ἐν] ᾧ τοὺς συμμάχους καθώπλισεν), < ἧ > διὰ τὸ τοῦ ἥχου Πανικὸν καλούμενον, ὃ οἱ Τιτᾶνες ἐφευγον. παραλαβὼν δὲ τὴν ἀρχὴν ἐν τοῖς ἄστροις αὐτὸν ἔθηκε καὶ τὴν αἶγα τὴν μητέρα. διὰ δὲ τὸν κόχλον τὸν θαλάσσιον παράσχημον ἔχει ἰχθύος, cp. schol. Arat. *phæen.* 284, Arat. Lat. p. 237 f. Maass, schol. Caes. Germ. *Aratea* p. 407, 9 ff. Eyssenhardt, Hyg. *poet. astr.* 2. 28). Adrasteia his nurse made him a golden ball (Ap. Rhod. 3. 132 ff. καὶ κέν τοι ὀπάσαιμι Διὸς περικαλλὲς ἄθρυμα | κείνο, τό οἱ ποίησε φίλη τροφὸς Ἀδρήστεια | ἄντρῳ ἐν Ἰδαίῳ ἔτι νήπια κουρίζοντι, | σφαῖραν ἐντρόχαλον... | ... | χρύσεια μὲν οἱ κύκλα τετεύχεται | ἀμφὶ δ' ἐκάστω | διπλόαι ἀψίδες περιηγέες εἰλίσσονται. | κρυπταὶ δὲ ῥαφαὶ εἰσιν. ἔλιξ δ' ἐπιδέδρομε πάσαις | κυανέη. ἀτὰρ εἴ μιν εἰς ἐνὶ χερσὶ βάλοιο, | ἀστήρ ὥς, φλεγέθοντα δι' ἥeros ὀλκὸν ἔσιν. H. Posnansky *Nemesis und Adrasteia* Breslau 1890 p. 175 f. finds Adrasteia, the infant Zeus, and his ball on a coin of Laodikeia illustrated *supra* i. 153 fig. 139. More *ad rem* are the coin-types discussed *supra* i. 51 f. figs. 27 and 28, 547; for there the cosmic significance of the ball (K. Sittl *Der Adler und die Weltkugel als Attribut des Zeus* Leipzig 1884 p. 45 ff.) is apparent) and put him to sleep in a golden *Iknon* (Kallim. *h.* Zeus 46 ff. Ζεῦ, σὲ δὲ Κυρβάντων ἐτάρα προσεπηχύναντο | Δικταῖαι Μελῖαι, σὲ δ' ἐκόμισεν Ἀδρήστεια | λίκνω ἐνὶ χρυσέῳ, σὺ δ' ἐθήσαιο πῖονα μαζὸν | αἰγὸς Ἀμαλθείης, ἐπὶ δὲ γλυκὺ κηρίον ἔβρω. | γέντο γὰρ ἔξαπναῖα Πανακρίδος ἔργα μελίσσης | Ἰδαίους ἐν ὄρεσσι, τὰ τε κλείουσι Πάνακρα). Hence in the Rhapsodic theogony Adrasteia, daughter of Melissos and Amaltheia, is associated with her sister Eide (Gruppe *Gr. Myth. Rel.* p. 1086 n. 0: "die Gottin Ida?") as protectress of all laws including those of Zeus and Kronos (Orph. *frag.* 109 Abel *ap. Herm. in Plat. Phædr.* p. 148 (p. 161, 15 ff. Couvreur)). Lastly, Zeus was first served in the Idaean Cave by Aetos the beautiful child of Earth (interp. Serv. *in Verg. Aen.* 1. 394 est et alia fabula. apud Graecos legitur, puerum quandam terra editum admodum pulchrum membris omnibus fuisse, qui Ἄετος sit vocatus. hic cum Iuppiter propter patrem Saturnum, qui suos filios devorabat, in Creta insula in Idaeo antro nutritur, primus in obsequium Iovis se dedit, post vero cum adolevisset Iuppiter et patrem regno pepulisset, Iuno permota forma pueri velut paelicatus dolore eum in avem vertit, quae ab ipso Ἄετος dicitur Graece, a nobis aquila propter aquilum colorem, qui ater est. quam semper Iuppiter sibi inhaerere praecepit et fulmina gestare: per hanc etiam Ganymedes cum amaretur a Iove dicitur raptus, quos Iuppiter inter sidera collocavit. Cp. *supra* pp. 751 n. 2, 777). Copper coins of Crete issued by Titus (Rasche *Lex. Num.* iii. 306, Suppl. ii. 262) and Domitian (J. N. Svoronos *Numismatique de la Crète ancienne* Mâcon 1890 i. 344 pl. 33, 22 (= my fig. 831). Head *Hist. num.* 2 p. 479) have for reverse type an eagle inscribed ΔΙΟΣ ΙΔΑΙΟΥ.



Fig. 831.

Other myths were readily attached to the same locality. It was 'in Idaean caves' that Hermaphroditos was reared by Naiad nymphs (Ov. *met.* 4. 288 f.) and that the Telchines were wont to work (Stat. *silv.* 4. 6. 47).

The worship of Zeus on Mt Ide, famous throughout the classical world (Lact. *Plac. in Stat. Theb.* 4. 105 Olenos Arcadiae civitas, in qua Iovem Amalthea capra dicitur nutrire, quae in cultum Iovis Idam provocat, montem Cretae, in quo Iuppiter colitur), centred about the Idaean Cave. This was distant from Knossos some twenty miles as the crow flies; but the two were connected by a tolerable road and pilgrims could rest in the shade of trees by the wayside (Plat. *legg.* 625 A—B). The Cave itself was sacred to Zeus and the meadows near it were regarded as his (Diod. 5. 70 κατὰ δὲ τὴν Ἰδην, ἐν ᾗ συνέβη τραφῆναι τὸν θεόν, τό τε ἄντρον ἐν ᾧ τὴν διαίταν εἶχε καθιέρωται καὶ οἱ περὶ αὐτὸ λειμῶνες ὁμοίως ἀνείνται περὶ τὴν ἀκρώρειαν ὄντες). He had repaid his debt to the bees by turning them gold-bronze in colour and making them impervious to wintry weather (*id. ib.*). Concerning the cavern-ritual we know but little. Votive offerings were to be seen in the entry (Theophr. *hist. pl.* 3. 3. 4 quoted *supra*). Pythagoras is said to have gone down into the Cave with Epimenides (Diog. Laert. 8. 3 εἰς ἐν Κρήτῃ σὺν Ἐπιμενίδῃ κατήλθεν

εἰς τὸ Ἰδαῖον ἄντρον), who was both a Cretan and a Koures (*supra* p. 191). Fortunately further details are given us by Porph. *v. Pyth.* 17 (cited *supra* i. 646 n. 3). It appears that Pythagoras first repaired to the mystics of Morges, one of the Idaean Daktyloi, by whom he was purified with the thunder-stone (τῇ κεραυνίᾳ λίθῳ—probably a belemnite (*supra*)), at daybreak lying prone beside the sea and at night beside a river, his head wrapped in the fleece of a black ram. He then descended into the Idaean Cave wearing black wool, spent there the customary thrice nine days, made a funeral offering (καθήρισε) to Zeus, saw the throne which was strown for the god once a year, and inscribed on his tomb an epigram entitled 'Pythagoras to Zeus,' which begins ὦδε θανὼν κείται Ζάν, δν Δία κικλήσκουσιν (*supra* i. 158 n. 2, 646 n. 3, ii. 341 n. 6, 345 n. 1). It is abundantly clear that the cavern-rites were concerned with death as well as birth. Zan or Zeus lay dead. Yet yearly a throne was spread for him, *i.e.* for Zeus come to life again as Zagreus (*supra* i. 646 f.). Pythagoras sought to share his death and resurrection.

Apart from the cave-sanctuary there were in s. v B.C.—if we may trust the *Cretans* of Euripides—temples of Zeus Ἰδαῖος roofed with cypress-planks, which were fastened together with glue made of bull's hide. Here the mystics of the god made thunder like Zagreus, feasted on raw flesh, brandished torches for the mountain-mother, and transformed from Kouretes into Bakchoi led thenceforward a life of ceremonial purity (Eur. *Cretes frag.* 472 Nauck<sup>2</sup> *ap.* Porph. *de abst.* 4. 19 cited *supra* i. 648 n. 1). The significance of these rites has already been discussed (*supra* i. 648 f.).

An archaic *boustrophedon* inscription recording a convention between Gortyna and Rhizenia stipulates that the Rhizeniates shall send the victims to Mt Ide, every other year, to the value of 350 *statères* (F. Halbherr in the *Am. Journ. Arch.* 1897 i. 204 ff. no. 23, F. Blass in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 257 f. no. 4985, S. A. Xanthoudides in the 'Εφ. Ἀρχ. 1908 p. 236 θιοί. ἐπὶ τοῖδ(δ)ε Π[ιττέν]ειοι Γ[ορ]πινοῖς αὐτ[ό]ν[ο]μ[ο]ι καὶ τ[ό]δοικοι (space) [τ]ὰ θ[ύ]ματα παρέκοντες ἐς Βιδαν [τρ]ι[τ]οι [Φ]ε[ι]τριε κατ[ὶ]ος στατέρας καὶ πεν[τέ]κοντα). We infer that the celebration on Mt Ide was trieteric (*supra* i. 662, 690 ff., 695 n. 8).

In Hellenistic times the appellative of Zeus was spelled Βιδάρας (= *Fidáras*, the god of Mt Ide. So first J. Schmidt in the *Zeitschrift für vergleichende Sprachforschung* 1863 xii. 217 Βιδάρας ('Ιδῆης?). cp. S. A. Xanthoudides *loc. cit.* H. B. Voretzsch in *Hermes* 1870 iv. 273 wrongly assumed connexion with the Phrygian and Macedonian βέδν (Clem. *Al. Strom.* 5. 8 p. 357, 11 ff. Stahlin) and concluded that Βιδάρας meant *vétiος*, *δμῆριος*). A treaty of c. 150 B.C. between Lyttos and Olous makes the Lyttians swear by Zeus Βιδάρας (*Corp. inscr. Att.* ii. 1 no. 549<sup>b</sup>, 5 ff. = F. Blass in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 380 f. no. 5147<sup>b</sup>, 5 ff. [δμνέω τὰν Ἑστίαν καὶ Τῆνα Βιδάταν καὶ Τῆνα [-]] [-καὶ Ἀπέλλω]γα Πύτιον καὶ Λατῶν καὶ [Ἀ]ρ[τεμιν -] | [-καὶ τὰν Βριτόμαρτιν καὶ τὸς ἄλλος θιός -]. Another treaty, of c. 100 B.C., between Gortyna and Hierapytna on the one side and Priansos on the other, mentions a temple of Zeus Βιδάρας on the frontier of Priansos (F. Blass in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 301 ff. no. 5024, 22 f. [- ἐς τὸ ἱερὸν τῷ? Τρη][νός] τῷ Βιδατάω κῆς τὰς Ἀντρο[-]). Cp. *ib.* 60 and 77 (cited *supra* p. 723 n. o)).

The oldest cult-cavern of Mt Ide seems to have been the grotto, known locally a *Maurospeleion*, high up on the two-peaked mountain of *Kámares*, the southernmost bastion of the Idaean *massif*. This was first visited in 1894 by A. Taramelli ('A visit to the Grotto of Camares on Mount Ida' in the *Am. Journ. Arch.* 1901 v. 437—451 with map, elevation, plan, and section (map and plan copied by L. Burchner in Pauly—Wissowa *Real-Enc.* ix. 859 f.)). It was thoroughly explored in 1913 by a party from the British School at Athens (R. M. Dawkins and M. L. W. Laistner 'The Excavation of the Kamares Cave in Crete' in the *Ann. Brit. Sch. Ath.* 1912—1913 xix. 1—34 with figs. 1—8 and pls. 1 (view), 2 (plan), 3 (section), 4—12 (pottery)). The finds included a couple of neolithic sherds, a few pieces of 'Early Minoan' spouted vessels, many handsome vases of 'Middle Minoan i and ii' date, a little 'Middle Minoan iii' ware, and a very little 'Late Minoan,' the series ending with two *Bugelkannen*. The grotto, which is free from snow for only a few months in the year, can hardly have been a dwelling and must rather be regarded as a sanctuary, presumably of the 'Minoan' mountain-goddess Rhea.

A. Taramelli in the *Am. Journ. Arch.* 1901 v. 434 held that it was the cult-centre of Zeus 'Idaios for the whole commune of Phaistos. But there is no real evidence to connect it with Zeus at all.

The Idaean Cave of classical times has been identified beyond all doubt with the great cavern 500 ft above the plateau of *Nida* (τὰν Ἰδαν), a fresh grassy level lying to the east of the mountain-top. The actual summit of Ide (*Psiloriti* for Τψηλωπέιτης), which attains the height of 8060 ft, is occupied by a small Greek monastery of the Holy Cross (*Timios Stauros*). Mr T. Fyfe, who spent a night on the summit, tells me (Jan. 9, 1923) that of the monastery little now remains except the church. This has a western domed compartment (13 ft 6 ins in diameter) with a narrow door leading to an oblong nave (11 ft 6 ins long by 8 ft 3 ins broad) covered by an elliptical dome. Eastwards of this is the sanctuary, entered by a semicircular arch and containing an aumbry opposite to a shallow recess for a seat. At the extreme east end is a built-in altar-table. The whole is very roughly constructed of rubble stone-work and is probably not very ancient, though the circular

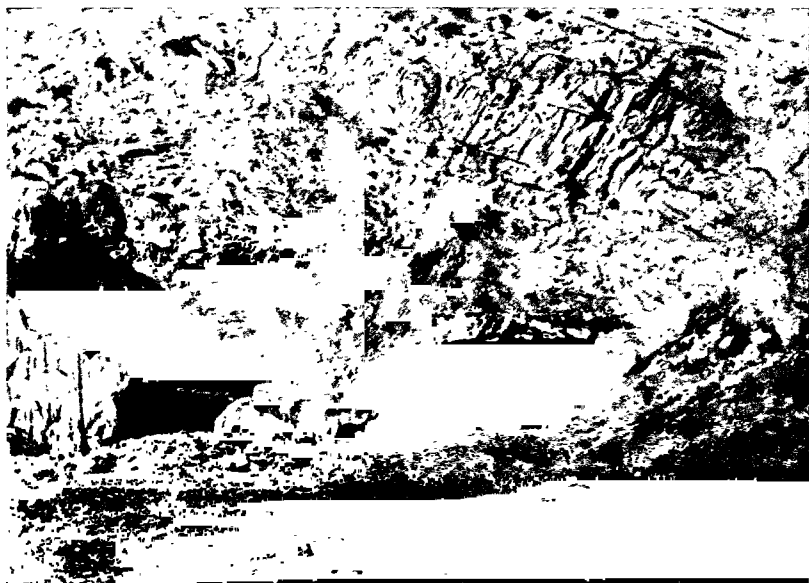


Fig. 832.

western portion is said to be older than the remainder. About 3060 ft below the summit, but still at an altitude of some 5000 ft, lies *Nida*. And the Cave in the western side of its mountain-wall is used as a shelter both by shepherds and by travellers making the ascent from *Anogeia* (T. A. B. Spratt *Travels and Researches in Crete* London 1865 i. 9, 19. For *Anogeia* see *supra* i. 163 n. 1). In the summer of 1884 a shepherd named G. Pasparakī, grubbing in the cavern with a stick, chanced to find fragments of terra-cotta lamps, a few pieces of gold foil, and sundry small bronzes. These finds, being talked about, led to a visit the same year from E. Fabricius ('Alterthumer auf Kreta. II Die Idai-sche Zeusgrotte' in the *Ath. Mitth.* 1885 x. 59—72 with plan and 9 figs., *id.* 'Zur Idaischen Zeusgrotte' *ib.* p. 280 f.) and to a systematic exploration in 1885 by F. Halbherr and G. Aeraki under the auspices of J. Hazzidakis and the Syllogos of Kandīa (F. Halbherr 'Scavi e trovamenti nell'antro di Zeus sul monte Ida in Creta' in the *Museo Italiano di Antichità Classica* 1888 ii. 689—768 with numerous figs., pls. 11 (two photographs, of which the second= my fig. 832), 12 (a plan, b—d sections= my figs. 833—836), and an Atlas of 12 pls., P. Orsi

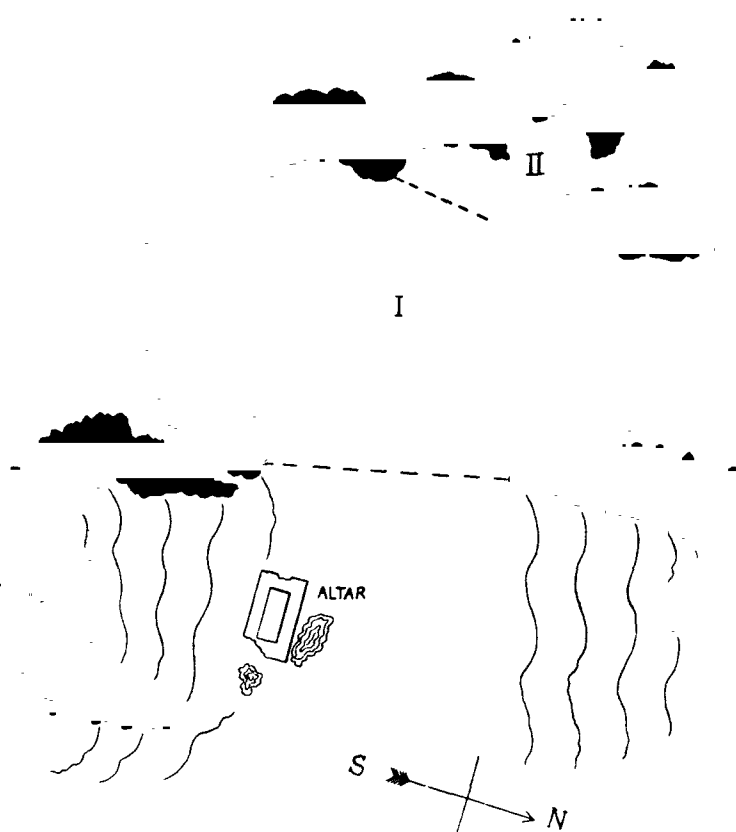


Fig. 833.

- Ashes, charcoal, and carbonised matter.
- Earth and stones fallen from the mountain



Fig. 834.

di illustrativi sui bronzi arcaici trovati nell' antro di Zeus Ideo' *ib.* pp. 769—904 with figs., A. L. Frothingham 'Early Bronzes recently discovered on Mount Ida in Krete' *Am. Journ. Arch.* 1888 iv. 431—449 with figs. 13—16 and pls. 16—20, H. Thiersch 'Das Kuretengerat' in the *Jahrb. d. kais. deutsch. arch. Inst.* 1913 xxviii Arch. Inst. pp. 47—53 with fig. 1).

The Cave comprises three well-marked divisions: (a) the entry; (b) chamber I, the *sanctum*; (c) chamber II, the *sanctum sanctorum*.

(a) On the south side of the entry is a great fallen rock shaped into an altar, the top of which forms an oblong mass (4·80<sup>m</sup> long, 1·95<sup>m</sup> broad, 0·88<sup>m</sup> high) with a wide step all round it (c. 1·45<sup>m</sup> broad, c. 3<sup>m</sup> high). Beside it are fragments split off from the parent block and forming deep crannies and cavities, in which many small votive offerings came to light. On the north side are limestone bases of bronze statues etc. formerly erected on

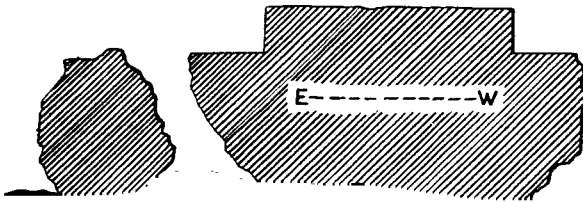


Fig. 835.

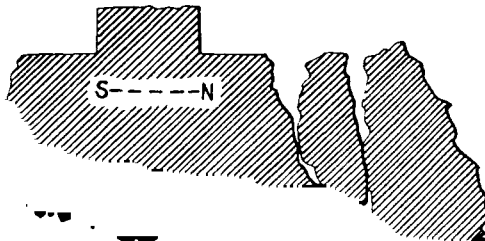


Fig. 836.

the stair-like rocky slope (cp. Theophr. *hist. pl.* 3. 3. 4 cited *supra*). Immediately in front of the Cave numerous objects in bronze, silver, and gold were unearthed.

(b) The *sanctum*, entered through a broad yawning aperture (9·50<sup>m</sup> high), forms a wide hall (25<sup>m</sup> to 31<sup>m</sup> across) with rocky walls showing no trace of artificial niches. Snow-drifts have carried down into it a thick bed of earth and stones. This contains patches of black carbonised matter, and has yielded the bulk of the articles in plate-metal.

(c) The *sanctum sanctorum* is a smaller chamber (22<sup>m</sup> long, 8<sup>m</sup> broad, over 4·50<sup>m</sup> high) opening out of the *sanctum* but almost entirely dark. The floor is covered to a depth of several feet with a layer of ashes and charcoal, in which were found fragments of animal-bones half-burnt, several ox-skulls with horns attached, and many terra-cotta

Below the Cave, on the western edge of the *Nida*-plain, are the foundations of a Roman house once occupied by the custodians of the sanctuary.



The only 'Minoan' object known to have been found in the Cave is a lenticular gem of rock crystal representing a woman, who blows a conch-shell before a group of three sacred trees (Furtwangler *Ant. Gemmen* iii. 47 fig. 22, Sir A. J. Evans *The Palace of Minos at Knossos* London 1921 i. 221 fig. 167, *supra* i. 649 n. 3). This is interesting in view of the tradition that Aigokeros, the *connutricius...Iovis* (Arat. Lat. p. 237 Maass) in the Idaean Cave, was the discoverer of the conch (*supra*). I should conjecture that it was used to make mock-thunder in the rites of Zagreus, the re-born Zeus. It may also be pointed out that Aigokeros or Capricornus was derived from Mesopotamia, where he figures as the constellation *Suhur-māš*, the 'Fish-goat' (A. Jeremias *Handbuch der altorientalischen Geisteskultur* Leipzig 1913 p. 117 figs. 94—96 and Index p. 362, *id.* in Roscher *Lex. Myth.* iv. 1463 f. figs. 24, 26—29). It is therefore tempting to suppose that Aigokeros came to Crete from the same quarter and along the same route as Zagreus (*supra* i. 651). Further, in Mesopotamian star-lore the constellation *Suhur-māš* is so intimately related to the constellation *Nišru*, Aquila, that the 'Eagle' on occasion takes the place of the 'Fish-goat' (A. Jeremias *loc. cit.*); and the 'Eagle' is personified as the god Zamama (A. Jeremias *Handbuch* p. 129, *id.* in Roscher *Lex. Myth.* iv. 1492). It might be contended, without undue rashness, that we have here the ultimate reason for the Cretan association of Aigokeros with Zeus. But Jeremias goes far beyond this, when he suggests that Zamama and his 'Eagle' are actually the *Urbild* of Zeus and his eagle (*id. ib.*). *Panbabylonismus*!

Votive objects found in the Cave include the following: (1) Convex circular shields of thin bronze, with central boss representing lion's head, eagle or hawk, etc. in high relief and concentric zones of decoration (F. Halbherr *loc. cit.* p. 695 ff. nos. 1—9 Atlas pls. 2—5, 9, 1, 10, 3 f.). (2) A *lympanon* of thin bronze with a quasi-Assyrian representation of Zeus and the Kouretes (*id. ib.* p. 709 f. no. 10 Atlas pl. 1 = *supra* i. 645 pl. xxxv). (3) Cymbals of thin bronze (*id. ib.* p. 712 ff. nos. 1—10 with figs.). (4) Bronze *phialai*, eight of which are embellished with low relief, in three distinct styles—Cypriote, Egyptian-Phoenician, and Mesopotamian (*id. ib.* p. 718 ff. nos. 1—7 Atlas pls. 6, 7, 8, 9, 2 f., 10, 1 f., 12, 8, 10). (5) Bronze *oinochôai* (*id. ib.* p. 725 Atlas pl. 12, 9, 12 f.). (6) Bronze *lithetes* (*id. ib.* p. 725 ff. nos. 1—5 Atlas pl. 12, 4). (7) Very archaic groups of decorative figures in cast bronze, e.g. war-ship with rowers, chariots, warriors, man milking cow, hounds, etc. (*id. ib.* p. 727 ff. nos. 1—14 Atlas pl. 11). (8) Archaic bronze statuettes of nude male and female figures (*id. ib.* p. 732 ff. nos. 1—5 with figs. Atlas pl. 12, 1 f.). (9) Votive animals in bronze (*id. ib.* p. 736 f. nos. 1 sheep (?) with fig., 2 bull, 3 bulls' horns, 4 goats Atlas pl. 12, 3). (10) Ornamental figures in bronze, e.g. sphinxes, lion, horse, doves, snakes (*id. ib.* p. 745 ff. with figs. Atlas pl. 12, 18). (11) Handles of vases, rings and feet of tripods, etc. in bronze (*id. ib.* p. 737 ff. with figs. Atlas pl. 12, 11, 14—17, 19 f.). (12) Disks of thin gold decorated with dots or rays (*id. ib.* p. 749 ff. with figs.). A small plaque of thin gold stamped in relief with a procession of four warriors bearing circular shields, within an oblong framework of spirals (*id. ib.* p. 751 with fig.); this may be of sub-'Minoan' date. Another plaque of gold inscribed ΙΟΥΩΗ | ΖΑΙΗΗ | . . . . . <ΟΟΟΑ, apparently a 'Gnostic' charm ending with [φύλ]άσσου. A few pieces of jewellery, e.g. an oblong plate of gold to which three draped female figures, with *bucrani* between them, are soldered; from the plate hangs a snake biting its own tail (*id. ib.* p. 752). (13) A small bearded (?) head in amber (*id. ib.* p. 753 f. Atlas pl. 12, 6). (14) Sundry objects in ivory, e.g. a bull carved in the round (*id. ib.* p. 754 no. 1 Atlas pl. 12, 7) and a perfume-bottle (?) in the shape of a headless female body (*id. ib.* p. 753 no. 2 with figs.). (15) Two pieces of rock-crystal shaped like plano-convex lenses (*id. ib.* p. 756). On the vexed question of classical lenses see H. Blümner *Technologie in Terminologie der Gewerbe und Künste bei Griechen und Römern* Leipzig 1884 iii. 298 ff. (16) Two small oblong seal-stones of steatite (F. Halbherr *loc. cit.* p. 757 f. with f. (17) Phoenician or pseudo-Egyptian majolicae (*id. ib.* p. 758 ff. with figs.). (18) Obj. in terra cotta, e.g. the archaic figurine of a bull; the two heads of a god, with a *moa* and a goddess, with a diadem, embracing; lamps with acanthus-leaf handles (*id. ib.* p. 759 ff. with fig.). (19) Arrow-heads and lance-heads of iron (*id. ib.* p. 764 with fi

## Mount Juktas<sup>1</sup>.

(20) A tablet of terra cotta bearing in rubricated characters of Roman date the crucial inscription Δι' Ἰδαίῳ | εὐχὴν | Ἀσθηρ [Ἄ]λεξανδρον (E. Fabricius in the *Ath. Mitth.* 1885 x. 280 f., F. Halbherr *loc. cit.* p. 766).

Thus for more than a millennium—from 'Minoan' to Roman times—men paid their vows to Zeus Ἰδαῖος in the shadow of a great rock and turned again, well content, to the duties that awaited them in the sunlight five thousand feet below.

The cave on Mt Ide called *Arkésion* (*supra* p. 548 f.) has been identified tentatively with the *Kamares* grotto (L. Burchner in Pauly—Wissowa *Real-Enc.* ix. 861). But its traditional connexion with the Kouretes (*supra* p. 549 n. 1) points rather to identification with the better known Idaean Cave, where in fact the Curetic *týmpanon* was found (*supra*). The name Ἀρκέσιον has been interpreted (L. Burchner *loc. cit.*) as the 'Bear's Hole' (from ἄρκος, a doublet of ἄρκτος: see Prellwitz *Etym. Wörterb. d. Gr. Spr.*<sup>2</sup> p. 53, Boisacq *Dict. étym. de la Langue Gr.* p. 78 f.)—a view which might be supported by the existence of a cavern usually described as that of the Bear (*Arkhoudhes*) in the promontory of *Akrotiri*, east of Kydonia (Canea) (Miss D. M. A. Bate in A. Trevor-Battye *Camping in Crete* London 1913 p. 248). After all, bears had some claim to be regarded as the nurses of the infant Zeus (*supra* i. 112 n. 5).

Mr Trevor-Battye *op. cit.* p. 108 ff. describes and illustrates his ascent of the mountain. He says (p. 119 ff.): 'The actual summit of Ida is a blunted cone with rounded sides. Most of the summit was clear of snow, but on the southern and western sides lay some large melting drifts. The loose stones that pave this cone are laid down flat by the wind. The summit, 8,193 feet high, is now called Stavros .. On the tip-top of Ida is a "monastery": every church in Crete is called a monastery. This particular one is a tiny little building made very strong against the wind; it is built on the same principle as the mountain-shepherds' huts—of slabs of stone laid one upon the other. At one point only has any mortar been used, just at the springing of the chancel dome. There were tapers inside for the devotees to burn before the ikons .. I gathered.. that a priest comes once a year to hold a service in this church. The church is surrounded by a walled enclosure that also includes a well of excellent ice-cold water... Beyond the enclosure a circle had been cleared of stones, and here, said Ianni, once a year the people danced. Spratt tells how, as he went up to Ida, he saw forty ibex, and that a group were actually browsing on the summit; but that was over fifty years ago. I scanned the rocks in every direction in vain.'

<sup>1</sup> Mt Juktas, an isolated ridge running from south to north towards Knossos and the sea, attains a height of 2720 ft. Its modern Greek name Γιούκτας or Γιούκρας derives from an earlier Διώκτας and means the 'Pursuer' (διώκτης). Such a name of course presupposes a myth, and very fortunately the myth is preserved for us by Kallimachos, who describes the 'pursuit' (διωκτὴν) of Britomartis by Minos (Kallim. *h. Artim.* 189 ff., *supra* i. 527 n. 1: cp. Diod. 5. 76 διωκομένην ὑπὸ Μίνω). The poet tells how Britomartis, to escape the embraces of Minos, plunged from the top of Mt Dikte into the sea, but omits to state what became of her disappointed lover. In all probability he was transformed into the mountain still called the 'Pursuer.' For the outline of Juktas, as seen from the west, is suggestive of a human face. A. Trevor-Battye *Camping in Crete* London 1913 p. 184 with pl. (my pl. xliii is reproduced from a photograph very kindly given me by Mr C. R. Haines) remarks: 'Rocks and mountains often bear a likeness to human lineaments; every traveller can recall many such resemblances, but none that I have seen have the convincing dignity of the face on Iuktas. The bearded face and the drapery or pillow on which the head reposes occupy the whole of the mountain-top. Seen in the flatness of the mid-day light it is an interesting outline and no more, but at turn of the sun the sculpturing begins. The sun works in masses, as Michelangelo worked; it carves out the planes of the face as Donatello carved them, letting detail go. So the chiselling continues, a high light here, a deepening shadow there, till with closed eyes the head has sunk down upon its pillow just as the sun is low.' Sir A. J. Evans *The Palace of Minos at Knossos* London 1921 i.

156 with fig. 112 informs us 'that the long ridge of the mountain rising in successive peaks has given rise to a widespread belief in the island that it reproduces the profile of the native Zeus.' It would seem, then, that in the popular interpretation of this natural phenomenon Minos has been dispossessed by Zeus.

The same process of religious expropriation can perhaps be detected in another famous feature of Mt Juktas—the so-called tomb of Zeus. It may be that this celebrated monument really was, as the schol. Kallim. *h. Zeus* 8 (*supra* i. 158 n. 2, cited *infra*) declares it to have been. *ab origine* the tomb of Minos (cp. Sir A. J. Evans in the *Journ. Hell. Stud.* 1901 xxi. 121 n. 3, *id. The Palace of Minos at Knossos* i. 154). The transition from king to god, always possible, becomes peculiarly probable in the case of one who was Διὸς μεγάλου βασιστής (*Od.* 19. 179). A lawgiver who claimed to speak with the authority of Zeus might readily be regarded as Zeus incarnate (*supra* i. 662 with n. 1). The tomb has already engaged our attention at some length (*supra* i. 157—163). I shall therefore be content to collect here the ancient allusions to it—a task well, but not quite adequately, performed by J. Meursius *Creta, Cyprus, Rhodus* Amstelodami 1675 pp. 77—81—and to add a brief account of the excavations carried out on the site in 1909 by Sir A. J. Evans and Dr D. Mackenzie (Sir A. J. Evans *The Palace of Minos at Knossos* London 1921 i. 154 ff. figs. 112—114).

Epimenides (?) *ap. the Gannat Busamé* (cited *supra* i. 157 n. 3) and *ap. Isho'dad* (cited *supra* i. 663 n. 2). Kallim. *h. Zeus* 8 f. Κρήτες αἰεὶ ψεύσται· καὶ γὰρ τάφον, ὦ ἄνα, σείο | Κρήτες ἐτεκτῆσαντο· σὺ δ' οὐ θάνες, ἐσσι γὰρ αἰεὶ with schol. τάφον· ἐν Κρήτῃ ἐπὶ τῷ τάφῳ τοῦ Μίνως ἐπεγέγραπτο "Μίνως τοῦ Διὸς τάφος"· τῷ χρόνῳ δὲ τὸ τοῦ Μίνως (A. Meineke cj. τὸ "Μίνως τοῦ") ἀπηλείφθη (Meineke cj. ἀπηλίφθη) ὥστε περιλειφθῆναι <"τοῦ (ins. O. Schneider) > Διὸς τάφος." ἐκ τούτου οὖν ἔχειν λέγουσι Κρήτες τὸν τάφον τοῦ Διὸς. ἢ ὅτι Κορύβαντες λαβόντες αὐτὸν ἐπὶ τῷ (so Meineke for τοῦ cod. E, τὸ vulg.) κρύψαι διὰ τὸν Κρόνον προσεποιήσαντο τάφον αὐτῷ. Enn. *sacr. hist. frag.* 526 Baehrens *ap. Lact. div. inst.* 1. 11 Ennius in *Sacra Historia* descriptis omnibus quae in vita sua gessit ad ultimum sic ait: 'deinde Iuppiter postquam quinquies terras circumvit omnibusque amicis atque cognatis suis imperia divisit reliquitque hominibus leges mores frumentaue paravit multaque alia bona fecit, immortalī gloria memoriaeque adfectus sempiterna monumenta ui reliquit. aetate pessum acta in Creta vitam commutavit et ad deos abiit eumque Curetes filii sui curaverunt decoraveruntque eum (W. von Hartel cj. <ut d> eum); et sepulchrum eius est in Creta in oppido Gnosso et dicitur Vesta hanc urbem creavisse; inque sepulchro eius est inscriptum antiquis litteris Graecis ΖΑΝ ΚΡΟΝΟΥ id est Latine Iuppiter Saturni.' hoc certe non poetae tradunt, sed antiquarum rerum scriptores. quae adeo vera sunt, ut ea Sibyllinis versibus confirmantur, qui sunt tales: δαίμονας ἀψύχους, νεκίων εἰδῶλα καμόντων. | ὦν Κρήτῃ καύχημα τάφους ἡ δύσμορος ἔξει (= *oracul. Sibyll.* 8. 47 f. The passage continues, after a comma, θρησκεύουσα θρόνων ἀναισθητοῖς νεκέουσιν), etc. Varr. *ap. Solin.* 11. 7 Varro in opere quod de litoralibus est etiam suis temporibus adfirmat sepulcrum Iovis ibi visitatum (C. Cichorius *Römische Studien* Leipzig—Berlin 1922 p. 212 argues, from a comparison of Varr. *frag.* 364 Bucheler *ap. Non. Marc.* p. 775, 14 ff. Lindsay, that Varro had himself seen the tomb). Cic. *de nat. deor.* 3. 53 tertium (sc. Iovem) Cretensem, Saturni filium, cuius in illa insula sepulcrum ostenditur (quoted by Lact. *div. inst.* 1. 11). Diod. 3. 61 γεγονέναι δὲ καὶ ἕτερον Δία, τὸν ἀδελφὸν μὲν Οὐρανοῦ, τῆς δὲ Κρήτης βασιλεύσαντα, τῇ δόξῃ πολὺ λειπόμενον τοῦ μεταγενέστερου. τοῦτον μὲν οὖν βασιλεύσαι τοῦ σύμπαντος κόσμου, τὸν δὲ προγενέστερον, δυναστεύοντα τῆς προεξημένης νήσου, δέκα παῖδας γεννῆσαι τοῖς ὀνομασθέντας Κούρητας· προσαγορεύσαι δὲ καὶ τὴν νήσον ἀπὸ τῆς γυναικὸς Ἰδαίαν, ἐν ἣ καὶ τελευτήσαντα ταφῆναι, δεικνυμένου τοῦ τὴν ταφὴν δεξαμένου τόπου μέχρι τῶν καθ' ἡμᾶς χρόνων, *ib.* 6. 5 Vogel (*infra*). *Anth. Pal.* 7. 275. 5 f. (Gaetulicus) τὸν ψεύσαντα δὲ με τρύβον ἐπὶ χθονὶ θένται. τί θαῦμα; | Κρήτες ὅπου ψεύσται, καὶ Διὸς ἐστὶ τάφος (for the cenotaph of Astydama, a Cydonian drowned between Cape Malea and Crete). Lucan. 8. 871 f. atque erit Aegyptus populis fortasse nepotum | tam mendax Magni tumulo quam Creta Tonantis. Mela 2. 112 Creta multis famigerata fabulis...maxime tamen eo quod ibi sepulti Iovis paene eorum vestigia, sepulcrum cui nomen eia insculptum est adcolae ostendunt. Stat. *Theb.* 1. 278 f. (Iuno to Iupiter) placet Ida nocens

mentitaque manes | Creta tuos. Tatian. *or. adv. Graec.* 44 τάφος τοῦ Ὀλυμπίου Διὸς καθ' ὑμᾶς δεικνύται, κἂν ψεύδεσθαι τις τοὺς Κρήτας λέγῃ. Loukian. *lup. trag.* 45 εἰ δ' ὁ Ζεὺς ὁ βροντῶν ἐστί, σὺ ἄμεινον ἂν εἰδείης ἐκεῖθ' ἐκείθεν ποθεν παρὰ τῶν θεῶν ἀφ' ἑνὸς, ἐπεὶ οἱ γὰρ ἐκ Κρήτης ἤκουτες ἄλλα ἡμῖν διηγούνται, τάφον τινὰ ἐκεῖθι δεικνύσθαι καὶ στήλην ἐφέσταναι δηλοῦσαν ὡς οὐκέτι βροντῆσειεν ἂν ὁ Ζεὺς πάλαι τεθνῶς, *de sacrif.* 10 οἱ δ' αὖ Κρήτες οὐ γενέσθαι παρ' αὐτοῖς οὐδὲ τραφῆναι μόνον τὸν Δία λέγουσιν, ἀλλὰ καὶ τάφον αὐτοῦ δεικνύουσι· καὶ ἡμεῖς ἄρα τοσοῦτον ἡπατήμεθα χρόνον οἴομενοι τὸν Δία βροντᾶν τε καὶ ἔναι καὶ τάλλα βροντᾶν, ὁ δὲ ἐλελήθει πάλαι τεθνῶς παρὰ Κρησὶ τεθαμμένος, *philopat.* 10 ἀλλ' ἐτι ἀνεμνήσθη τὰ τῶν Κρητῶν, οἱ τάφον ἐπεδείκνυντό μοι τοῦ Διὸς σου καὶ τὰ τὴν μητέρα θρέψαντα λόχμια (so M. Solanus and F. Guyet for δόχμια), ὡς ἀειθαλεῖς αἱ λόχμια αὐταὶ διαμένονσι, *philopseud.* 3 τὸ δὲ καὶ πόλεις ἤδη καὶ ἔθνη πολλά κοινῇ καὶ δημοσίᾳ ψεύδεσθαι πῶς οὐ γελοῖον; εἰ Κρήτες μὲν τοῦ Διὸς τάφον δεικνύοντες οὐκ αἰσχύνονται, κ.τ.λ., *Timon* 6 ἥδη ποτὲ οὖν, ὦ Κρόνον καὶ Ῥέας νιέ, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισάμενος καὶ νήδυμον—ὑπὲρ τὸν Ἐπιμενίδην γὰρ κεκοίμησαι—καὶ ἀναρριπίσας τὸν κεραυνὸν ἢ ἐκ τῆς Οἴτης ἐναυσάμενος μεγάλην ποιήσας τὴν φλόγα ἐπιδειξαῖό τινα χολὴν ἀνδρώδους καὶ νεαρικοῦ Διὸς, εἰ μὴ ὅληθ' ἐστί τὰ ὑπὸ Κρητῶν περὶ σοῦ καὶ τῆς ἐκεῖ ταφῆς μυθολογούμενα. Athenag. *supplicatio pro Christianis* 30 p. 40 f. Schwartz (after quoting Kallim. *h. Zeus* 8 f.) πιστεύων, Καλλιμάχε, ταῖς γοναῖς τοῦ Διὸς ἀπιστεῖς αὐτοῦ τῷ τάφῳ καὶ νομίζων ἐπισκιάσειν τάληθες καὶ τοῖς ἀγροῦσι κηρύσσει τὸν τεθνηκότα κἂν μὲν τὸ ἄντρον βλέπῃς, τὸν Ῥέας ὑπομνήσκη τόκον, ἂν δὲ τὴν σορὸν ἴδῃς, ἐπισκοτεῖς τῷ τεθνηκότι, οὐκ εἰδὼς ὅτι μόνος αἰδιος ὁ ἀγέννητος θεός. Theophil. *ad Autol.* 1. 10 πεύσσομαι δὲ σου κἀγὼ, ὦ ἄνθρωπε, πόσοι Ζήνες εὐρίσκονται· Ζεὺς μὲν γὰρ ἐν πρώτοις προσ-αγορεύεται Ὀλύμπιος, καὶ Ζεὺς Λατεάριος (*leg.* Λατιάριος), καὶ Ζεὺς Κάσιος, καὶ Ζεὺς Κεραύνιος, καὶ Ζεὺς Προπάτωρ, καὶ Ζεὺς Παννύχιος, καὶ Ζεὺς Πολιούχος, καὶ Ζεὺς Καπετώλιος· καὶ ὁ μὲν Ζεὺς παῖς Κρόνου, βασιλεὺς Κρητῶν γενόμενος, ἔχει τάφον ἐν Κρήτῃ· οἱ δὲ λοιποὶ ἴσως οὐδὲ ταφῆς κατηξιώθησαν, *ib.* 2. 3 πρὸς τί δὲ καὶ καταλέλοιπεν ὁ Ζεὺς τὴν Ἰδῆν; πότερον τελευτήσας, ἢ οὐκ ἔτι ἤρπεν αὐτῷ ἐκείνο τὸ ὄρος; ποῦ δὲ καὶ ἐπορεύθη; εἰς οὐρανοῦς; οὐχί. ἀλλὰ εἰρεῖς εἰς Κρήτην; ναί, ὅπου καὶ τάφος αὐτῷ ἕως τοῦ δεῦρο δεικνύται. Clem. Al. *prot.* 2. 37. 4 p. 28, 6 ff. Stahlin ζητεῖ σου τὸν Δία· μὴ τὸν οὐρανόν. ἀλλὰ τὴν γῆν πολυ-πραγμονεῖ. ὁ Κρῆς σοι διηγῆσεται, παρ' ᾧ καὶ τέθαιπται· Καλλιμάχος ἐν ὕμνοις (*h. Zeus* 8 f.) “καὶ γὰρ τάφον, ὦ ἄνα, σείο | Κρήτες ἐτεκτῆναντο.” τέθηκε γὰρ ὁ Ζεὺς (μὴ δυσφόρει) ὡς Λήδα (J. Markland ej. ὦ Λήδα), ὡς κύκνος, ὡς ἀετός, ὡς ἄνθρωπος ἐρωτικός, ὡς δράκων. Philostr. *v. soph.* 2. 4 p. 74 Kayser (Antiochos, a sophist of Aigai in Kilikia. s. ii A.D.) ἄριστα δὲ καὶ ὑπὲρ τῶν Κρητῶν ἀπολελόγηται, τῶν κρινομένων ἐπὶ τῷ τοῦ Διὸς σήματι, φυσιοιογία τε καὶ θεολογία πάσῃ ἐναγωνισάμενος λαμπρῶς. Orig. *c. Cels.* 3. 43 μετὰ ταῦτα λέγει (*sic* ὁ Κέλσος) περὶ ἡμῶν ὅτι καταγελάμεν τὸν Δία, ἐπεὶ τάφος αὐτοῦ ἐν Κρήτῃ δεικνύται, καὶ οὐδὲν ἦτρον σέβωμεν τὸν ἀπὸ τοῦ τάφου, οὐκ εἰδότες, πῶς καὶ καθὼ Κρήτες τὸ τοιοῦτον ποιοῦσιν. ὅρα οὖν ὅτι ἐν τούτοις ἀπολογεῖται μὲν περὶ Κρητῶν καὶ τοῦ Διὸς καὶ τοῦ τάφου αὐτοῦ, αἰνιττόμενος τροπικὰς ὑπονοίας, καθ' ἃς πεπλάσθαι λέγεται ὁ περὶ τοῦ Διὸς μῦθος· ἡμῶν δὲ κατηγορεῖ, ὁμολογοῦντων μὲν τετάφθαι τὸν ἡμέτερον Ἰησοῦν φασκόντων δὲ καὶ ἐγγερόθαι αὐτὸν ἀπὸ τοῦ τάφου, ὅπερ Κρήτες οὐκέτι περὶ τοῦ Διὸς ἱστοροῦσιν. ἐπεὶ δὲ δοκεῖ συναγορεύειν τῷ ἐν Κρήτῃ τάφῳ τοῦ Διὸς λέγων· ὅπως μὲν καὶ καθότι Κρήτες τοῦτο ποιοῦσιν, οὐκ εἰδότες, φήσομεν ὅτι καὶ ὁ Κυρηνάιος Καλλιμάχος, πλείστα ὅσα ἀναγνοῦς ποιήματα καὶ ἱστορίαν σχεδὸν πᾶσαν ἀναλεξάμενος Ἑλληνικὴν, οὐδεμίαν οἶδε τροπολογίαν ἐν τοῖς περὶ Διὸς καὶ τοῦ τάφου αὐτοῦ. κ.τ.λ. (a quotation and discussion of Kallim. *h. Zeus* 8 f., 10, 6 ff.). Min. Fel. *Oct.* 21. 8 eius (*sc.* Saturni) filius Iuppiter Cretae excluso parente regnavit, illic obiit, illic filios habuit: adhuc (C. A. Heumann ej. illic adhuc) antrum Iovis visitur et sepulcrum eius ostenditur, et ipsis sacris snis humanitatis arguitur. Cypr. *de idol. van.* 2 (iv. 567 A Migne) antrum Iovis in Creta visitur (visitur cod. L. visitor cod. C'. visitator cod. C'. uidetur cod. P. dicitur cod. M. mittitur cod. B.), et sepulcrum eius ostenditur, et ab eo Saturnum fugatum manifestum est. Porph. *v. Pyth.* 17 (cited *supra* i. 646 n. 3). Arnob. *adv. nat.* 4. 14 aiunt igitur theologi vestri et vetustatis absconditae conditores, tris (*v. l.* tres) in rerum natura Ioves esse, ex quibus unus Aethere sit patre progenitus, alter Caelo, tertius vero Saturno apud insulam Cretam et sepultura traditus et procreatus, *ib.* 4. 25 apud insulam Cretam sepulturae esse mandatum Iovem nobis editum traditur? Firm. Mat. 7. 6 et a vanis Cretensibus adhuc mortui Iovis tumulus adoratur.

Serv. in Verg. *Aen.* 7. 180 antiqui reges nomina sibi plerumque vindicabant deorum...hinc est quod apud Cretam esse dicitur Iovis sepulcrum. Epiphan. *adv. haer.* 1. 3. 42 (ii. 376 Dindorf) καὶ πάλιν φήσαντος (Titus 1. 12) “ἐπέ τις ἴδιος αὐτῶν προφήτης, Κρήτες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί,” ἰα τὸν Ἐπιμενίδην δεῖξιν, ἀρχαῖον ὄντα φιλόσοφον, καὶ Μίθρα (leg. μάρτυρα) τοῦ παρὰ Κρησὶν εἰδῶλου (v.l. εἰδωλίον)· ἀφ’ οὗπερ καὶ Καλλιμάχος ὁ Δίβυς τὴν μαρτυρίαν εἰς αὐτὸν συνανέτεινε, ψευδῶς περὶ Διὸς λέγων, Κρήτες αἰεὶ ψεύσται· κ.τ.λ. (Kallim. *h. Zeus* 8 f.). Hieron. in *ep. Paul. ad Tit.* 1 (xxvi. 573 A—C Migne) sunt qui putent hunc verum de Callimacho Cyrenensi poeta sumptum, et aliqua ex parte non errant. siquidem et ipse in laudibus Iovis adversus Cretenses scriptitans, qui sepulcrum eius se ostendere gloriatur, ait: ‘Cretenses semper mendaces; qui et sepulcrum eius sacrilega mente fabricati sunt.’ verum, ut supra diximus, integer versus de Epimenide poeta ab apostolo sumptus est; et eius Callimachus in suo poemate est usus exordio. sive vulgare proverbium. quo Cretenses fallaces appellabantur, sine furto alieni operis in metrum retulit. putant quidam apostolum reprehendendum quod imprudenter lapsus sit et (*alii* ut), dum falsos doctores arguit, illum versiculum comprobavit, quod propterea Cretenses dicuntur (*alii* dicunt) esse fallaces quod Iovis sepulcrum inane construxerint. si enim, inquit, Epimenides sive Callimachus propterea Cretenses fallaces et malas bestias arguunt et ventres pigros quod divina non sentiant et Iovem qui regnet in coelo in sua insula fingant sepultum, et hoc quod illi dixerunt esse verum apostoli sententia comprobatur, sequitur Iovem non mortuum esse sed vivum. Rufin. *recognit.* 10. 23 ipsius denique parricidae, qui et patruos peremit et uxores eorum vitavit, sororibus stuprum intulit, multiformis magi sepulcrum evidens est apud Cretenses, qui tamen scientes et confitentes infanda eius atque incesta opera et omnibus enarrantes ipsi eum confiteri deum non erubescunt. Caesarius (youngest brother of Gregorius Nazianzenos) *dial.* 2. respons. ad interrogat. 112 (xxxviii. 992 Migne) οἱ δὲ τούτοις πειθόμενοι οὐ θεῷ ἀλλὰ σποδῷ προσκυνοῦσι Διὸς (so Cotelerius for διὰ) τοῦ πατραλοίου καὶ τῶν οἰκείων τέκνων τοὺς γάμους φθείραντος καὶ ἐν τάφῳ παρὰ Κρησὶ (so Cotelerius for κρίσει) φθαρέντος, ὅπερ οὐκ ἐστὶ θεοῦ. Chrysost. in *ep. Paul. ad Tit.* 3. 1 (lxix. 676 f. Migne) καὶ γὰρ ὅτε τοῖς Ἀθηναίοις διελέγετο, μεταξὺ τῆς δημηγορίας φησὶν, “Ἀγνώστῳ Θεῷ” καὶ πάλιν, “τοῦ γὰρ καὶ γένος ἐσμέν, ὡς καὶ τινες τῶν καθ’ ἡμᾶς ποιητῶν εἰρήκασιν.” Ἐπιμενίδης οὖν ἐστὶν ὁ εἰρηκῶς, Κρῆς καὶ αὐτὸς ὢν· ἀλλὰ πόθεν κινούμενος, ἀναγκαῖον εἰπεῖν τὴν ὑπόθεσιν πρὸς ὑμᾶς· ἔχει δὲ οὕτως· οἱ Κρήτες τάφον ἔχουσι τοῦ Διὸς ἐπιγραφέντα τοῦτο· “ἐνταῦθα Ζᾶν κεῖται, δν (leg. τὸν) Δία κικλήσκουσι.” διὰ ταύτην οὖν τὴν ἐπιγραφὴν ὁ ποιητὴς ψεύστας τοὺς Κρήτας κωμῶδων, προῖων πάλιν ἐπάγει, αἰξων μᾶλλον τὴν κωμῶδιαν· “καὶ γὰρ τάφον, ὦ ἄνα, σείο | Κρήτες ἐτεκτήναντο· σὺ δ’ οὐ θάνες, ἐσσί γὰρ αἰεὶ.” κ.τ.λ. Paulin. Nol. 19. 84 ff. (lxi. 515 Migne) Marcus, Alexandrie, tibi datus, ut bove pulso | cum Iove nec pecudes Aegyptus in Apide demens, | in Iove nec civem coleret male Creta sepultum. Kyrril. Al. c. *Iulian.* 10. 342 (lxxvi. 1028 B Migne) γέγραφε δὲ πάλιν περὶ αὐτοῦ (sc. τοῦ Πυθαγόρου) Πορφύριος (v. *Pyth.* 17)· “εἰς δὲ τὸ Ἰδαῖον καλούμενον ἄντρον καταβάς, ἔρια ἔχων μέλανα, τὰς νονομισμένας τριττὰς ἐννέα ἡμέρας ἐκεῖ διέτριψε καὶ καθήγισε τῷ Διὶ, τὸν τε στορνύμενον αὐτῷ κατ’ ἔτος θρόνον ἐθέασατο, ἐπίγραμμά τε (*Anth. Pal.* 7. 746 cited *supra* p. 345 n. 1) ἐνεχάραξεν ἐν τάφῳ, ἐπιγράφας ΠΥΘΑΓΟΡΑΣ ΤΩ ΔΙΙ, οὗ ἡ ἀρχή,—ὡδε μέγας κεῖται ΖΑΝ, δν ΔΙΑ κικλήσκουσιν.” κ.τ.λ. Nonn. *Dion.* 8. 114 ff. ἀλλ’ ὅτε Δικταῖης Κορυβαντίδος ὑπόθι πέτρης | γείτονος Ἀμνιστοῦ λεχάιον ἔδρακεν (sc. Ἥρη) ὕδωρ, | ἐνθα οἱ ἀλλοπρόσαλλος ὀρεστιάς ἦντετο δαίμων (sc. Ἀπάτη)· | καὶ γὰρ αἰεὶ παρέμεινε Διὸς ψευδῆμονι τύμβω | τερπομένη Κρήτεσσιν, ἐπεὶ πέλον ἥπεροσσης. Theodoret. *interp. ep. Paul. ad Tit.* 1. 12 f. (lxxxii. 861 B Migne) οὐ γὰρ Ἰουδαῖον προφήτης Καλλιμάχος ἦν (αὐτοῦ γὰρ ἡ τοῦ ἔπους ἀρχή), ἀλλ’ Ἑλλήνων ἦν ποιητής. ἀλλ’ ὁ μὲν ποιητὴς διὰ τὸν τοῦ Διὸς τάφον τοὺς Κρήτας ὠνόμασε ψεύστας. ὁ δὲ θεὸς ἀπόστολος ἀληθῆ τὴν μαρτυρίαν ἐκάλεσεν, οὐ τὴν ποιητικὴν βεβαίωιν μυθολογίαν, ἀλλὰ τῶν Κρητῶν διελέγχων τὸ τῆς γνώμης ἀβέβαιον· ἀντὶ τοῦ, καλῶς ὑμᾶς προσηγόρευσε ψεύστας· τοιοῦτοι γὰρ καθεστῆκατε. εἰκὸς δὲ καὶ ἐτέρωθεν τὸν καλούμενον Δία τεθνάναι καὶ τούτους μάτην οἰκοδομῆσαι τὸν τάφον. Sedulius Scotus in *ep. Paul. ad Tit.* 1 (ciii. 244 C Migne) *Cretenses semper mendaces.* hoc Epimenides sive Callimachus Cyrenensis de laudibus Iovis contra Cretenses dixit, qui dicebant apud eos sepultum quem raptum putabant in coelum. Schol. Bern. Lucan. 8. 872 (cited *supra* p. 342). Soud. s.v. Πήκος ὁ καὶ Ζεὺς παραδοὺς τὴν τῆς δόσεως ἀρχὴν τῷ ἰδίῳ υἱῷ Ἐρμῇ τελευτᾷ, ἧσας

κ' καὶ ἐκατὸν ἔτη· καὶ τελευτῶν ἐκέλευσεν ἀποτεθῆναι τὸ ἑαυτοῦ σῶμα ἐν τῇ Κρήτῃ τῇ νήσῳ <ἐν μνήματι>, ἐν ᾧ ἐπιγέγραπται· ἐνθάδε κείται θανὼν Πῆκος ὁ καὶ Ζεὺς. μέμνηνται τοῦ τάφου τούτου πλείστοι ἐν τοῖς ἰδίοις συγγράμμασι, Kedren. *hist. comit.* 15 D—16 A (i. 28 f. Bekker) ὁ δὲ Κρόνος ἐξωσθεὶς τῆς βασιλείας ὑπὸ τοῦ ἰδίου υἱοῦ Διὸς, κατελθὼν ἐν τῇ δύσει κρατεῖ τῆς Ἰταλίας. εἶτα ὁ Ζεὺς ὑποχωρήσας τῶν Ἀσσυρίων παραγίνεται πρὸς τὸν πατέρα· ὁ δὲ παραχωρεῖ αὐτῷ βασιλεῦεν τῆς Ἰταλίας. καὶ πολλοὺς ἔτεσι βασιλεύσας εἶτα τελευτήσας κατατίθεται ἐν τῇ Κρήτῃ... μετὰ δὲ τὴν τοῦ Διὸς τελευτὴν Φαῦνος ὁ υἱὸς αὐτοῦ ἐβασίλευσεν, δς μετωνομάσθη Ἑρμῆς. An attempt to trace the antecedents of the version common to Souidas and Kedrenos will be found *supra* p. 693 n. 4. The sources that mention the burial in Crete are Cramer *anecd. Paris.* ii. 236, 15 ff. (= Diod. 6. 5 Vogel) μέλλων δὲ τελευτᾶν ὁ Ζεὺς ἐκέλευσε τὸ λείψανον αὐτοῦ τεθῆναι ἐν τῇ Κρήτῃ νήσῳ· καὶ κτίσαντες αὐτῷ ναὸν οἱ αὐτοῦ παῖδες ἔθηκαν αὐτὸν ἐκεῖ· ὅπερ μνημᾶ ἔστι μεχρι τῆς σήμερον, ᾧ καὶ ἐπιγέγραπται, 'ἐνθάδε κατὰκειται Πῆκος ὁ καὶ Ζεὺς, δν καὶ Δία καλοῦσι,' περὶ οὗ συνεγράψατο Διόδωρος ὁ σοφώτατος χρονογράφος, *ib.* ii. 257, 33 ff. (cited *supra* p. 695), Io. Antioch. *frag.* 5 (*Frag. hist. Gr.* iv. 542 Muller) (cited *supra* p. 695) and *frag.* 6. 4 (*Frag. hist. Gr.* iv. 542 Muller) μέλλων δὲ τελευτᾶν ἐκέλευσε τὸ λείψανον αὐτοῦ ἐν τῇ Κρήτῃ νήσῳ τεθῆναι· καὶ κτίσαντες αὐτῷ ναὸν οἱ αὐτοῦ παῖδες ἔθηκαν αὐτὸν ἐκεῖ ἐν τῇ Κρήτῃ ἐν μνήματι· ὅπερ μνημα ἔστιν ἕως τοῦ παρόντος ἐν Κρήτῃ. ἐν τῷ μνήματι ἐπιγέγραπται, 'ἐνθα κείται θανὼν Πῆκος ὁ καὶ Ζεὺς, δν καὶ Δία καλοῦσι,' the *Chronicon Paschale* 44 B—C (i. 80 Dindorf) ἐν ᾧ χρόνῳ Πῆκος ὁ καὶ Ζεὺς ἐτελείτα, ἐκέλευσεν τὸ λείψανον αὐτοῦ ταφέν τεθῆναι ἐν τῇ Κρήτῃ νήσῳ· καὶ κτίσαντες αὐτῷ ναὸν οἱ αὐτοῦ παῖδες ἔθηκαν αὐτὸν ἐκεῖ ἐν τῇ Κρήτῃ νήσῳ ἐν μνήματι· ὅπερ μνημᾶ ἔστιν ἐν τῇ αὐτῇ Κρήτῃ κείμενον ἕως τοῦ παρόντος, ἐν ᾧ ἐπιγέγραπται, 'ἐνθάδε κείται θανὼν Πῆκος ὁ καὶ Ζεὺς, δν καὶ Δία καλοῦσιν'· περὶ οὗ συνεγράψατο Διόδωρος ὁ σοφώτατος χρονογράφος, δς καὶ ἐν τῇ ἐκθέσει τοῦ συγγράμματος αὐτοῦ τοῦ περὶ θεῶν εἶπεν ὅτι Ζεὺς ὁ τοῦ Κρόνου υἱὸς ἐν τῇ Κρήτῃ κείται (Diod. 3. 61 *supra*). Psell. ἀναγωγὴ εἰς τὸν Τάνταλον (*supra* i. 158 n. 4) p. 348 Boissonade τοιαύτη μὲν καὶ ἡ δευτέρα δόξα περὶ τοῦ Διὸς τοῖς Ἕλλησιν· ἡ δὲ τρίτη ἱστορικωτέρα, καὶ ἴσως ἀληθεστέρα. αὐτὸν τε γὰρ καὶ τὸν τούτου πατέρα τὸν Κρόνον οἱ μῦθοι ὁμῶθεν ἀπὸ Κρήτης γεννώσι, καὶ τὸν μὲν οὐκ ἴσασι ὅπου γῆς κατορώμεται, τοῦ δὲ τὸν ἐπὶ τῷ τάφῳ δεῖκνύουσι κολωνόν· εἶτα, τὴν θνητὴν ὑπεραναβάντες φύσιν, ἀγχιπύρους ποιοῦσι τῆς οὐσίας τῆς κρείττονος, καὶ πρὸς τὸ τῆς θεϊότητος εἶδος μεταβιβάζουσι. τοῖτψ δὴ τῷ λόγῳ καὶ Ἑρμῆς προστίθεται ὁ Τριμέγιστος. τὰλλα γὰρ παραθεωρῶν τοὺς μύθους, τοῦτον δὴ μόνον γυνὸν ἐξεδέξατο, καὶ πρὸς τὴν ἐκείνου μίμησιν τὸν ἑαυτοῦ παῖδα διερεθίζει τὸν Τάτ (so J. F. Boissonade for τα cod. A. Τάνταλον cod. B).

For references to the tomb of Zeus in writers of the Renaissance and of modern times see *supra* i. 158 ff. A fifteenth-century map of Crete in the British Museum (MS. Add. 15, 760, f. 11), published by F. W. Hasluck in the *Ann. Brit. Sch. Ath.* 1905—1906 xii. 214 f. pl. 1, not only marks the *Sepulcrum* (*m*) *Iouis* but adds a view of it, though—to judge from the representation of the neighbouring *Laberintus* as a circular maze-like structure—this is in the nature of a fancy-sketch.

A. Taramelli in 1899 published a rough plan of Mt. Juktas (*supra* i. 159 fig. 130), and drew special attention to the precinct-wall of 'Cyclopean' masonry, which crowns its northern summit at a height of c. 2300 ft above the sea (*supra* i. 160 fig. 132, 161 fig. 133). Within the wall he duly noted the scattered traces of a building, together with much broken pottery including pieces of 'Minoan' *pithoi* (*supra* i. 161 n. 1).

Sir A. J. Evans in 1909 determined the approximate date of the precinct-wall by finding in its inner interstices sherds of 'Middle Minoan i a' ware. 'Middle Minoan i' sherds were also abundant over the rocky surface enclosed by the wall. The cult here carried on passed through two well-marked phases, of 'Middle Minoan' and 'Late Minoan' date respectively.

During the earlier phase offerings were made in the open air at a great altar of ashes. This is represented by two *strata*—a layer of grey ashes yielding ceramic remains of the periods 'Middle Minoan i and ii,' and above it a layer of reddish burnt earth yielding sherds of 'Middle Minoan iii' date. Throughout both *strata* were votive relics in terra cotta—among the ashes, male and female figures, oxen, goats, human limbs (an arm perforated for suspension, two legs joined together), parts of animals (numerous clay ox-horns),

'prayer-pellets' like those of Petsofa (J. L. Myres in the *Ann. Brit. Sch. Ath.* 1902—1903 ix. 382); in the burnt earth, larger goats and oxen, the raised arms of a worshipper, clay locks of human hair, flat shell-like coils, and a limestone ladle with traces of an inscription in linear characters (class A). A similar ladle likewise inscribed was found in a deposit of the same date on *Troullos*, a foot-hill of Mt Juktas (S. A. Xanthoudides in the *Ep. 'Apx.* 1909 p. 179 ff. figs. 1—4).

The later phase of the cult ('Late Minoan') witnessed the foundation of a rectangular building with walls of ashlar blocks and outer terrace-walls of rougher construction. The building was approached by an ascent (A—A') and comprised an entrance-chamber (B<sub>1</sub>), a magazine (?) (B<sub>2</sub>), and an inner room (C). In the floor of B<sub>1</sub> a large hollow has been dug by treasure-hunters. On the walls of B<sub>2</sub> fragments of a plaster-facing are still to be seen. And in C are remains of a paving in white-faced cement. The whole building 'seems to have reproduced the arrangement of a small house of the early Cretan and Aegean "but and ben" type, about 16 × 10 metres in its exterior dimensions' (Sir A. J. Evans *The Palace of Minos at Knossos* London 1921 i. 158 with fig. 114 = my fig. 837).

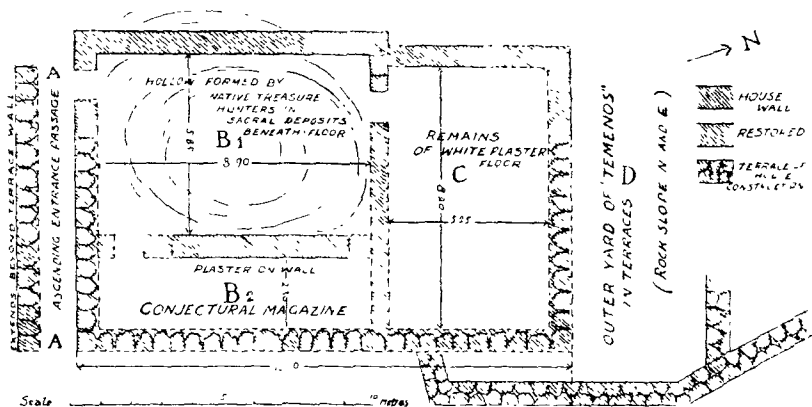


Fig. 837.

Outside the building, to the north, lay a *témenos* of roughly triangular shape supported by terrace-walls.

Here knowledge ends and conjecture begins. Sir Arthur Evans (*op. cit.* p. 158 ff.) surmises that the building described above 'was a little house of shelter and refection for the Goddess on her mountain top, a "Casa Santa," etc., and that the *témenos* was "the hypaethral part of the Sanctuary, well adapted for the exposure of a pillar form of the divinity." Further, he thinks that a gold signet from Knossos (*supra* p. 48 fig. 19), referable to the period 'Late Minoan ii,' represents 'the Minoan Mother Goddess...bringing down the warrior youth, whether her paramour or actual son, in front of his sacred pillar'—a scene which 'may be even taken to foreshadow the "Tomb of Zeus,"' for 'A later age seems to have regarded these baetylic pillars as actual tombs of divinities.'

Personally I should rather suppose that, just as Kinyras and his descendants were buried in the sanctuary of Aphrodite at Paphos (Ptolemaios of Megalopolis *frag.* 1 (*Frag. hist. Gr.* iii. 66 Muller) *ap. Clem. Al. protr.* 3. 45. 4 p. 35, 1 ff. Stählin and *ap. Arnob. adv. nat.* 6. 6), just as Erichthonios was buried in the precinct of Athena at Athens (Apollod. 3. 14. 7, *alib.*), just as Hippolytos was buried beside the temple of Aphrodite *Kataskopia* at Troizen (Paus. 2. 32. 3 f., cp. L. R. Farnell *Greek Hero Cults and Ideas of Immortality* Oxford 1921 p. 66)—and the list could be lengthened—see Clem. Al. *protr.* 3. 44. 4 ff. p. 34, 7 ff. Stählin, Arnob. *adv. nat.* 6. 6)—, so Minos the priestly king of Knossos lay buried within the circuit-wall of the mountain-goddess. I should conjecture that during his lifetime he had played the part of Zeus (*supra* i. 662 n. 1, cp. 527 n. 1),

Mount Alysis (?)<sup>1</sup>.

Mount Arbios<sup>2</sup>.

or rather of Zan the older form of Zeus (*supra* p. 340 ff.), and that after his death he continued to be venerated as Zan or Zeus incarnate. Hence the persistent tradition that the tomb was inscribed ΖΑΝ ΚΡΟΝΟΥ (Enn. *loc. cit.*), ΤΑΝ ΚΡΟΝΟΥ (schol. Bern. Lucan. *loc. cit.*), or ὤδε μέγας κείται ΖΑΝ ὃν ΔΙΑ κυκλήσκουσι (*supra* p. 345). Hence too the ingenious guess of a late grammarian that the inscription originally ran Μίνως τοῦ Διὸς τάφος (schol. Kallim. *loc. cit.*).

Paganism in due course was superseded by, or at least overlaid with, Christianity. The southern and higher summit of Mt Juktas is topped by a church of Ἀυθέντης Χριστός, 'Christ the Lord,' to which there is an annual pilgrimage on August 6, the feast of the Μεταμόρφωσις or 'Transfiguration.' The church contains a chapel of the Panagia (Sir A. J. Evans *op. cit.* i. 154 with n. 7, *supra* i. 162 n. 1).

<sup>1</sup> Schol. Arat. *phæn.* 33 Δίκτω· Δίκτον (Δίκτον om. cod. M.) ἀκρωτήριον τῆς Κρήτης πλησίον τῆς Ἰδης τοῦ Κρητικοῦ ὄρους, ἐνθα ἐστὶν Ἀλυσίου Διὸς τέμενος παρὰ τὸ παρακείμενον ἐκεῖ ὄρος Ἄλυσις (so ed. Ald. *περὶ τὸ περικείμενον ἄλσος*, with ἡ ἄλυσος above ἄλσος cod. A. *περὶ τὸ περικείμενον ἄλσος* cod. M.). E. Maass *cj.* ἐνθα ἐστὶν Ἀλσειῶν Διὸς τέμενος. <ἐκλήθη δὲ οὗτος> παρὰ τὸ περικείμενον ἄλσος. Ἄλυσιος as a hyperdorism for Ἠλύσιος is improbable.

<sup>2</sup> Zeus Ἀρβιος (Steph. Byz. *s.v.* Ἀρβίς... ἐστὶ καὶ ἐν Κρήτῃ Ἀρβιος ὄρος, ἐνθα τιμᾷται Ἀρβιος Ζεὺς). C. Müller in his commentary on Ptol. 3. 15. 3 Ἰνατος πόλις... Ἰερὸν ὄρος... Ἰεράπετνα and on Anon. *stadiasm. Mar. Magn.* 320 (*Geogr. Gr. min.* i. 506 Müller) identifies Ἰερὸν ὄρος with the mountain of Zeus Ἀρβιος—a view accepted by L. Büchner in Pauly-Wissowa *Real-Enc.* viii. 1530 ('Zeus Orbios'), *ib.* xi. 1814.

R. Pashley *Travels in Crete* Cambridge—London 1837 i. 285 and T. A. B. Spratt *Travels and Researches in Crete* London 1865 i. 295 give illustrations of the cleft at Arvi. Pashley *op. cit.* p. 275 f. would locate the cult of Zeus Ἀρβιος at a point near the shore, where—as he was assured by the villagers of Haghio Vasili—ancient walls, since chiefly used in building the church, were formerly to be seen. Spratt *op. cit.* i. 294 concurred in this opinion. A. Trevor-Battye *Camping in Crete* London 1913 p. 147 f. was even more successful; for he found the memory of Zeus yet living in the locality. He spent an uncomfortable night in a general store at the village of Kalami, where he wanted to skin birds, press plants, and write. The natives, however, dropped in to talk. 'And I am not likely'—he says—'to forget the story of the Hammer of Zeus, for a hammer used to illustrate the story frequently fell very near my head as I skinned a bird on an inverted packing-case. They said that between us and the sea was a gorge in which, in its ultimate and very narrow ravine, one heard the hammer of Zeus. They told me that when the mountain wind was well astir, blow after blow fell upon this chasm with the sound and shock of a titanic hammer. The noise of these repeated blows they said was awe-inspiring. Now the only gorge of this character near there appears to be that which lies below Peuko and runs thence to the sea... Spratt says of this ravine, that the rock is "singularly rent from summit to base by a yawning fissure, nearly 1000 feet high\*." [*\*Travels and Researches*, i. 293.] He connects this rent with volcanic action evidenced in the rocks of the neighbouring valley (Myrtos), and proceeds: "In this remarkable feature, we probably see the reason for the erection of a temple to the God of Thunder at this locality, under the name of Jupiter Arbios. To whom but the God of Thunder could a temple be so appropriately dedicated when associated with such an apparent fracture from some great volcanic movement," etc. I venture to believe that could this distinguished seaman and geologist have listened to the men in the store that night, he would have accepted their story as a much more promising explanation of the temple of Zeus the Thunderer.'

Sir A. J. Evans *The Palace of Minos at Knossos* London 1921 i. 630 f., *à propos* of 'Minoan' libation-tables, says: 'a good specimen of a mottled steatite table of similar shape, though apparently uninscribed, was obtained by me in 1894 from the Knoll of Tartari in the striking cleft of Arvi on the South Coast' [<sup>2</sup>Near Viano. The libation table is now in the Ashmolean Museum.], where in later times was a sanctuary of the indigenous



God under the name of Zeus Arbios.' *Id.* in the *Journ. Hell. Stud.* 1894 xiv. 285 f. fig. 16 publishes a green steatite pendant, inscribed with two linear characters, which he got from an early cist-grave at Arvi. There was clearly a 'Minoan' settlement on the site.

The name 'Αρβιος is of doubtful significance. One is tempted to compare it with the Latin *arbor*, since the district abounds in trees. Peuko 'was once a fine pine forest,' and the hollow leading to Kalami 'is filled with ilex, myrtle, pine, oaks and poplars. Lower down near the village grow figs, pomegranates, mulberry, and other more or less cultivated trees' (A. Trevor-Battye *op. cit.* p. 145 f.). Besides, Zeus is known to have been a tree-god in Crete; for he bore the title Ἐκπερνώριος (Hesych. s.v. Ἐκπερνώριος· Ζεὺς ἐν Κρήτῃ), which means either metaphorically 'set over the Growing Plants' (H. Voretzsch in *Hermes* 1870 iv. 273, Preller—Robert *Gr. Myth.* i. 130 n. 3, Gruppe *Gr. Myth. Rel.* p. 1109 n. 2, O. Jessen in Pauly—Wissowa *Real-Enc.* vi. 198) or literally 'on the Tree' (as I rendered it in the *Class. Rev.* 1903 xvii. 413 n. 1, cp. Hesych. s.v. Ἐνδένερος· παρὰ Ποδῖος Ζεὺς· καὶ Διόνυσος ἐν Βοιωτίᾳ), being derived from ἐπὶ + ἔρως for ἔρως = ἔρως (P. Kretschmer in the *Zeitschrift für vergleichende Sprachforschung* 1890 xxx. 584 'von ἔρως'). Gerhard *Gr. Myth.* i. 161 wrongly prefers the spelling ἑκπερνώριος).

In this connexion we should note that silver *statères* of Phaistos struck c. 360—300 B.C. have *obv.* ΣΟΛΑΧΛΕΩ A youthful, beardless god seated to the left amid the branches of a leafless tree; his right hand caresses a cock perched on his knee; his left hand rests on an animal's skin, which passes beneath him and falls over the upper part of his right leg: *rev.* ΙΤΣΙΔΦ or ΦΑΙΣΤΙΟΝ (ΦΑΙΣ) A bull standing to the left, or plunging to the right, sometimes with a gad-fly on its back, sometimes surrounded with a bay-wreath (*Brit. Mus. Cat. Coins Crete etc.* p. 63 pl. 15, 10 and 12, *Head Coins of the Ancients* p. 28 pl. 14, 37, *id. Hist. num.*<sup>2</sup> p. 473 fig. 253, *Hunter Cat. Coins* ii. 193 no. 4, J. N. Svoronos *Numismatique de la Crète ancienne* Mâcon 1890 i. 259 f. pl. 23, 24—26

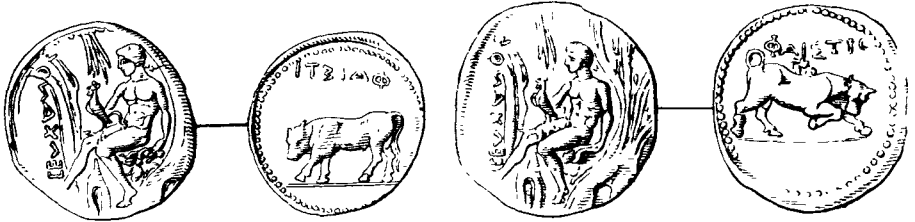


Fig. 838.

Fig. 839.

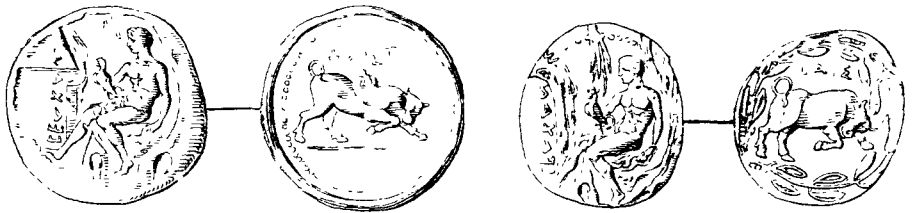


Fig. 840.

Fig. 841.

(= my figs. 839, 841, 838), Babelon *Monn. gr. rom.* ii. 3. 987 ff. pl. 256, 1—3, Overbeck *Gr. Kunstmyth.* Zeus p. 197, Munztaf. 3. 3, P. Gardner *Types of Gk. Coins* p. 165 f. pl. 9, 17, *Class. Rev.* 1903 xvii. 412 f. fig. 8. My fig. 840 is from a specimen in the McClean collection). Since the tree on these coins of Phaistos is clearly copied from the tree on the Europe-coins of Gortyna (*supra* i. 527 ff. fig. 391 ff.), J. N. Svoronos in the *Rev. Belge de Num.* 1894 pp. 127, 137 infers that it is an oak; but I adhere to my contention (*supra* i. 527 n. 1) that it is the crown of a pollard willow. Comparison with other Phaestian coins (J. N. Svoronos *Numismatique de la Crète ancienne* i. 260 f. pl. 24, 1 f., 6 f., Babelon

*Monn. gr. rom.* ii. 3. 989 ff. pl. 256, 4—8) makes it fairly certain that beneath the god is spread a lion (?)—skin, the head of which is touched by his left hand. That we have here to do with a youthful Zeus appears from Hesych. s.v. *Γελχάνος* (for *Φελχάνος*): ὁ Ζεὺς παρὰ Κρησίν (so J. V. Perger for *κρησίω* cod. Musurus cj. Ἀκρίσιω). We must, I think, conclude that, as at Gortyna Zeus took Europe to wife on a willow-tree (*supra* i. 526 ff.), so in the neighbouring town of Phaistos he had the same or a similar willow-bride.

And here I cannot avoid adding a word on the meaning of the appellative *Φελχάνος*, which has been often discussed and always misunderstood. Leaving out of account impossible conjectures (for which see O. Jessen in Pauly—Wissowa *Real-Enc.* vii. 969 f.), we have before us two more or less improbable alternatives. (1) Some scholars assume the existence of a Cretan word *φέλκος*, a 'cock,' evidenced by the Phaestian coin-type of *Φελχάνος* holding a cock and by the occurrence of *φέλκος* (? *φέλκος* misread) as the name of a cock on a late Corinthian vase (Roulez *Vases de Leide* p. 39 n. 4 pl. 10, Reinach *Rép. Vases* ii. 271, *Class. Rev.* 1903 xvii. 413). But the vase-inscription is now read as 'γεκκος?' (A. E. J. Holwerda *Catalogus van het Rijksmuseum van Oudheden te Leiden. Afdeling Griekenland en Italie.* 1 Deel: Vaatwerk. Leiden 1905 i. 62). And to bring in the Hesychian glosses *ἡκανός*: ὁ ἀλεκτρυών (A. J. Reinach in *L'Anthropologie* 1910 xxi. 76) and *σέρκος*: ἀλεκτρυών. καὶ ἀλεκτροῖδες σέλκες with *Σελχροί*: Πέρσαι (T. Panofka in the *Abh. d. berl. Akad.* 1830 Phil.-hist. Classe p. 348) is only to darken counsel. (2) Others assume that *Φελχάνος* is related to *Volcanus*—an assumption made first by G. Secchi 'Giove *ΞΕΛΧΑΝΟΣ* e l'oracolo suo nell' antro Ideo' in the *Dissertazioni della Pontifica Accademia Romana di Archeologia* Roma 1842 x. 331 ff., later by A. Fick in the *Beiträge zur Kunde der indogermanischen Sprachen* 1879 iii. 166 f. ('Vielmehr ist *Φελχάνος* von *φέλκ* glänzen abzuleiten, das in der Form *φέκ* auch in dem Gottesnamen *Ἡφέκτωρ* *Ἰππερίων* der Sonnengott bei Homer wie in den mythischen Namen *Ἡλέκτρα* und *Ἡλεκτρώων* erscheint. Gleichen Stammes ist auch *ἀβλαξ* (= *ἀ-βλαξ*) *λαμπρῶς*. *Κύπριοι* bei Hesych, welches für Digamma beweist.' He defends *χ* for *κ* as a Cretan peculiarity, cp. H. Helbig *De dialecto Cretica* Plaviae 1873 p. 13), *id. Vergleichendes Wörterbuch der Indogermanischen Sprachen*<sup>4</sup> Gottingen 1890 i. 133 ('*Φελχάνος* = *Vulcānus*'), and last by Walde *Lat. etym. Wörterb.*<sup>2</sup> p. 853 f. ('Doch sind die angeführten Stützen für ein \**helg-* karg und etwas unsicher, dagegen der Anklang von *Φελχάνος* (mit seinem auffälligen *χ*) und *Volcanus* so weitgehend, dass beide wohl als identisch und als Lehnworte aus dem Orient zu betrachten sind'). The equation, however, does not satisfactorily explain the *χ* of *Φελχάνος*.

Mr B. F. C. Atkinson and I, after a joint consideration of all the data, have rejected both these alternatives and reached the conclusion (Feb. 9, 1923) that *Φελχάνος* means simply 'god of the Willow-tree,' being in fact akin to the English word *willow* (Middle English *wilow*, *wilwe*, Anglo-Saxon *welig*, Dutch *wilg*, Low German *wilge*). My contention that Zeus at Phaistos, as at Gortyna, was the consort of a willow-goddess is thus strikingly confirmed. Instead of his usual eagle he has a cock, because that bird as the crest of the Phaestian Idomeneus had a long-standing mythical connexion with the town. Pausanias in describing certain statues by Onatas, which the Achaeans dedicated to Zeus at Olympia, says: 'The one with the scutcheon of the cock on the shield is Idomeneus, the descendant of Minos. They say that Idomeneus was descended from the Sun, who was the sire of Pasiphae, and that the cock is sacred to the Sun and heralds his rising' (Paus. 5. 25. 9 trans. Sir J. G. Frazer). See further G. H. Chase 'The Shield Devices of the Greeks' in *Harvard Studies in Classical Philology* 1902 xiii. 74, 101 f. (nos. lxxvii and lxxviii = eleven vases with cock as shield-sign, one with cock and rosette) and E. Baethgen *De vi ac significatione galli in religionibus et artibus Graecorum et Romanorum* Gottingae 1887 p. 11 f. ('Sol—Apollo').

The cult of Zeus *Φελχάνος* has left traces of itself in other places beside Phaistos: (1) *Hagia Triada* (F. Halbherr in the *Rendiconti d. Lincei* 1905 xiv. 381 notes the discovery at *Hagia Triada* of numerous tiles incised with the name of the god *Φευχάνος*, a dialect form of *Φελχάνος*). (2) Gortyna (J. de Prott *Leges Graecorum sacrae* Lipsiae 1896 Fasti sacri p. 42 f. no. 20, 1 = F. Blass in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 248 no. 4963,

The Tallaia range<sup>1</sup>.

Bosporos Kimmerios

Gorgippia<sup>2</sup>.

Tanais<sup>3</sup>.

Moesia

Naissos<sup>4</sup>.

Pirot<sup>5</sup>.

1 a very archaic inscription in retrograde lettering from the Python (Steph. Byz. *s.v.* Πύθιον)—[ια]ρά | τετελημέ[να]. . . . . υι | τῶι [F]ελχαν[ί]ωι — αι | ἐν τῇ πένπτα[ι] — | κ.τ.λ.). (3) Knossos (F. Durrbach—A. Jardé in the *Bull. Corr. Hell.* 1905 xxix. 204 ff. no. 67, 1 ff. a decree of Lato and Olous ἐπὶ τῶν Αἰθαλέων κοσμομένων Κνωσοὶ μὲν τῶν σὺν Κύδαντι [τῶ]ι Κύδαντος μνηὸς Ἐλχανίω. Λατοὶ δὲ ἐπὶ τῶν | σὺν Διοκλεῖ τῶ(ι) Ἡρώδα μνηὸς Βακινθίω, ἐν δὲ Ὀλόρτι τῶν σὺν Τη λεμάχω(ι) τῶ(ι) Γνώμιος μνηὸς] Ἀ . . . νίω, κ.τ.λ., where the month Ἐλχάνιος probably corresponded with our May—June). (4) Lyttos (G. Doublet in the *Bull. Corr. Hell.* 1889 xiii. 61 ff. no. 6, 1 ff. — — — [τ]ῆς δόσεως τοῖς στρατοῖς (= στρατοῖς, the classes of the Lyttian population) κατὰ | τὰ πάτρια καὶ Θεοδαισίους καὶ | Βελχανίους κ.τ.λ. From the sequel it seems likely that the festival Βελχάνια took place on the kalends of May). (5) Golgoi in Kypros (O. Hoffmann *Die Griechischen Dialekte* Gottingen 1891 i. 82 f. no. 160, 4 *va la ka ni o* = *Φαλκάνιο* nom., cp. *ib.* pp. 133, 193. B. Keil in the *Nachr. d. kon. Gesellsch. d. Wiss. Gottingen* Phil.-hist. Classe 1895 p. 361 n. 1 transcribes *Φαλχανίω*).

At Magnesia on the Maiandros, a colony from Crete (*supra* i. 483 n. 8), this youthful god was identified with Apollon (Michel *Recueil d'Inscr. gr.* no. 438, 1 ff. 25 ff. = O. Kern *Die Inschriften von Magnesia am Maeander* Berlin 1900 p. 16 f. no. 20, 1 ff. an inscription dating from the end of s. iii B.C., which purports to be a decree of the ancient Cretan confederation in honour of Leukippos the founder of Magnesia πα[ρ]ὰ τοῦ κοινοῦ τῶν Κρητῶν | [ἐ]δοξεν Κ[ρ]ηταίων τῶι κοινῶι συνελ[θ]ουσῶν [τ]ῶι πολίων πασῶν ἐς Βίλκωνα (an unknown place in Crete) ἐς τὸ ἱε[ρ]ὸν τῶ Ἀπέλλωνος τῶ Βίλκωνίω, ἀγουμενων Γορτυνίων ἐπὶ | κόσμω(ι) Κύδαντος τῶ Κυρνίω κ.τ.λ., *ib.* 25 ff. τὸ δὲ ψάφισμα τότε εἰστάλαν λιθίναν | ἀναγράφαντας ἀναθέμεν εἰς τὸ ἱερόν τῶ Ἀ[π]ελλ[ω]νός τῶ Βίλκωνίω, κ.τ.λ. See further O. Kern *Die Grundungsgeschichte von Magnesia am Maiandros* Berlin 1894 p. 14 ff. and in Pauly—Wissowa *Real-Enc.* iii. 472, W. Aly *Der kretische Apollonkult* Leipzig 1908 p. 54 n. 2).

<sup>1</sup> The Tallaia range, midway between Oaxos and the sea, reaches a maximum height of 1092<sup>m</sup>. Here Hermes was worshipped (*supra* i. 730 n. 1) in the wonderful stalactite cavern of *Melidhoni* described and drawn by R. Pashley *Travels in Crete* Cambridge—London 1837 i. 126 ff. with pl. Zeus too bore the title Ταλαῖος (Hesych. *s.v.* Ταλαῖος cited *supra* i. 729 n. 1) or Ταλλαῖος at Dreros (Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 463 (*ib.*<sup>4</sup> no. 527), 14 ff. cited *supra* i. 729 n. 2) and at Olous (Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 514 (*ib.*<sup>3</sup> no. 712), 14 cited *supra* i. 729 n. 3, J. Demargne in the *Bull. Corr. Hell.* 1900 xxiv. 227 no. 1 C 57 ff. cited *supra* i. 729 n. 4. Add F. Durrbach—A. Jardé in the *Bull. Corr. Hell.* 1905 xxix. 204 ff. no. 67, 18 f. a decree of Lato and Olous ἐ[ν] δὲ | [Ὀλόρτι] ἐν τῇ ἱερῶ(ι) τῶ Ζηνὸς τῶ [Ταλλ]αίω. He was thus, like the Laconian Zeus Ταλεῖτας (*supra* i. 730, ii. 890 n. 2), related to the Cretan sun-god Talos (*supra* i. 728 ff.).

<sup>2</sup> Θεὸς Ὑψιστος (*supra* p. 883 n. o no. (27)).

<sup>3</sup> Θεὸς Ὑψιστος (*supra* p. 884 n. o no. (27)).

<sup>4</sup> At Naissos (*Nish*) in Moesia Superior was found a limestone altar inscribed I. O. M. Paterno Ae pilosio | Sanc(tinus?) Orien-, | Cor(nelia) Mide. P. | Ael(ius) Cocaius | vet(eranus) leg(ionis) VII Cl(audiae) Sev(eriana) | ex voto posu(erunt) | Maximo et Ael(jano) co(n)s(ulbus) = 223 A.D. A. v. Premierstein and N. Vulić, who publish the inscription in the *Jahresh. d. oest. arch. Inst.* 1900 iii Beiblatt p. 130 f. no. 30, take Iupiter *Patermus Aepilosius* to be the Latin rendering of a local Dardanian or Thracian Zeus Πατρῶος Ἐπιλόφιος ('on the Crest': cp. *supra* p. 873 f.).

<sup>5</sup> Θεὸς Ἐπήκοος Ὑψιστος (*supra* p. 878 n. o no. (11)).

Between *Selenigrad* and *Miloslavci*<sup>1</sup>.

#### Thrace

Anchialos<sup>2</sup>.

Perinthos<sup>3</sup>.

Selymbria<sup>4</sup>.

#### Troas

Mount Ide<sup>5</sup>.

<sup>1</sup> Θεὸς "Υψιστος (*supra* p. 878 n. o no. (11)).

<sup>2</sup> Zeus "Υψιστος 'Επόπτης (?) (*supra* p. 878 n. o no. (10)).

<sup>3</sup> Zeus Λοφείτης (*supra* p. 874 n. 1).

<sup>4</sup> Θεὸς "Αγίος "Υψιστος (*supra* p. 878 n. o no. (10)).

<sup>5</sup> Mt Ide, a long range with numerous foot-hills (Strab. 583 σκολοπενδρώτης) and springs (πολυπίδαξ eight times in the *Il.*, cp. Plat. *legg.* 682 B), derived its name (*supra* p. 932 n. 1) from abundant woods of pine (schol. *Il.* 12. 20), pitch-pine (Plin. *nat. hist.* 14. 128), terebinth (*id. ib.* 13. 54), larch (*id. ib.* 16. 48), ash (Theophr. *hist. pl.* 3. 11. 4, Plin. *nat. hist.* 16. 62), bay (*id. ib.* 15. 131, Dioskor. 4. 145 (147) p. 624 f. Sprengel), fig (Plin. *nat. hist.* 15. 68), and raspberry (*id. ib.* 16. 180). Its inhabitants were familiar with silver fir, oak, plum, filbert, maple, ash, Phoenician cedar, prickly cedar, alder, beech, and sorb (Theophr. *hist. pl.* 3. 6. 5). Here grew the magic herb *aithiopis* (Plin. *nat. hist.* 27. 12, Dioskor. 4. 103 (105) p. 597 Sprengel) and flowers galore (*Il.* 14. 347 ff.). So well-wooded was the mountain that Homer even speaks of a silver fir on its summit reaching through *aēr* to *aithēr* (*Il.* 14. 286 ff.). A conflagration of the forests on Ide in 1460 B.C. was remembered as an epoch-making event, which led to the discovery of iron by the Idaean Daktyloi (Thrasyllos of Mendes *frag.* 3 (*Frag. hist. Gr.* iii. 503 Muller) *ap. Clem. Al. Strom.* 1. 21 p. 85, 2 ff. Stahlin. Cp. the *Phoronis frag.* 2 Kinkel *ap. schol. Ap. Rhod.* 1. 1129). Here too the herdsman Magnes discovered the load-stone, to which his hobnails and ferule stuck fast (Nikandros *frag.* 101 Schneider *ap. Plin. nat. hist.* 36. 127).

Diod. 17. 7 (after Kleitarchos (?): see E. Schwartz in Pauly—Wissowa *Real-Enc.* v. 683 f.) gives an interesting account of Mt Ide: 'There is a tradition that this mountain got its name from Ide daughter of Melisseus. It is the greatest of the ranges near the Hellespont and has in the midst of it a sacred cavern in which, they affirm, the goddesses were judged by Alexandros [Cp. bronze coins of Skepsis, struck by Caracalla, which show the judgment of Eros in place of Paris on Mt IDH (F. Imhoof-Blumer in the *Zeitschr. f. Num.* 1883 v. 155 f. fig., *id.* in the *Jahrb. d. kais. deutsch. arch. Inst.* 1888 iii. 291 f. pl. 9, 20, Head *Hist. num.*<sup>2</sup> p. 549)]. It is said that the Idaean Daktyloi too were born here, the first workers of iron, who learnt their craft from the Mother of the Gods. A peculiar phenomenon attaches to this mountain. When the dog-star rises, on the topmost summit so still is the surrounding air that the peak soars higher than the breath of the winds, and the sun is seen coming up before night is over. Its rays are not rounded into a regular disk, but its flame is dispersed in diverse directions so that several fires appear to touch the earth's horizon. A little later and these gather into a single whole, which grows until it becomes 300 ft in diameter. Then, as day increases, the normal size of the sun is completed and produces daylight as usual.' Cp. Lucr. 5. 663 ff., Mela 1. 94 f. The Cretan Ide too (? by confusion with this mountain) was said to see the sun before the sunrise (*supra* p. 932 n. 1).

Coppers of Skamandria struck in s. iv B.C. have *obv.* head of Ide wreathed with fir, *rev.* ΣΚΑ (variously arranged) fir-tree or fir-cone (*Brit. Mus. Cat. Coins Troas*, etc. p. 79 pl. 14, 12—14, Head *Hist. num.*<sup>2</sup> p. 548). One specimen names the head [I]ΔΗ (Imhoof-Blumer in the *Zeitschr. f. Num.* 1874 i. 139 no. 1 pl. 4, 15 and in his *Kleinm.* *Münzen* i. 42 no. 2 pl. 2, 2).

One of Mt Ide's summits was known as Γάργαρον or Γάργαρα—probably a Lelegian name, for the Leleges are said to have occupied the district Γαργαρίς (Strab. 610) and the

mountain-town Γάργαρος (Steph. Byz. s.v. Γάργαρα, *et. mag.* p. 221, 26 f. L. Büchner in Pauly—Wissowa *Real-Enc.* vii. 757 f. cp. *Gargissa* some 33 kilometers to the north-east of it). Mt Ide in general was an important centre for the cult of Kybele (A. Rapp in Roscher *Lex. Myth.* ii. 1653, W. Drexler *ib.* ii. 2859, O. Jessen in Pauly—Wissowa *Real-Enc.* ix. 864 f., Schwenn *ib.* xi. 2287), who as Μήτηρ Ἰδαία (first in Eur. *Or.* 1453), *Mater Idaea*, was worshipped far and wide throughout the Roman empire (H. Graillet *Le culte de Cybèle Mère des dieux à Rome et dans l'empire romain* Paris 1912 Index p. 582 s.v. 'Ida (mont)'). But Gargaron in particular was connected rather with the myth and ritual of Zeus. It was on the height of Gargaron that Here found Zeus the cloud-gatherer (*Il.* 14. 292 f., cp. 352) and enticed him into the famous dalliance (*supra* i. 154). It was there that Apollon and Iris saw him sitting in the midst of a fragrant cloud (*Il.* 15. 152 f.). There in Homeric days Zeus had a precinct and altar (*Il.* 8. 47 ff. 'Ἴδην δ' ἱκανὲν πολυπίδακα, μητέρα θηρῶν, | Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις. | ἐνθ' ἵππους ἕστησε πατὴρ ἀνδρῶν τε θεῶν τε | λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. | αὐτὸς δ' ἐν κορυφῇσι καθέζετο κῦδεϊ γαίῳν, | εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν), on which as on the top of Troy Hektor used to burn for him the thigh-pieces of oxen (*Il.* 22. 169 ff. ἐμὸν δ' ὀλοφύρεται ἦτορ | Ἐκτορος, ὅς μοι πολλὰ βῶν ἐπὶ μηρί' ἔκηεν | Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὐτε | ἐν πόλει ἀκροτάτῃ). For the altar was served by those who claimed to be akin to Zeus and to have his blood running in their veins (Aisch. *Niobe frag.* 162 Nauck<sup>2</sup> *ap.* Plat. *reip.* 391 E, cp. Strab. 580, Loukian. *Dem. enc.* 13, οἱ θεῶν ἀγχίσποροι | οἱ Ζητὸς ἐγγύς, ὧν κατ' Ἰδαίου πάγον | Διὸς πατρώου βωμός ἐστ' ἐν αἰθέρι, | κοδῶ σφιν ἐξίτηλον αἷμα δαϊμόνων). Gargaros, eponym of the town, was the son of Zeus (Steph. Byz. s.v. Γάργαρος... ὠνομάσθη δ' ἀπὸ Γαργάρου τοῦ Διός, τοῦ ἐκ τῆς Ἀρίσσης ἐν Θεσσαλίᾳ = *et. mag.* p. 221, 31 f. ὠνομάσται δὲ ἀπὸ Γαργάρου τοῦ Διός, ὡς δηλοῖ Νυμφίος (*leg.* Νύμφης) οἱ φιλόσοφος (*Nymphis frag.* 10 (*Frag. hist. Gr.* iii. 14 Müller)). οὕτως Ἐπαφρόδιτος ἐν ὑπομνηματι θ' Ἰλιάδος, παρατιθέμενος Κλείταρχον Αἰγινιήτην λεξικογράφον). And Onetor, priest of Zeus Ἰδαῖος, was 'honoured as a god' by the Trojans (*Il.* 16. 604 f. Ὀνήτορος, ὃς Διὸς ἱεὺς | Ἰδαίου ἐτέτυκτο, θεὸς δ' ὡς τίετο δῆμῳ). Epicharmos in his *Troes* made one of his characters pray to the Zeus of Gargara (Epicharm. *frag.* 130 Kaibel *ap.* Macrob. *Sat.* 5. 20. 5 Ζεὺς ἄναξ, ἀν' ἄκρα (ἄνασσαν cod. G. Kaibel cj. ἀν' ἄκρα. F. G. Schneidewin cj. ἀν' Ἰδαν) ναίων Γαργάρων (so A. Meineke for γαργαρα cod.) ἀγάννιφα). Quintus Smyrnaeus did the same in the case of Priam (Quint. Smyrn. i. 184 f. εὔχετ' ἐς ἱερὸν αἰπὺν τετραμμένους Ἰδαίοιο | Ζητὸς, ὃς Ἴλιον αἰὲν εὖ οἷς ἐπιδέρκεται ὄσσοις); for which he had good Homeric authority, since Hekabe bade Priam, when he set out for the hut of Achilles, pour a libation and offer a prayer to Zeus Ἰδαῖος (*Il.* 24. 287 τῇ, σπείσων Διὶ πατρί, καὶ εὔχεο σκαδ' ἱκέσθαι κ.τ.λ., 290 f. ἄλλ' εὔχεο σὺ γ' ἔπειτα κελαυνεφεί Κρονίωνι | Ἰδαίῳ, ὃς τε Τροίην κατὰ πᾶσαν δρᾶται, κ.τ.λ.), and Priam took her advice (*Il.* 24. 306 ff. εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον | οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἤδδα· | 'Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κῦδιστε μέγιστε, | δὸς μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἦδ' ἔλεεινόν, | πέμψον δ' οἰωνόν, ταχὺν ἄγγελον,' κ.τ.λ.). Virgil and the pseudo-Plutarch associate the cult of Zeus Ἰδαῖος with that of the Phrygian mother-goddess (Verg. *Aen.* 7. 139 f. Idaeumque Iovem Phrygiamque ex ordine Matrem | invocat (*sc.* Aeneas), Plout. *de fluv.* 13. 3 παράκειται δ' αὐτῷ (*sc.* τῷ Σκαμάνδρῳ) ὁρος Ἰδῆ, τὸ πρότερον δὲ ἐκαλεῖτο Γάργαρον· ὅπου Διὸς καὶ Μητρὸς Θεῶν βωμοὶ τυγχάνουσιν). Lastly, writers of the Graeco-Roman age treat Gargaron as an appropriate background for the myth of Ganymedes (Loukian. *dial. deor.* 4. 2, *Charid.* 7) or that of Paris (Ov. *her.* 16. 107 f., Loukian. *dial. deor.* 20. 1).

Imperial bronze coins of Iliion, struck by Faustina Iunior (H. von Fritze in W. Dörpfeld *Troja und Iliion* Athens 1902 ii. 490 f., 517 pl. 63, 65) and Iulia Domna (fig. 842 from a specimen in my collection), have as reverse type Zeus sitting, with a long sceptre in his right hand and the cult-image of Athena Ἰλιάς in his left, accompanied by the honorific formula ΔΙΑ ΙΔΑΙΟΝ ΙΑΙΕΙΟ. W. Kubitschek 'Heroenstatuen in Iliion' in the *Jahresh. d. oest. arch. Inst.* 1898 i. 187 suggests that the coin is one of a series struck by Commodus and his successors to commemorate certain statues of gods and heroes, from which at least three inscribed bases are extant. Accordingly G. F. Hill *A Handbook of Greek and Roman Coins* London 1899 p. 186 n. 3 would complete the formula by supplying

some such word as ἀνέστησαν. See further G. Macdonald *Coin Types* Glasgow 1905 p. 170.

Zeus Ἰδαῖος was worshipped at Skepsis also. Bronze coins of the town, struck by Commodus (*Brit. Mus. Cat. Coins* Troas, etc. p. 84 no. 30) and Caracalla (*ib.* p. 84 pl. 16, 1 = my fig. 843), show ΖΕΥΣ ΕΙΔΑΙΟ(Σ) ΚΗΨΙΩΝ clad in a *himetion*, standing with an eagle in his right hand and a long sceptre in his left. An inscription from Skepsis (*Kurshunlu Tepe*) records a priest of Zeus Ἰδαῖος (J. A. R. Munro in the *Journ. Hell. Stud.* 1901 xxi. 236 on a square marble base [ἡ] ἐρουσία | [τὸν] ἱερέα τοῦ Δι[ὸς τ]οῦ Ἰδαίου καὶ | [τῶν] Σεβαστῶν Γ[ρ]υ[αῖ]ον Φλάβιον Ὀλυ[μ]πι[ο]δώρων υἱὸν | [Ἰ]ὸλ[υμ]μ-



Fig. 842.



Fig. 843.

πιόδωρον, | [τὸ]ν ἐκ προγόνων | [τῆ]ς πατρίδος εὐ[εργέ]τ(η)ν καὶ εὐ[τῆς σ]υ(μ)ποσιάρχην). Demetrios of Skepsis, who c. 150 B.C. compiled an encyclopaedic commentary on *Il.* 2. 814—877, mentions the Trojan claim to possession of the cave where Zeus was born (schol. Ap. Rhod. 3. 134 ἀντὶ ἐν Ἰδαίῳ· ἡ τῷ τῆς Κρήτης, ἡ τῷ τῆς Τροίας. ἀντιπαιούνται γὰρ καὶ Τρῶες τῆς τοῦ Διὸς γενέσεως, καθὰ φησι Δημήτριος ὁ Σκήψιος): cp. *supra* i. 154 n. 2. Other coin-types of Skepsis referable to the same cult are a standing eagle (Imhoof-Blumer *Kleinasi. Münzen* i. 45 no. 4), an eagle with open wings in an oak-wreath (*Brit. Mus. Cat. Coins* Troas, etc. p. 83 pl. 15, 13, Imhoof-Blumer *Gr. Münzen* p. 628 no. 230 pl. 8, 6, Head *Hist. num.*<sup>2</sup> p. 549), an eagle standing beside a leafy tree (Imhoof-Blumer *Kleinasi. Münzen* i. 46 no. 5 pl. 2, 6).

A noteworthy bust of Zeus in white marble, formerly in the Stroganoff collection, represents the god upborne on the spread wings of an eagle. He is draped in a *himetion* and wears a wreath of pine. Restored: nose, tip of pine-wreath, right foot of eagle. L. Stephani in the *Compte-rendu St. Pét.* 1875 p. 200 ff. Atlas pl. 7, 2 (= my fig. 844) regards this as an effigy of Zeus Ἰδαῖος dating from s. i or ii A.D. The association of a Zeus-head with Attis (*supra* p. 297 fig. 189) prepares us to see in the pine-wreath a reminiscence of the tree that figures so largely in the religion of Attis and Kybele (Boetticher *Baumkultus* pp. 142—147, 263 fig. 11, J. Murr *Die Pflanzenwelt in der griechischen Mythologie* Innsbruck 1890 p. 117 f., H. Graillet *op. cit.* p. 121 ff. and Index p. 597 s.vv. 'Pin,' 'Pin (pomme de)'). And this connexion certainly seems more probable than any reference to the pine-wreath of the Isthmian victor.

Attempts have been made in modern times to locate the cult-centre of Zeus Ἰδαῖος. J. Thacher Clarke 'Gargara, Lamponia and Pionia: towns of the Troad' in the *Am. Journ. Arch.* 1888 iv. 291—319 notes (a) *et. mag.* p. 221, 26 ff. Γάργαρος· πόλις τῆς Ἰδης ἐν ὑψηλῷ τόπῳ κειμένη, ἣν κατ'ὄκον Λέλεγες· ἐξ ἧς διὰ τὸ κρυῶδες ὑποκατέβησαν οἱ Γαργαρεῖς, καὶ ὤκισαν αὐτὴν ὑπὸ πεδίου (an leg. αὐτὴν ὑποπόδιον? A.B.C.) Γάργαρον. ἐκείνη δὲ ἐρημωθεῖσα καλεῖται Παλαιὰ Γάργαρος· κ.τ.λ.: (b) Strab. 606 μετὰ γὰρ τὸ Λεκτὸν τὸ Πολυμηδίων ἐστὶ χωρίον τι ἐν τετταράκοντα σταδίοις, εἴτ' ἐν ὀγδοήκοντα Ἄσσοις (so C. Mannert for ἄλσος codd.), μικρὸν ὑπὲρ τῆς θαλάττης, εἴτ' ἐν ἑκατὸν καὶ τετταράκοντα Γάργαρα· κείται δὲ τὰ Γάργαρα ἐπ' ἀκρας ποιούσης τὸν ἰδίως Ἀδραμυττηνὸν καλούμενον κόλπον. Assuming Strabon's distances to be cumulative, not consecutive, he infers that Palaia Gargaros is the ruined town with walls of polygonal masonry still to be seen on the top of *Kozlu Dag* 10 kilometers east-north-east from Assos, that Gargaros on the plain below is the large field of later ruins at the foot of the slope on which lies the Turkish town of *Sazly*, and that the cape mentioned by Strabon is *Katerga Burnu* near Assos.

W. Judeich 'Gargara und der Altar des idaischen Zeus' in the *Jahresh. d. oest. arch. Inst.* 1901 iv. 111—125 figs. 160—163 replies that Strabon's distances are regularly consecutive, not cumulative. Hence Gargaros must be placed further east in the vicinity of *Tschibne*, and Palaia Gargaros should be identified with a ruined stronghold on *Odjak Kaya*, the most westerly summit of the *Dikeli Dag*, which rises immediately behind *Tschibne* to a height of 780<sup>m</sup>. Palaia Gargaros (wrongly equated by Clarke with Lamponeia) was visited by E. Fabricius, who reports that it has terrace-walls of 'Cyclopean'



Fig. S44.

masonry well adapted for the erection of houses and an elliptical *akrópolis* enclosed by a ring-wall (now c. 1<sup>m</sup> high, c. 3<sup>m</sup> thick) some 500<sup>m</sup> round. On the west side of this wall is a gateway (2·35<sup>m</sup> wide) with a square tower. Within, the *akrópolis* is divided by another wall into two unequal parts. In the southern and smaller part, on the highest point of the mountain, are the foundations of a big building, probably a temple. The fragments visible are all of pre-Hellenistic date. When Palaia Gargaros was abandoned, the inhabitants of the new town found it difficult to keep up the cult on the mountain-top and chose a new site for their worship on the southern point of the neighbouring hill *Adatepe* (c. 260<sup>m</sup>).

## Mysia

Kyzikos<sup>1</sup>.

Mount Olympos<sup>2</sup>.

Pergamon<sup>3</sup>.

Here Judeich discovered a rock-cut altar (*loc. cit.* p. 111 ff. figs. 160 view and 161 plan (=my fig. 845)) measuring c. 13<sup>m</sup> × 15<sup>m</sup> and approached by three flights of steps on the

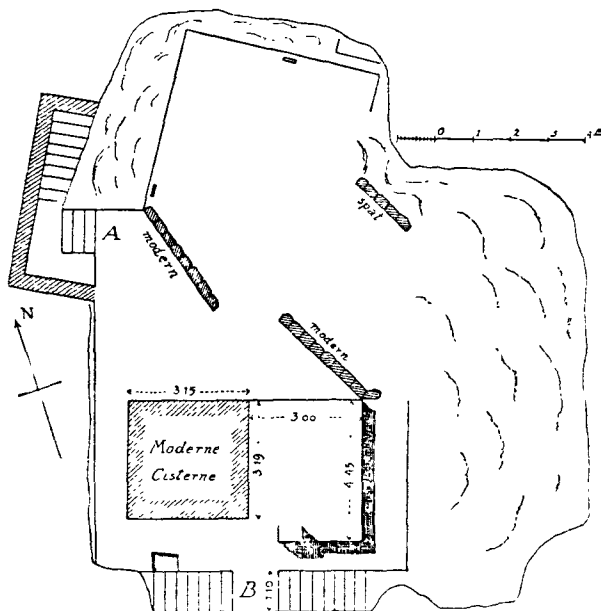


Fig. 845.

west and south sides. A modern cistern constructed on the spot is believed to work cures with its water and probably preserves the sanctity of the ancient altar.

<sup>1</sup> Zeus "Τψιστος and Θεός Τψιστος (*supra* p. 881 n. o no. (21)).

<sup>2</sup> Zeus 'Ολύμπιος (Mnaseas *frag.* 30 (*Frag. hist. Gr.* iii. 154 Müller) *ap. schol. T. II.* 20. 234 Μνασέας μὲν φησιν ὑπὸ Ταντάλου ἠρπάσθαι (sc Γανυμήδην) καὶ ἐν κινηγεσίῳ πεσόντα ταφῆναι ἐν τῷ Μυσίῳ 'Ολύμπῳ κατὰ τὸ ἱερὸν τοῦ 'Ολυμπίου Διός). *Supra* i. 116 n. 8, 124.

<sup>3</sup> The district of Pergamon was of old sacred to the Kabeiroi (Paus. i. 4. 6 ἦν δὲ νέμονται οἱ Περγαμηνοί, Καβείρων ἱερὰν φασιν εἶναι τὸ ἀρχαῖον), who as the most ancient deities of the land were worshipped with mystic rites and invoked in stormy weather (Aristeid. *or.* 55 (ii. 709 Dindorf) τοῦτό μοι (Grauert cj. μὲν) πρεσβύτατοι δαιμόνων ἐνταῦθα λέγονται γενέσθαι Κάβειροι, καὶ τελεταὶ τοῖς τοῖς καὶ μυστήρια, ἃ τοσαύτην ἰσχὺν ἔχειν πεπίστευται ὥστε χειμῶνων τε ἐξαισίων (with which word the fragmentary oration ends)). Their cult, attested by the name of a *prytanis* Κάβειρος (M. Frankel *Die Inschriften von Pergamon* Berlin 1895 in. 177 ff. no. 251, 1 and 34. cp. E. Sittig *De Graecorum nominibus theophoris* Halis Saxonum 1911 p. 143 f.), was perhaps at one time carried on in connexion with the apsidal building hidden by the foundations of the great Pergamene altar (*supra* i. 120). They are represented on the large frieze of that altar as two youthful warriors attacking a huge bovine giant with double axe and sword respectively (*supra* i. 110 n. 4). Coppers of Severus Alexander (*Brit. Mus. Cat. Coins Mysia* p. 158 pl. 32, 3) and Gallienus (*ib.* p. 162 pl. 32, 8) show two youthful male figures standing on either side of an altar: one



is handing to the other a ram's head. H. von Fritze in the *Zeitschr. f. Num.* 1901 xxiv. 120 ff. and in the *Abh. d. berl. Akad.* 1910 Phil.-hist. Classe Anhang i. 63 f. pl. 6, 1 identifies them with the Kabeiroi, aptly citing a Pergamene decree first published by B. Schroeder in the *Ath. Mitt.* 1904 xxix. 152 ff. no. 1 (Dittenberger *Orient. Gr. inscr. sel.* no. 764, 6 μυστηρίων κατὰ τὰ πάτρια τοῖς μεγάλοις θεοῖς Καβείροις κ.τ.λ., *ib.* 27 καὶ τὰ κριοβόλια τῆς τῶν ἐφέβων μεταπαιδιάς πρὸς ἀλλήλους ἔνεκεν). See further E. Thraemer *Pergamos* Leipzig 1888 pp. 263—270 ('Die pergamenischen Kabiren').

The Kabeiroi witnessed the birth of Zeus the lightning-god on the summit of Pergamon, according to an oracle of Apollon (not Apollon Γρύνειος as F. G. Welcker *Sylloge epigrammatum Graecorum*<sup>2</sup> Bonnae 1828 p. 231 and A. Boeckh on *Corp. inscr. Gr.* ii no. 3538 supposed, nor Apollon Χρηστήριος of Aigai as M. Frankel *op. cit.* ii. 239 thought probable, but Apollon Κλάριος as C. Picard in the *Bull. Corr. Hell.* 1922 xlv. 190 ff. and in his *Éphèse et Claros* Paris 1922 pp. 461 n. 4, 673 has definitely proved), which bade the Pergamenes, if they would be rid of a plague (that of 166 A.D. (Amm. Marc. 23. 6. 24)), divide their ἐφέβοι into four groups, chant hymns to Zeus, Dionysos, Athena, and Asklepios, and then for seven days offer thighs on the altars of the same deities, sacrificing a two-year-old heifer to Athena, a three-year-old ox to Zeus, to Zeus Βάκχος (= Zeus Σαβάκιος: *supra* p. 287 n. 2), and to Asklepios, and feasting themselves on bull's flesh (*Corp. inscr. Gr.* ii no. 3538 = M. Frankel *op. cit.* ii. 239 f. = Kaibel *Epigr. Gr.* no. 1035 = Cougny *Anth. Pal. Append.* 6. 172). The oracle begins:

Τηλεφίδαις, οἱ Ζηνὶ πλέον Κρονίδῃ βασιλῇ  
ἐξ ἄλλων τιεσκόμενοι Τευθρανίδα γαῖαν  
ναίουσιν καὶ Ζητὸς ἐρισμαράγοιο γενέθλι  
ἡμὲν Ἀθηναίῃ πολεμηδόκῳ ἀτρυγέτων  
ἡδὲ Δι(ω)νύσῳ λαθικηδέι φυσίζῳι  
ἡδὲ καὶ εἰρηρῇ νόσ(ω)ν Παιτήνῳ λυγρῶν  
οἷσι παρ' Οὐρανοῦ υἱεσ ἐθήσαντο Καβείροι  
πρῶτοι Περγαμῆς ὑπὲρ ἄκ(ρι)ος ἀ(σ)τε(ρ)ο(π)η(τ)ή(ν)  
τικτόμενον Δία, μητρῶιν δτε (γα)στ(έρα) λῦσ(εν)· κ.τ.λ.

The later passage concerning the sacrifices to the four gods has been quoted *supra* p. 287 n. 2. Of the hymns prescribed one only, that to Zeus, has survived on a fragmentary *stèle* of white marble found on the western terrace of the Akropolis. The text, which is surmounted by a pediment containing reliefs of a *phiale* with two shield-like ornaments, is thus restored by M. Frankel *op. cit.* ii. 237 ff. no. 324:

- [ἀγ]αθῇ τύχῃ.  
[Οὐλύμποιο] μέτωπον, ἄκρην Τειτηνίδα, ναίων,  
[ὦ Ζεῦ δέσποτα,] χαίρε. λιταζομένωμ πολιπέτων  
[κλυθι, πάτερ μ]ακάρων τε καὶ ἀτρυγέτων ἀνθρώπων,  
5 [λαμπρῶς οὐραν]ίην ἐφέπων ἱτὺν αἰγλήσσαν,  
[δημιοεργέ βίου] πεφατισμένε σοῖς ὑπὸ φύλοισ·  
[τῶν ἀγαθῶν γάρ] φαῦλα διακρίνας πάρος ὕλης  
[πᾶσιν ἔδωκας χ]ρῆσιν ἐπάρκιον ἡμερίοισιν,  
[νέμεις καὶ γαῖαν] τε πολὺκλυστόν τε θάλασσαν,  
10 [αἰθέρα καὶ πά]ντ' ἄλλα, τὰ σὴ ποιήσατο μήτις.  
[ἐλθέ σε κλη]ίτῳισι, μάκαρ, μάκαρ, εἴλαος ἡμῖν  
καὶ πτό[λιν ἰθύν]ουσιν ἀμύμοσιν Περγαμίδαισιν,  
ἐλθέ σὺν ἱετῇ θεῶμ Παιτήνῳ κλειτῷ  
θεσπεσίην Ὑγίαν ἐς ἀγλαὰ δώματ' ἀγοντι  
15 Εὐνομίῃ τε καὶ Εὐστασίῃ λιπαρῇ τ' Εἰρήνῃ  
Ἥρῃ τε ζυγίῃ, ἀλόχῳ σέο κυθέσσει,  
καὶ Θέμει ἀρχ[εγ]όνῳ, προυφηίδι καρτεροβούλῳι,  
καὶ γάμον [ἀζο]μένην γλαυκώπιδι Τριτογενείῃ  
κα[α]! [παίδων μεδ]έοντι διακτόρῳ Ἑρμῶνι  
20 [καὶ Μοῖραις κλυμ]ένησιν ἀμύμοσιν Ἀδ[ρηστ]είαις.

- [κοίρανος οὐρα]νίαισι κεκασμένος ἦνε[κ]ες ὥραις,  
 [ἦρι περιστέλλο]ντι κ[ό]μην εὐθρεπτον ἀ[ρ]ούραις  
 [ἡδὲ θέρει καρπὸν πολὺ]όσταχυν ἀμώντ[ι]  
 [πορφύρεόν τε τρυγῶν]τι βότρυν λιπαρῶι μ[ε]θοπάρωι[ι]  
 25 [καὶ χειμῶνι βροτοῖς] ὥρην εὐκρητον ἀγο[ν]τ[ι],  
 [ἐλθὲ πόλιν σώξ]ειμ, μάκαρ, δλβιε, καὶ λ[ύ]ε πῆμα.]  
 [ὅττι κακῶς ὥμῳς τ]ε κατὰ φρένας ἔλλ[α]βεν ἡμᾶς.]  
 [ταρβέομεν γὰρ πᾶν]τες δει κήτεια [πέλωρα]  
 [λοιμῆς· ἡ μάλα λ]αὸν ἀρειον ἀμ[ύ]μονα τρύχει[,]  
 30 [ὅστρωι λυσσῆ]ντι κατ[α]σκήπτουσα πολίταις.]  
 [ἀλλὰ σύ, κάρπιμ]ε Παι[άν], — — — ].

The older and simpler altar of Zeus, consisting of ashes from the thighs of victims sacrificed to the god (Paus. 5. 13. 8 πεποιήται δὲ (*sc.* the altar of Zeus at Olympia) ἱερῶν τῶν θυομένων τῷ Διὶ ἀπὸ τῆς τέφρας τῶν μηρῶν, καθάπερ γε καὶ ἐν Περγάμῃ· κ.τ.λ.), probably occupied the actual summit of the hill (*supra* i. 120 f. fig. 89). The magnificent altar built by Eumenes ii was situated near the top, on a broad terrace seventy or eighty feet below the temple of Athena (*supra* i. 118 ff. pl. x and figs. 87, 88). This altar has often been identified with ὁ θρόνος τοῦ Σατανᾶ (Rev. 2. 13); but the phrase refers rather to Pergamon as the centre of the imperial cult (R. H. Charles *A critical and exegetical Commentary on the Revelation of St. John* Edinburgh 1920 i. 60 f.).

Zeus was associated with Athena (M. Frankel *op. cit.* 1890 i. 29 ff. no. 29 = Michel *Recueil d'Inscr. gr.* no. 1215 = Dittenberger *Orient. Gr. inscr. sel.* no. 280 a dedication of c. 223 B.C. βασιλέα Ἀτταλον (*sc.* Attalos i) | Ἐπιγέ[η]ς καὶ οἱ ἡγεμόνες καὶ στρατ[ι]ῶνται | οἱ συναγωνισάμενοι τὰς πρὸς τοὺς Γ[α]λλῶντας | καὶ Ἀντίοχον μάχας χαρίσ[τ]ηρια | Διί, Ἀθηνᾶι. | Ἐ(π)ιγόνου ἔργα) or more often with Athena Νικηφόρος (M. Frankel *op. cit.* i. 32 ff. nos. 33—37, 43 ff. nos. 51—56, 46 no. 58, 50 f. no. 63, 52 f. no. 65 f., 54 f. no. 69, 124 ff. nos. 214—216, 130 ff. no. 225—the formula in each case being Διὶ καὶ Ἀθηνᾶι Νικηφόρῳ). E. Thraemer *Pergamos* Leipzig 1888 pp. 223—227 infers from their association that the temple of Athena, which is divided by a cross-wall into two approximately equal halves (J. L. Ussing *Pergamos* Berlin—Stuttgart 1899 pl. 3 after *Pergamon* ii pl. 3), was in reality a double temple of Zeus and Athena. He notes the Pergamene coin-type of Athena's owl on the thunderbolt of Zeus (*Brit. Mus. Cat. Coins* Mysia p. 132 pl. 27, 13 ΑΘΗΝΑΣ ΝΙΚΗΦΟΡΟΥ, Head *Hist. num.*<sup>2</sup> p. 536: *cp. Brit. Mus. Cat. Coins* Pontus, etc. p. 84 pl. 19, 5, Waddington—Babelon—Reinach *Monn. gr. d'As. Min.* i. 136 pl. 18, 8 similar type on a coin of Amastris) and suspects an allusion to their joint temple in a couplet on the base of a marble herm from the Byzantine wall on the south side of the *agorá* (M. Frankel *op. cit.* ii. 242 no. 325 Ἐρμῆν θυραῖον Ῥούφος ἱερεὺς τοῦ Διὸς | εἵδρυνε φύλακα τοῦ νεῶ καὶ ῥύτορα). But his views have not been adopted by the authors of the official Berlin publication.

Zeus figures of course in Pergamene oaths. Eumenes i and the mercenary leaders who rose against him in 263 B.C. swore by Zeus, Ge, Helios, Poseidon, Demeter, Ares, Athena Ἀρεΐα and ἡ Ταυροπόλος (M. Frankel *op. cit.* i. 10 ff. no. 13 = Michel *op. cit.* no. 15 = Dittenberger *Orient. Gr. inscr. sel.* no. 266 quoted *supra* p. 729 n. o no. (3)). Towards the end of s. ii B.C. public oaths were administered at the altar of Zeus Σωτήρ in the *agorá* (M. Frankel *op. cit.* ii. 177 ff. no. 251, 27 ff. = Michel *op. cit.* no. 519, 27 ff. = Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 592, 27 ff. ὅπως δὲ ταῦτα εἰς τὸν ἅπαντα χρόνον διαμένῃ | βέβαια Ἀσκληπιάδῃ καὶ τοῖς ἀπογόνους τοῖς | Ἀσκληπιάδου, ἐπιτελεῖν ὀρκωμόσιον τὴν πόλιν | ἐν τῇ ἀγορᾷ ἐπὶ τοῦ Διὸς τοῦ Σωτήρος τῷ βωμῷ[ι] | καὶ ὁμόσαι τὰς τιμouχίας, ἥ μὴν ἐμμενεῖν κ.τ.λ.). Among the honours decreed to Attalos iii by Elaia was a golden equestrian statue to be set up on a marble column beside the altar of Zeus Σωτήρ in the *agorá* (M. Frankel *op. cit.* i. 153 ff. no. 246, 9 ff. = Michel *op. cit.* no. 515, 9 ff. = Dittenberger *Orient. Gr. inscr. sel.* no. 332, 9 ff. στήσαι δὲ αὐτοῦ καὶ εἰκόνα χρυσῇν ἐφιππων ἐπὶ στυλίδος μαρμαρίνης παρὰ τὸν τοῦ Διὸς [τ]οῦ Σωτήρος βωμόν, ὅπως ὑπάρχηι ἡ | εἰκὼν ἐν τῷ ἐπιφανε-  
στάτῳ τόπῳ τῆς ἀγορᾶς, κ.τ.λ.); but this must refer to the *agorá* at Elaia, not at Pergamon (M. Frankel *op. cit.* i. 156).

## Aiolis

Temnos<sup>1</sup>.

## Lydia

Mount Sipylus<sup>2</sup>.

Zeus was worshipped at Pergamon under several other appellatives. The water-supply of the town was a grave matter necessitating repeated changes and improvements to meet the needs of the growing population (F. Graber *Die Wasserleitungen (Pergamon i. 3)* Berlin 1913 Beiblatt 88 bird's-eye view of three conduits and aqueduct). P. Aelius Aristides (*supra* p. 127) in an epideictic harangue entitled *πανηγυρικός ἐπὶ τῷ ὕδατι ἐν Περγαμῷ* describes how all Asia rejoiced with the Pergamenes when a copious flow of pure water was secured at last, and how he welcomed the good news as a special favour vouchsafed by Zeus Εὐαγγέλιος and Asklepios Σωτήρ (Aristeid. *or.* 55 (ii. 708 Dindorf) *εἶναι γὰρ τὸ ὕδωρ πλήθει τε πλείστον καὶ κάλλει κάλλιστον δῶν ἔλαχον πόλεις. ἦγον οὖν οὐχ ὅσον ἡμεῖν ἡμέραν, ἀλλ' ὅταν εἰκὸς ἀγειν Διὸς τε Εὐαγγελίου καὶ Ἀσκληπιοῦ Σωτήρος πανταχῇ τιμῶντος. κ.τ.λ.*). Zeus Κεραύνιος is represented by two dedications (*supra* p. 808 n. o no. (8)), Zeus Μέγιστος by a small altar of trachyte (M. Frankel *op. cit.* ii. 243 no. 328, 1 ff. Διὶ Μεγ[ί]στω Πύρρ[ε] [σ][ς?], cp. *Corp. inscr. Gr.* iii no. 4885, 1), Zeus Μέγιστος Σωτήρ by another of white marble (M. Frankel *op. cit.* ii. 242 no. 327, 1 ff. Διὶ Μεγίστῳ Σωτήρι (relief of an eagle in a niche surrounded by tendrils). Καπίτων | κατ' ὄνειρον). L. Cuspius Rufinus, the consul of 197 A.D., was priest of Zeus Ὀλύμπιος (M. Frankel *op. cit.* ii. 297 f. no. 434, 1 ff. a base of white marble inscribed Α(ούκιον) Κούσιον Πாகτουμή[ον] | Ρουφίνον, ὑπατον, ἱερέα Διὸς | Ὀλυμπίου καὶ κτίστην τῆς πατρίδος, | οἱ τὴν ἀκρόπολιν κατοικοῦντες),

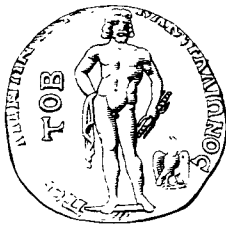


Fig. 846.

whose cult was probably introduced in the days of Hadrian the 'Olympian' (*id. ib.* p. 298). H. von Fritze in the *Abh. d. berl. Akad. 1910 Phil.-hist. Classe Anhang i.* 55 f. pl. 4, 8 (= my fig. 846) detects the statuary type of the god on a Pergamene coin struck by Hadrian (cp. Overbeck *Gr. Kunstmyth.* Zeus p. 163 Münztaf. 2, 23 with eagle beside the right foot of Zeus). For Zeus Τροπαῖος see *supra* p. 110 n. 9 (add M. Frankel *op. cit.* i. 137 f. no. 239, 2), for Zeus (?) Τῦψιστος *supra* p. 882 n. o no. (21), for Zeus Φίλιος *infra* Append. N *med.* Coins of Antoninus Pius and Marcus Aurelius, issued at Pergamon, show Zeus enthroned with Nike on his right hand and a long sceptre in his left (H. von Fritze *loc. cit.* p. 55 pl. 4, 12, cp. Mionnet *Descr. de méd. ant.* ii. 602 no. 585).

<sup>1</sup> Zeus Ἀκραῖος (*supra* p. 873 n. o no. (9)).

<sup>2</sup> It has been maintained, though without sufficient reason, that there was a cult of Zeus Τῦπατος on Mt Sipylus (*supra* p. 876 n. o no. (8)), where Zeus was said to have been born (Aristeid. *or.* 22. 270 (i. 440 Dindorf) τὰ μὲν οὖν παλαιὰ μέμνησαι κατὰ τὴν πρώτην ἀκούσας ἀρχήν, ἣν τῷ πατρὶ συνήρχες, Διὸς τινα γένεσιν καὶ χορείας Κουρήτων καὶ Ταντάλου καὶ Πέλοπος οἰκισμὸν τῆς πρώτης πόλεως ἐν τῷ Σιπύλῳ γενομένης, cp. *or.* 15. 229 (i. 371 f. Dindorf) ἡ μὲν οὖν προσβυτάτη πόλις ἐν τῷ Σιπύλῳ κτίσεται, οὐδ' ἂν τὰς τε θεῶν εὐνάς εἶναι λέγουσι καὶ τοὺς Κουρήτων χοροὺς περὶ τὴν τοῦ Διὸς μητέρα, *or.* 20. 260 (i. 425 Dindorf) τὰ μὲν ἀρχαῖα Κουρήτων χοροὶ καὶ τροφαὶ καὶ γενέσεις θεῶν καὶ Πέλοπος διαβαίνοντες ἐνθ' ἐνδε) and to have lain with Semele (schol. B. *Il.* 24. 615 Σίπυλος πόλις ἐστὶ Λυδίας καὶ Ἀχελῷος ποταμὸς ἐκεῖ παρακείμενος. "θεῶν" δὲ "εὐνάς," ὅτι ἐκέισε Σεμέλη ὁ Ζεὺς συνεκοιμήθη).

A remarkable crag on Mt Sipylus is topped by a rock-cut seat known to the ancients as the 'throne of Pelops' (Paus. 5. 13. 7 Πέλοπος δὲ ἐν Σιπύλῳ μὲν θρόνος ἐν κορυφῇ τοῦ ὄρους ἐστὶν ὑπὲρ τῆς Πλαστήνης μητρὸς τὸ ἱερόν. See further *supra* i. 137 ff. fig. 103), and the sceptre of Pelops was the sceptre of Zeus (*Il.* 2. 100 ff. ἀνὰ δὲ κρείων Ἀγαμέμνων | ἔσση σκῆπτρον ἔχων, τὸ μὲν Ἠφαιστος κάμει τεύχων. | Ἠφαιστος μὲν δῶκε Διὶ Κρονίωνι ἀνακτι, αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ | Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ, αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεΐ, ποιμένι λαῶν. | Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ, αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι, | πολλῆσιν νῆσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν, Paus.

Philadelpheia<sup>1</sup>.  
Mount Tmolos<sup>2</sup>.  
Tralleis<sup>3</sup>.

9. 40. 11 (*supra* i. 406), Quint. *inst. or.* 9. 3. 57 invenitur apud poetas quoque (*sc.* gradatio) ut apud Homerum de sceptro, quod a Iove ad Agamemnonem usque deducit: et apud nostrum etiam tragicum (*Trag. Rom. frag.* p. 288 f. Ribbeck) 'Iove propagatus (O. Ribbeck *cj. patre prognatus*) est, ut perhibent, Tantalus, | ex Tantalō ortus Pelops, ex Pelope autem satus | Atreus, qui nostrum porro propagat genus' = Diom. *ars gramm.* 2 p. 448, 25 ff. Keil, Quint. *inst. or.* 9. 4. 140 (*Trag. Rom. frag.* p. 289 Ribbeck) 'en impero Argis, sceptrā (Sen. *epist.* 80. 7 quotes the line with *regna* for *sceptrā*) mihi liquit Pelops').

Coppers of Magnesia ad Sipylum, struck in s. ii—i B.C., have *obv.* head of Zeus (or perhaps of Mt Sipylus?) to right, laureate (*Brit. Mus. Cat. Coins* Lydia p. 137 pl. 15, 1 and 2, p. 139 pl. 15, 7, *Hunter Cat. Coins* ii. 455 no. 3), or *rev.* Zeus standing, in *chiton* and *himition*, with an eagle on his extended right hand, a transverse sceptre in his left (*Brit. Mus. Cat. Coins* Lydia p. 137 pl. 15, 3), or Zeus and Hermes (?) joining hands with a spear between them (*ib.* p. 138 pl. 15, 4). Quasi-autonomous coppers of imperial date (M. Aurelius to Gallienus) repeat the *obv.* head of Zeus (or Mt Sipylus: see *supra* i. 102 n. 5 fig. 75) to right, laureate (*Brit. Mus. Cat. Coins* Lydia p. 139 ff. pl. 16, 2 f., Imhoof-Blumer *Kleinm. Munzen* ii. 521 no. 1). A copper of Philippus Senior has *rev.* a naked Zeus holding a thunderbolt in his left hand and resting with his right on a spear (*Brit. Mus. Cat. Coins* Lydia p. 151 no. 80).

<sup>1</sup> Zeus Κορυφαῖος (*supra* p. 285 n. o no. (3), p. 869 n. 1 fig. 804).

<sup>2</sup> According to Eumelos, Zeus was born in Lydia; and on the top of Mt Tmolos, west of Sardeis, was a place called Γοναὶ Διὸς Ἑτερίου and subsequently Δεύσιον (Lyd. *de mens.* 4. 71 p. 123, 14 ff. Wunsch Εὐμηλος δὲ ὁ Κορίνθιος (*frag.* 18 Kinkel) τὸν Δία ἐν τῇ καθ' ἡμᾶς Λυδίᾳ τεχθῆναι βούλεται, καὶ μάλλον ἀληθεύει ὅσον ἐν ιστορίᾳ· ἔτι γὰρ καὶ νῦν πρὸς τῷ δυτικῷ τῆς Σαρδιανῶν πόλεως μέρει ἐπ' ἀκρωρείας τοῦ Τμώλου τόπος ἐστίν, ὃς πάλαι μὲν Γοναὶ Διὸς Ἑτερίου νῦν δὲ παρατραπείσης τῷ χρόνῳ τῆς λέξεως Δεύσιον (G. Kinkel prints Δευσίον and is followed by K. Tümpel in Pauly—Wissowa *Real-Enc.* v. 281) προσαγορεύεται). A bronze coin of Sardeis, struck under Iulia Domna, has for its reverse type an infant Zeus seated on the ground with an eagle hovering above him (*Brit. Mus. Cat. Coins* Lydia p. 261 pl. 27, 6 = *supra* i. 151 fig. 118). Zeus Σαβάζιος brought the babe Dionysos to Mt Tmolos (Orph. *h. Sabaz.* 48. 1 ff. κλύθι, πάτερ, Κρόνον υἱέ, Σαβάζιε, κύδιμε δαίμον, | ὃς Βάκχον Διόνυσον, ἐρίβρομον, εἰραφιώτην | μῆρῳ ἐγκατέραψας, ὅπως τετελεσμένους ἔλθῃ | Τμῶλον ἐς ἡγάθεον παρά θ' Ἴπταν (παρ' ἵπταν codd.) καλλιπάρηον. So O. Kern in *Genethiakon* Carl Robert zum 8. März 1910 überreicht von der Graeca Halensis Berlin 1910 p. 90 f. and in his *Orphicorum Fragmenta* Berolini 1922 p. 222 f., W. Quandt *De Baccho ab Alexandri aetate in Asia Minore culto* Halis Saxonum 1913 p. 257 f.). See further K. Buresch *Klaros* Leipzig 1889 p. 16 f., Gruppe *Gr. Myth. Rel.* p. 284 n. 11.

<sup>3</sup> Tralleis (Λιδίν) occupied a high plateau on a southern spur of Mt Messogis. Its *akropolis* (320<sup>m</sup>) overlooks the little river Eudonos, a tributary of the Maiandros (map by C. Humann and W. Dorpfeld in the *Ath. Mitth.* 1893 xviii. 395 ff. pl. 12). The town was said to have been founded by Argives and Thracians (Strab. 649 κτίσμα δὲ φασιν εἶναι τὰς Τράλλεις Ἀργείων καὶ τινῶν Θρακῶν Τραλλίων, ἀφ' ὧν τοῦνομα, cp. Steph. Byz. s.v. Τραλλία and Diod. 17. 65). A bronze coin struck by M. Aurelius has for reverse type ΤΡΑΛΛΕΥ C ΚΤΙCCTHC (*sic*) Tralleus as a soldier, standing to left, with right hand outstretched and left supported on spear (Imhoof-Blumer *Gr. Munzen* p. 203 no. 642 b, Head *Hist. num.*<sup>2</sup> p. 661).

Larisa, a village higher up on the slopes of Messogis, thirty stades from Tralleis, gave its name to Zeus Λαρίσιος (Strab. 440 (in a list of towns called Λαρίσα) καὶ τῶν Τράλλεων διέχουσα κώμη τριάκοντα σταδίων ὑπὲρ τῆς πόλεως ἐπὶ Καύστρου πεδίων διὰ τῆς Μεσωγίδος ἰόντων κατὰ τὸ τῆς Ἰσοδρόμης Μητρὸς ἱερὸν, ὁμοίαν τὴν θέσιν καὶ τὴν ἀρετὴν ἔχουσα τῇ Κρεμαστῇ Λαρίσῃ (so cod. A, with another σ added by the second hand. Λαρίσση cett. codd.)· καὶ γὰρ εὐδρος καὶ ἀμπελόφυτος· ἴσως δὲ καὶ ὁ Λαρίσιος (so cod. A, with another

σ added by the second hand. *λαρίσιος* cett. codd.) *Ζεὺς ἐκέϊθεν ἐπυνώμασται*), as did Larisa on the Caystrian Plain to Apollon *Λαρισηνός* (Strab. 610: *id. ap. Steph. Byz. s.v. Λάρισα* has *Λαρισηνός*). Pythodoros of Tralleis, the friend of Pompey, is mentioned along with *Μηνόδωρος, ἀνὴρ λόγιος καὶ ἄλλως σεμνὸς καὶ βαρὺς, ἔχων τὴν ἱερωσύνην τοῦ Διὸς τοῦ Λαρισαίου* (Strab. 649). The name *Λάρισα* seems, however, to have been assimilated to the Carian place-names *Ἄρπασα, Βάργασα, Μύλασα, Πήδασα*, etc. (cp. Ptol. 6. 2. 13 *Ἀάρασα* in Media); for Zeus *Λαρίσιος* or *Λαρισαῖος* regularly appears on coins and in inscriptions as Zeus *Λαράσιος*. His cult, the most important of all cults at Tralleis, has been well studied by J. O. Schaefer *De Iove aruē Cares culto* Halis Saxonum 1912 pp. 455—466, to whose collection of evidence I am much indebted.

Tralleis was formerly called *Δία* (*et. mag.* p. 389, 55 f. cited *supra* p. 587 n. 2, cp. L. Büchchner in Pauly—Wissowa *Real-Enc.* v. 299) and was officially described as sacred to Zeus (*Corp. inscr. Gr.* ii no. 2926 (of s. iii A.D.) *Τι. Κλ. Γλύπτον, | Ἀνδρονίκου (νῦ)όν, | τὸν ἀγορὰ- νόμον, | τὸν ὑπέρτατον | λογιστ(ή)ν καὶ | σωτήρα καὶ | κτίστην τῆς | πατρίδος, | τῆς λαμπρο- τάτης | πόλε(ω)ς τῆς νεωκόρου τῶν Σεβαστῶν, | ἱερὰς τοῦ Διὸς, καὶ τὰ τὰ δόγματα τῆς | συνκλήτου Τραλλιανῶν | οἱ μύσται | τῶν ἱερῶν* (Lebas—Waddington iii. 203 no. 604 read οἱ μύσται τὸν εὐεργέτην)) or to Zeus *Λαράσιος* (K. Buresch in the *Ath. Mitth.* 1894 xix. 111 ff. no. 12 (time of Caracalla) *Φλάουιον Φ[λ](αουίου) | Διαδοῦμενον | (ἐπίτροπον?) | τοῦ Σεβαστοῦ ὑπ[α]ρικῶν συγγενῇ | ἡ κρατίστη <ι> Κλαυδία | βουλή καὶ ὁ δῆ[μος] [τῆς] | λαμ- προτάτης [μητρο] πόλεως τῆς [Ἀσίας καὶ] | νεωκόρου τῶν Σεβαστῶν | καὶ ἱερὰς τοῦ [Διὸς τοῦ Λα]ρσιῶν κ[ατὰ τὰ δόγματα] | τῆς ἱερωτά[της συνκλή]του Καισα[ρέων Τραλλια]νῶν πόλ[εως] | διὰ τὴν (νῦ)περ(τ)ά[την?] | ἐν ταῖς ἀρχαῖς καὶ λειτοῦρ[γίας] εὐνοία[ν καὶ] | φιλο- τιμία[ν]). Decrees were set up in the sanctuary of Zeus (A. E. Kontoleon in the *Bull. Corr. Hell.* 1886 x. 516 no. 4, 2 ff. τὸ δὲ ψήφισμα | [τό]δε ἀναγράφαι εἰς στήλην λιθίνην καὶ στήσαι | ἐν τῷ ἱερῷ τοῦ Διὸς, M. Pappakonstantinou *Αἱ Τράλλεις ἦτοι συλλογὴ Τραλλιανῶν ἐπιγραφῶν* Athens 1895 no. 42 (of s. iii B.C.) ὁ δῆμος ὁ Σελευκείων (cp. Plin. *nat. hist.* 5. 108) . . . ἀναγράφαι δὲ τὸ ψήφισμα τόδε ἐν στήλῃ λιθίνῃ καὶ στήσαι ἐν τῷ [?] *προ* (suppl. J. O. Schaefer) νῆψ τοῦ Διὸς ἐν τῷ ἐπιφανεστάτῳ τόπῳ or Zeus *Λαράσιος* (A. Fontrier in the *Bull. Corr. Hell.* 1879 iii. 466 ff., v. 11 ff. (of s. iii B.C.) [ἀνα]γράφαι δὲ τὸ ψήφισμα τόδε εἰς τ[ὴν] περὶ τούτων ἐπι[σκευασθείσας] στήλας καὶ σ[τή]σαι μίαν μὲν ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Λα[ρ]σ[ί]ου, τὴν δὲ ἑτέραν | [ἐν τῷ ἱερῷ τῆς Ἀθη]νῶν, M. Pappakonstantinou in the *Ath. Mitth.* 1888 xiii. 411 no. 2, 5 ff. ἀνα[γράφ]αι δ(ε) αὐτὸν καὶ εὐεργέτην τῆς πόλε[ως] ὡς καὶ | τὸ ψήφισμα εἰς στήλην λιθίνην | [καὶ στή]σαι ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Λα[ρ]α[σί]ου, κ.τ.λ., A. Rehm in *Milet* iii. 318 ff. no. 143, 66 ff. (a decree of Seleukeia (Tralleis) cited in a pact of 212/11 B.C. between Miletos and Seleukeia) ἐπὶ δὲ ταῖς ἐψηφισμένοις συν[τελέσαι] θυσία[ν] τῷ Διὶ τῷ Λα[ρ]α[σί]ῳ καὶ τῷ Ἀπόλλωνι τοὺς ἱερομνημόνας κα[ὶ] | [τούς] (8—10 letters missing) καὶ τοὺς θ[εο]φ[ό]λου[s] ἐπιχομένους συνενεργεῖν ἀμοτέραις | [ταῖς] πόλεσι τὰ ἐψηφισμένα καὶ εἶναι | ἐπὶ σωτηρία καὶ εὐτυχία· ἀνα[γράφ]αι δὲ τὸ ψήφισμα εἰς στήλην λιθίνην καὶ στήσαι ἐν τῷ ἱερῷ τοῦ | [Διὸς τοῦ Λα[ρ]α[σί]ου, κ.τ.λ., T. Macridy in the *Jahresh. d. oest. arch. Inst.* 1912 xv. 59 f. (a *stèle* of Hellenistic date from Notion) A, 3 ff. ἀναγράφουσι τὰ ψηφ[ίσ]τ[α] εἰς στήλας λιθίνας δύο καὶ ἰσῶσι τῇ μὲν μίαν παρ' αὐτοῖς ἐν τῷ ἱερῷ τ[ού] | [Διὸς τοῦ Λα[ρ]α[σί]ου ἐν τῷ ἐπιφανεστάτῳ τόπῳ, τὴν δὲ ἑτέραν παρ' ἡμῖν κ.τ.λ.). And votive offerings to the god included a couple of eagles (C. Fellows *An Account of Discoveries in Lycia* London 1841 p. 19 = *Corp. inscr. Gr.* ii Add. no. 2923 δ = Lebas—Waddington *Asie Mineure* iii. 200 no. 597 (beneath a well-carved eagle *minus* its head) *Διογένης Ὀρθ[ί]ων]ος Θεῷ Διὶ εὐχα[ρ]ιστῶν τούτους | δὲ ἀετοὺς ἀνέθηκε. The formula Θεῷ Διὶ is exceptional and sounds like a Latinism, cp. *Corp. inscr. Lat.* vii no. 80, 1 f. *deo | Iovi* and the like) and an effigy of Dionysos (M. Pappakonstantinou *Αἱ Τράλλεις κ.τ.λ.* no. 150 ἀγαθὴ τύχη· τῷ Διὶ τὸν Διόνυσον Ἀγαθήμερος ἱερὸς (on this title see G. Cardinali 'Note di terminologia epigrafica II Ἱεροί' in the *Rendiconti d. Lincei* 1908 xvii. 165 ff., O. Kern 'Hieroi und Hierai' in *Hermes* 1911 xlvi. 300 ff., Link in Pauly—Wissowa *Real-Enc.* viii. 1471 ff.)).**

The priest of the city, presumably the priest of Zeus *Λαράσιος*, regularly dwelt in the brick palace built there by the kings of Pergamon (Vitr. 2. 8. 9 *Trallibus domum regibus Attalicis factam quae ad habitandum semper datur ei qui civitatis gerit sacerdotium*). He

held office for life (E. Loewy in the *Ath. Mitth.* 1886 xi. 203 f. no. 1 = A. E. Kontoleon in the *Bull. Corr. Hell.* 1886 x. 456 f. no. 8 = J. R. S. Sterrett in the *Papers of the American School of Classical Studies at Athens* 1888 ii. 325 no. 379 = Dittenberger *Orient. Gr. inscr. sel.* no. 499 'On the base or capital of a column' [Γ.] 'Ιούλιον, [Γ.] 'Ιουλίου Φιλίππου ἀρχιερέως | 'Ασίας υἱόν, Οὐελινῶ, Φιλίππων, ἱππέα 'Ρωμαίων (Loewy and Dittenberger give 'Ρωμαίων), τῶν ἐκλεκτῶν ἐν 'Ρώμῃ δικαστῶν, | ἐπίτροπον τῶν Σεβαστῶν, πατέρα 'Ιουλί[ου] | Φιλίππου συγκλητικοῦ, στρατηγοῦ 'Ρωμαίων, ἱερέα διὰ βίου τοῦ Διὸς τοῦ Λαρασίου, J. R. S. Sterrett in the *Ath. Mitth.* 1883 viii. 330 ff. no. 11, 14 ff. = *id.* in the *Papers of the American School* 1885 i. 110 ff. no. 11, 14 ff. (c. 200 A.D.) ἐπὶ ἱερέως διὰ βίου τοῦ Διὸς τοῦ Λαρασίου Φλαουίου | Κλειτοσθένους τοῦ κρατίστου δις 'Ασιάρχου, πρώτ[ου] | 'Ασίας, πατὴρ ὑπατικοῦ κα[ί] | πάππου συγκλητικῶν, τῆς | θ' αὐτοῦ πενταετηρίδος, M. Pappakonstantinou Αἰ Τράλλεις κ.τ.λ. no. 12 (a similar inscription) ἐπὶ ἱερέως διὰ βίου τοῦ Διὸς τοῦ Λαρασίου Φλαουίου Κλειτοσθένους κ.τ.λ., *id.* in the *Ath. Mitth.* 1901 xxvi. 239 no. 4 (on a four-sided marble base) [Τ. Φλάουιον] | Στασικλέα Μητροφά νη τὸν κράτιστον | ἱερέα διὰ βίου τοῦ Διὸς | τοῦ Λαρασίου καὶ ἀγωνοθέτῃ | τῶν μεγάλων ὧ ἱερῶν | εἰσελαστικῶν εἰς ἅπασαν | τὴν οἰκουμένην ~ | ἀγῶνων πρώτων Πυθίων | ὑὸν Τ. Φλ. Κλειτοσθένους | ὑπατικοῦ ~ ἔγγονον ~ | Τ. Φλ. Κλειτοσθένους, πατὴρ | [ὑπατικοῦ - - - - -]). When, in s. ii A.D., Tralleis was visited by an earthquake, a Pythian oracle delivered to the priest Kleitosthenes represented the disaster as due to the wrath of Zeus for the city's neglect of Poseidon the earthquake-god and directed that ample atonement should be made to both deities (A. Hauvette-Besnault and Dubois in the *Bull. Corr. Hell.* 1881 v. 340 ff. = Cougny *Anth. Pal. Append.* Add. 6. 104 b = O. Kern in *Genethliakon* Carl Robert zum 8. März 1910 uberreicht von der Graec. Halensis Berlin 1910 p. 98 ff. with pl. χρησμός τοῦ Πυθίου | δοθεὶς Κλειτοσθένει τῷ | ἱερεὶ τοῦ Διὸς ὑπὲρ τῆς | σωτηρίας τῆς πόλεως :

χειλιπέτς μῆνεια πατρὸς Διὸς ἐξαναλύσας  
μειλιχίη Σεσιχθονι ἐν ἀλσεὶ βωμῶν ἐνείρας  
θύεο, μὴ διερεύνω μ' ὧ πόλις, εἰναλίη νῦν  
ἐννομήνῃ Κρονίδῃ, φοιβῇ χειρὶ δὲ ἀρητῆρος,  
πυρῶν καὶ καρπῶν τ' ἐπιδράγματα πάντα· καλεῖσθω  
ἀσφάλιος, τεμενοῦχος, ἀπότροπος, ἵππιος, ἀργής·  
ᾧδε, πόλις, δὲ ὑμνεῖτε δεδραγμένον εἰφι βεβῶτα  
οὗ τε βάθρῳ κύκνειον ὅσοι γέρας ἀμφιπένεσθε  
ἐν χορῷ εὐ αἰνεῖν Σεσιχθονα καὶ Ἀ[ί]α μέλας

(The last word is a puzzle. O. Kern *loc. cit.* p. 101 n. 1 holds that it is either an unknown adverb or a form comparable with Hesych. μέλας· ηλικία. ἐνοι δὲ μέλας· καὶ παρ' Ἑρμύπῳ ἐν ἑοεῖς (*frag.* 10 (*Frag. com. Gr.* ii. 392 Meineke)), ἀγνοήσας Ἀρτεμίδωρος· ἐκεῖ γὰρ μέλας ἐστίν. δηλοῖ δὲ τὸν δημοτικόν. J. O. Schaefer *op. cit.* p. 464 f. prefers the first alternative and assumes μέλας = μειλιχίη. No allusion to the botanical μέλας is probable.) Another priest of s. ii A.D., Claudius Meliton, made a dedication to Zeus Λαράσιος Σεβαστὸς Εὐμενής (J. R. S. Sterrett in the *Papers of the American School* 1888 ii. 326 f. no. 381 Διὶ Λαράσιῳ Σεβαστῷ | Εὐμενεῖ Κλαυδί(ο)ς Μελίτιων ὁ ἱερεὺς | ἀποκατέστησεν), i.e. to the emperor Hadrian, who in 129 A.D. came to Tralleis (W. M. Ramsay *ib.* 1885 i. 102) and was there identified with Zeus Λαράσιος (J. B. Lightfoot *The Apostolic Fathers* London 1885 ii. 1. 617 n. 1, J. R. S. Sterrett *loc. cit.* 1888 ii. 327), just as in 128 A.D. he came to Athens and was there identified with Zeus Ὀλύμπιος (P. v. Rohden in Pauly—Wissowa *Real-Enc.* i. 509), or just as in 132 A.D. he came to Dodona and was there identified with Zeus Δωδοναῖος (*id. ib.* i. 512, on the strength of *Corp. inscr. Gr.* ii no. 1822 cited *infra* Append. M. *med.*).

Special interest attaches to the inscription on a small marble base from *Audin* in the Purser collection at Smyrna (W. M. Ramsay in the *Bull. Corr. Hell.* 1883 vii. 276 f. no. 19, *id.* *The Cities and Bishöps of Phrygia* Oxford 1895 i. 94 ff., 115 no. 18 [ἀγ]αθή τυχῇ | Α. Αὐρηλία Αἰ[μ]ιλία ἐκ προγόνων παλλακίδων καὶ ἀνιπτοπόδων θ[υ]γάτηρ Α. Αὐρ. Σ[ε]ρ[ε]νίου Ση[ρ]ίου παλλακεύσα[σα] καὶ κατὰ χρησμόν (space) | (space) Διὶ ᾧ). Sir William Ramsay comments : ' Aurelia Aemilia belonged to a family in which the ancient custom was retained that the women should in their youth be *hetairai* in the service of the temple.

This custom was common in the native religions of Asia Minor (1) [(1) Strab. p. 559 and 532-3-], but it is somewhat remarkable to find it actually practised by a family bearing Roman names perhaps as late as the third century P.C.' Cp. Ail. *var. hist.* 4. 1 *Λυδοίς ἦν ἔθος πρὸ τοῦ συνοικεῖν τὰς γυναῖκας ἀνδράσιν ἐταιρεῖν, ἀπαξ δὲ καταξενυχθείσας σωφρονεῖν· τὴν δὲ ἀμαρτάνουσιν ἐς ἕτερον συγγνώμης τυχεῖν ἀδύνατον ἦν* (but hardly the references collected by Gruppe *Gr. Myth. Rel.* p. 915 n. 6). The significance of such customs in general is disputed (see e.g. M. P. Nilsson *Studia de Dionysiis Atticis* Lundae 1900 pp. 119-121, *id.* *Gr. Feste* pp. 365-367, Gruppe *Gr. Myth. Rel.* pp. 914-917, F. Cumont *Les Religions Orientales dans le Paganisme Romain*<sup>2</sup> Paris 1909 pp. 143-286, H. Ploss-M. Bartels *Das Weib in der Natur- und Volkerkunde*<sup>10</sup> Leipzig 1913 i. 614-616, 648-654, Frazer *Golden Bough*<sup>3</sup>: Adonis Attis Osiris<sup>3</sup> i. 36 ff., 57 ff.) and investigators have been apt to confuse similar effects produced by dissimilar causes (see E. S. Hartland 'Concerning the Rite at the Temple of Mylitta' in *Anthropological Essays presented to Edward Burnett Tylor* Oxford 1907 pp. 189-202). The Trallian inscription perhaps implies that women, believed to represent a mother-goddess, used to mate with men, believed to represent a father-god, their union being thought to promote the fruitfulness of the land and its occupants. If so, the *παλλακίδες* may have been comparable with the Egyptian *παλλακίδες* of Zeus *Θηβαιεύς* (Hdt. 1. 182 (*supra* i. 348 n. 1), cp. Hekataios of Abdera *frag.* 12 (*Frag. hist. Gr.* ii. 390 Müller) *ap.* Diod. 1. 47 *ἀπὸ γὰρ τῶν πρώτων τάφων, ἐν οἷς παραδέδοται τὰς παλλακίδας τοῦ Διὸς τεθάφθαι, κ.τ.λ.*, Strab. 816 τῷ δὲ Δίῳ, δν μάλιστα τιμῶσιν, εὐειδεστάτῃ καὶ γένους λαμπροτάτου παρθένος ἱερᾶται, ἃς καλοῦσιν οἱ Ἕλληνες παλλάδας (Nylander *cj.* *παλλακάς*. W. Dindorf *cj.* *παλλακίδας*. But see G. Kramer *ad loc.*) αὕτῃ δὲ καὶ παλλακεύει καὶ σύνεστιν οἷς βούλεται, μέχρις ἂν ἡ φυσικὴ γένηται καθαροῖς τοῦ σώματος· μετὰ δὲ τὴν καθάρσιν δίδοται πρὸς ἄνδρα· πρὶν δὲ δοθῆναι, πένθος αὐτῆς ἀγεται μετὰ τὸν τῆς παλλακείας καιρόν). And the *ἀνιπτόποδες* recall the priests of Zeus at Dodona (*Il.* 16. 234 ff. *Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναῖων, | Δωδῶνης μεδέων δυσχειμέρον· ἀμφὶ δὲ Σελλοὶ | σοὶ ναῖουσ' ὑποφῆται ἀνιπτόποδες, χαμαιεῖναι*), who went with unwashed feet and lay on the ground in order that they might be in constant contact with Mother Earth (J. O. Schaefer *op. cit.* p. 462 f. I had hit upon the same explanation years before and published it in the *Class. Rev.* 1903 xvii. 180). The combination of a rite reminiscent of Egyptian Thebes with a rite reminiscent of Dodona is not surprising in view of the analogy already traced between the usages of these two cult-centres (*supra* i. 363 ff.).

Coppers of Seleukeia (Tralleis) first struck late in s. iii B.C. (Head *Hist. num.*<sup>2</sup> p. 659) have *obv.* head of Zeus, laureate, to right; *rev.* humped bull, with ΣΕΛΕΥΚΕΩΝ above and magistrate's name below, all within maeander-border (F. Imhoof-Blumer *Lydische Stadtmonzen* Genf—Leipzig 1897 p. 169 pl. 7, 7). Some specimens add ΔΙΟΣ above and ΛΑΡΑΣΙΟΥ below the bull (*id. ib.* p. 169 no. 3). One, in place of the maeander, gives ΔΙΟΣ ΛΑΡΑΣΙΟΥ ΚΑΙ ΔΙΟΣ ΕΥΜΕΝΟΥ (*ic.*) (*id. ib.* p. 169 f. no. 4), cp. Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 985, 6 ff. (Philadelphieia in Lydia: s. 1 B.C.) Διὸς [γὰρ ἐν τούτῳ] τοῦ Εὐμενοῦς καὶ Ἑστίας τ[ῆς παρέδρου αὐ] τοῦ καὶ τῶν ἄλλων θεῶν Σωτ[ήρων κ.τ.λ.] and the dedication to Hadrianas Zeus Λαράσιος Σεβαστὸς Εὐμενῆς cited *supra*. The inference is that Eumenes i was divinised after his death as Zeus Εὐμενῆς: cp. the divinisation of Eumenes ii in Michel *Recueil d'Inscr. gr.* no. 515, 22 = Dittenberger *Orient. Gr. inscr. sel.* no. 332, 22 θεοῦ βασιλέως Εὐμένου Σωτήρος (*ib.* 24 f., 27 f., 45). Coppers of Tralleis struck in early

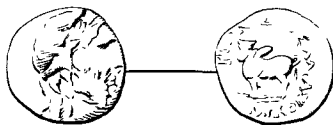


Fig. 847.

ΤΡΑΑ ΛΙΑΝΩΝ Dionysos standing to front, naked, with grape-bunch in raised right hand, *kántharos* in lowered left, within border of dots (*ib.* p. 341 no. 100), or *obv.* ΖΕ VC

imperial times have sometimes *obv.* head of Zeus, laureate, to right; *rev.* Δ[ΙΟ]Σ ΛΑΡΑΣΙΟΥ ΚΑΙ[ΣΑ]ΡΕΩΝ humped bull standing to left (*Brit. Mus. Cat. Coins Lydia* p. 339 no. 87; my fig. 847 is from a cast of this specimen). Later we find *obv.* ΣΕΥCΛΑ ΡΑCΙΟC bust of Zeus, laureate, to right, within border of dots; *rev.*

Plate XXXIX



Marble *stèle* from Panormos near Kyzikos, now in the British Museum, with dedication to Zeus *Hypsistos* and votive reliefs representing Zeus, Artemis (?), Apollon and a banquet.

See page 881.





bust of Zeus, laureate, to right, within border of dots; *rev.* ΤΡΑΛΛΙΑΝΩΝ humped bull walking to right, within border of dots (*ib.* p. 342 no. 101 f.), or ΤΡΑΛΛΙΑΝΩΝ bunch of grapes, within border of dots (*ib.* p. 342 no. 103). Other imperial coppers represent Zeus Λαράσιος as a seated figure, who wears a *himation* round his legs, holds Nike on his outstretched right hand, and rests upon a sceptre with his left (*ib.* p. 340 no. 93 ΛΑΡΑΣΙΟΣ ΚΑΙΣΑΡΕΩΝ time of Nero—Domitian, p. 345 no. 129 ΚΑΙΣΑΡΕΩΝ ΛΑΡΑΣΙΟΣ Domitian, cp. p. 354 pl. 37, 7 Gordianus Pius, p. 357 pl. 37, 11 Philippus Senior, p. 362 pl. 41, 11 Gordianus Pius), sometimes with an eagle at his feet (*ib.* p. 350 pl. 37, 2 L. Verus).

Other coins of the town illustrate the myth of Zeus: (1) a copper of Antoninus Pius has *rev.* ΔΙΟΓΕΩΝΑΙ the infant Zeus asleep on a mountain with an eagle hovering above him (Overbeck *Gr. Kunstmyth.* Zeus p. 337 f., Head *Hist. num.*<sup>2</sup> p. 661. *Supra* i. 151 fig. 119, 535 n. o). Sir W. M. Ramsay *The Historical Geography of Asia Minor* London 1890 p. 13 rightly rejects B. V. Head's former view that the legend is Διὸς Γοναί(ου). Cp. Aristodemos of Thebes *frag.* 6 (*Frag. hist. Gr.* iii. 310 Muller) *ap. schol.* II. 13. 1 μετὰ δὲ τὴν Ἰλίου πόρῃσιν "Ἐκτωρ ὁ Πριάμῳ καὶ μετὰ τὸν θάνατον τὴν ἀπὸ θεῶν εὐτύχησε τιμὴν. οἱ γὰρ ἐν Βοιωτίᾳ Θηβαῖοι πιεζόμενοι κακοῖς ἐμαντεύοντο περὶ ἀπαλλαγῆς. χρησμός δὲ αὐτοῖς ἐδόθη παυσσέσθαι τὰ δεινὰ, εἴν ἐξ Ὀφρυνίου τῆς Τρωάδος τὰ Ἐκτορος δὸτὰ διακομισθῶσιν εἰς τὸν παρ' αὐτοῖς καλούμενον τόπον Διὸς Γονάς. οἱ δὲ τοῦτο ποιήσαντες καὶ τῶν κακῶν ἀπαλλαγέντες διὰ τιμῆς ἔσχον Ἐκτορα, κατὰ τε τοὺς ἐπείγοντας καιροὺς ἐπικαλοῦνται τὴν ἐπιφάνειαν αὐτοῦ. ἡ ἱστορία παρὰ Ἀριστοδήμῳ=Cramer *anecd. Paris.* iii. 18, 7 ff. with Bolte in Pauly—Wissowa *Real-Enc.* vii. 1585. (2) A copper of M. Aurelius has *rev.* the infant Zeus suckled by a goat (Mionnet *Descr. de méd. ant.* Suppl. vii. 472 no. 723). (3) A copper of Antoninus Pius has *rev.* the infant Zeus nursed by Rhea, with an eagle on the ground at her feet and three Kouretes clashing their shields about her (F. Imhoof-Blumer *Lydische Stadtmoneten* p. 177 f. pl. 7, 15, *Brit. Mus. Cat. Coins* Lydia p. 347 pl. 36, 5 (*supra* i. 151 fig. 121 from a cast), Head *Hist. num.*<sup>2</sup> p. 661). (4) A copper of Antoninus Pius has *rev.* ΕΙΟΥΓΓΑΜΟ[1] Io in long robe and bridal veil led towards the left by Hermes, who wears a *chlamys* and holds a *caduceus* in his right hand (*Brit. Mus. Cat. Coins* Lydia p. 348 pl. 36, 8, Head *Hist. num.*<sup>2</sup> p. 661). (5) A copper of Antoninus Pius has *rev.* a veiled figure (Io?) sitting in a two-wheeled hooded chariot, which is drawn by a pair of humped bulls and conducted by a naked figure (Hermes?) (*Brit. Mus. Cat. Coins* Lydia p. 348 no. 1411). (6) A copper of Tranquillina, now in the British Museum, has *rev.* a male figure (Zeus?) clad in a *himation* extending his right hand to a fully draped and veiled female figure (Io?), who stands in the entrance of a wattle shed or hut (perhaps the βούστασις of Aisch. *P. v.* 651 ff. σὺ δ', ὦ παῖ, μὴ πολακτίσις λέχος | τὸ Ζηνός, ἀλλ' ἐξελθε πρὸς Λέρνης βαθύν | λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρός, | ὥς ἂν τὸ Διὸν ὄμμα λωφήσῃ πόθου) (so B. V. Head and W. Wroth in the *Num. Chron.* Fourth Series 1903 iii. 337 f. no. 30 pl. 12, 1 (=my fig. 848 from a cast) with the alternative suggestion (*ib.* p. 338 n. 45): 'Or the scene...may possibly refer to a later incident, when Io, at the Egyptian Canobus, is restored to sanity by the gentle touch of Zeus's hand and becomes the mother of Epaphus the ancestor of the Argive Danaoi' [Aisch. *P. v.* 846 ff.]. Head *Hist. num.*<sup>2</sup> p. 661). *i. propos* of the whole series B. V. Head in the *Brit. Mus. Cat. Coins* Lydia p. cxlvi observes: 'Evidently on these coins we have representations of successive scenes in certain religious mysteries connected with the Io legend, and celebrated by the Trallians in commemoration of their Argive descent, Argos having been the original home of the Io myth.' I doubt the Io-'mysteries.' The coin-types, inscriptions and all, could be equally well explained as copying the subjects of the frescoes or reliefs with which some public edifice at Tralleis was adorned, e.g. the octostyle temple (? of Zeus. It has an eagle in its pediment, but a *caduceus* beside



Fig. 848.

## Ionia

Smyrna<sup>1</sup>.Ephesos<sup>2</sup>.

it or within it) figured on imperial coppers (*Brit. Mus. Cat. Coins* Lydia p. 338 pl. 35, 1, p. 353 no. 161).

The cult of Zeus Λαράσιος spread to Miletos, where a small domestic altar dedicated to him has come to light (T. Wiegand in the *Abh. d. berl. Akad.* 1908 Phil.-hist. Classe Anhang i. 27 'am zahlreichsten sind die Zeuskulte, natürlich wiegen die karischen vor, so dass Zeus Labraundios (einmal Λαβρένδιος) durch sechs mit der Doppelaxt geschmückte Altäre vertreten ist, Larasios und Zeus Lepsynos einmal, ebenso der Ὀλύμπιος Πεισαίος, Κεραύνιος Σωτήρ, Τερμινθεύς, Ὀμοβούλιος und Καταιβάτης; endlich ist ein kleiner Altar Διὸς ἐλπίδων gefunden').

Θεὸς Ὑψιστος (*supra* p. 880 n. o no. (17)).

<sup>1</sup> Zeus Ἀκραῖος (*supra* p. 873 n. o no. (8)).

<sup>2</sup> The Zeus-cult of the Ephesians can be traced back to the first half of s. vii B.C. (Kallin. *frag.* 4 Bergk<sup>4</sup>, 2 Hiller—Crusius *ap.* Strab. 633 ἤνικα καὶ Σμύρνα ἐκαλεῖτο ἡ Ἐφεσος· καὶ Καλλίνος που οὕτως ὠνόμακεν αὐτήν, Σμυρναίους τοὺς Ἐφεσίου καλῶν ἐν τῷ πρὸς τὸν Δία λόγῳ· 'Σμυρναίους δ' ἐλέησον'· καὶ πάλιν· 'μνησai δ' εἰ κοτέ τοι μηρία καλὰ βοῶν' <Σμυρναῖοι κατέκταν· (*ins.* I. Casaubon)>' κ.τ.λ.). But here Zeus was always of less importance than Artemis; and the tradition which located her birth at Ortygia (the glen of *Arzalia*: see O. Benndorf *Forschungen in Ephesos* Wien 1906 i. 76 ff.) boldly appropriated his Kouretes (C. Picard *Éphèse et Claros* Paris 1922 pp. 277 ff., 423 ff.), installing them on Mt Solmissos (Strab. 640 ὑπέρεκειται δὲ τοῦ ἄλλου ὄρους ὁ Σολμισσός, ὅπου σπάντας φασὶ τοῖς Κουρήτας τῷ ψόφῳ τῶν ὄπλων ἐκπληξαι τὴν Ἥραν ζηλοτύπως ἐφερέουσιν, καὶ λαθεῖν συμπράξαντας τὴν λοχέαν τῇ Ἀητοί. κ.τ.λ.).

A bronze coin of Ephesos, struck by Antoninus Pius, has *rev.* Zeus enthroned on a mountain-top (Mt Koressos). He holds in his left hand a thunderbolt and pours from his raised right hand a shower of rain upon a recumbent mountain-god inscribed ΠΕΙΩΝ, who bears a *cornu copiae*. In front of the principal mountain, on the level of the plain, is a distyle temple, above which, in the background, are cypress-trees and two three-storeyed buildings, perched upon rocks. To the left of the same mountain is another three-storeyed building (*Brit. Mus. Cat. Coins* Ionia p. 79 pl. 13, 9 (= *supra* i. 134 fig. 100 from a cast), G. Macdonald *Coin Types* Glasgow 1905 p. 167 f. pl. 6, 9; A. Lohbecke in the *Zeitschr. f. Num.* 1890 xvii. 10 no. 2 pl. 1, 17; O. Benndorf *Forschungen in Ephesos* i. 56 fig. 18 a Lohbecke, b Cabinet des médailles Paris, c British Museum. d Gréau collection; *Head Hist. num.*<sup>2</sup> p. 577). High up on the south-eastern side of Mt Koressos is a rock-cut throne, once perhaps regarded as the throne of Zeus (*supra* i. 140 f. fig. 104 f.).

Bronze coins issued at Ephesos by Domitian (*Brit. Mus. Cat. Coins* Ionia p. 75 no. 215) and Severus Alexander (*ib.* p. 93 pl. 14, 7 (= my fig. 849 from a cast)) show Zeus Ὀλύμπιος seated to the left, holding the cult-statue of Artemis Ἐφεσία in one hand and a long sceptre in the other. Coppers of Caracalla (*ib.* p. 85 no. 272) and Valerianus Senior (*Hunter Cat. Coins* ii. 337 no. 75) repeat the type, but omit the name of the god. He was worshipped in the Olympieion (Paus. 7. 2. 9 κατὰ τὴν ὁδὸν τὴν ἐκ τοῦ ἱεροῦ παρὰ τὸ Ὀλυμπίειον καὶ ἐπὶ πύλας τὰς Μαγνητίδας). And Hadrian as his vice-gent shared the honours of his festival (*Corp. inscr. Gr.* ii no. 2810, 17 f. Ἀδριανὰ Ὀλύμπια ἐν Ἐφέσῳ, iii no. 5913, 30 f. = *Inscr. Gr. Sic. It.* no. 1102, 30 f. Ἐφεσον τρίς Ἀδριάνια Ὀλύμπια. Βαρβίλλα κ.τ.λ.).

A bronze coin at Ephesos struck by Septimius Severus has *rev.* ΖΕΥΣ ΕΦΕΣΙΟΣ ΠΡΩΤΟΣ ΑCΙΑC Zeus standing with the cult-statue of Artemis Ἐφεσία (Rasche *Lex. Num.* iii. 675, vii. 355, xi. 1256, Eckhel *Doctr. num.*



Fig. 849.

Magnesia ad Maeandrum<sup>1</sup>.Miletos<sup>2</sup>.**Karia**Halikarnassos<sup>3</sup>.Myndos<sup>4</sup>.Iasos<sup>5</sup>.Lagina<sup>6</sup>.Mylasa<sup>7</sup>.Panamara<sup>8</sup>.Stratonikeia<sup>9</sup>.

vet.<sup>2</sup> ii. 514). Others struck by Valerianus (*Brit. Mus. Cat. Coins* Ionia p. 101 no. 357) and Salonina (*supra* p. 743 n. 7 fig. 681) show Zeus naked, striding to right, with thunder-bolt in uplifted right hand and eagle on outstretched left.

Finally, the cult-statue of Artemis was called Διοπετές as having fallen from Zeus (Acts 19. 35 τίς γάρ ἐστιν ἀνθρώπων δς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; Oikoumenios *comm. in acta apost.* 19. 18—34 (cxviii. 253 Migne) δέκνυνσι πολλὴν εἶναι τὴν δευσιδαιμονίαν τῶν Ἐφεσίων ὁ γραμματεὺς ἐκ τε τοῦ κοσμεῖν τὸν ναὸν τῆς Ἀρτέμιδος καὶ τὸ εἰδῶλον αὐτῆς τιμᾶν, ὅπερ καὶ Διοπετὲς ἔλεγον ὡς ἐκ τοῦ Διὸς πεπτωκός. ἦτοι γὰρ τὸ δσπρακον ἔλεγον ἐκεῖνο πάντες (ἔξ. πάντως) Διοπετὲς τὸ ἐξ οὐρανοῦ παρὰ τοῦ Διὸς πεμφθέν, ἦτοι καταπτὰν καὶ γενόμενον ἀπ' οὐρανοῦ ἀγαλμα, ἦτοι τὸ Παλλάδιον, καθὼς ἐμύθενον οἱ Ἕλληνες πρὸς κατάπληξιν τῶν ἀκεραιότερων, ὅπερ ἄνωθεν ἐκ τοῦ Διὸς διαπλασθῆναι φωντο καὶ οὐκ ἐξ ἀνθρώπων. ἡ Διοπετοῦς τοῦ ναοῦ τοῦ Διὸς. ἦτοι τοῦ στοργυλοειδοῦς. ἡ καὶ ἱερὸν ἕτερον οὕτως ἐκαλεῖτο παρ' αὐτοῖς = Theophylaktos archbishop of Bulgaria *expos. in acta* text. alt. 29 (cxxxv. 1013 Migne) 'καὶ τοῦ Διοπετοῦς,' τὸ εἰδῶλον τῆς Ἀρτέμιδος ἐκαλεῖτο Διοπετὲς ὡς ἐκ τοῦ Διὸς πεπτωκός, ἦτοι τὸ δσπρακον [ἔλεγον] ἐκεῖνο πάντως Διοπετὲς τὸ ἐξ οὐρανοῦ παρὰ τοῦ Διὸς πεμφθέν ἦτοι καταπτῶν (ἔξ. καταπτὰν) καὶ οὐ γενόμενον ὑπὸ ἀνθρώπου ἀγαλμα τῆς Ἀρτέμιδος, καθὼς ἐμύθενον Ἕλληνες, Isidoros of Pelousion 4 *etis.* 207 (lxxviii. 1299 Migne) οἱ παρ' Ἕλλησι τὰ ξόανα κατασκευάσαντες, φόβον ἐμποιῆσαι τοῖς ὁρώσι βουλόμενοι. ἔφασκον ὅτι ἐξ οὐρανοῦ παρὰ τοῦ Διὸς ἐπέμψθη ἡ κατέπτη, κρεῖττον ἀπάσης ἀνθρωπίνης χειρός. διὸ καὶ διοπετὲς αὐτὸ καὶ οὐράνιον βρέτας προσηγόρευον = Soud. s.v. διοπετὲς ἐξ οὐρανοῦ κατερχόμενον. ὅτι οἱ παρ' Ἕλλησι τὰ ξόανα κατασκευάζοντες, φόβον ἐμποιῆσαι βουλόμενοι τοῖς ὁρώσιν, ἔφασκον ὅτι τὸ ἀγαλμα ἐξ οὐρανοῦ παρὰ τοῦ Διὸς ἐπέμψθη καὶ κατέπτη, κρεῖττον ὑπάρχον πάσης ἀνθρωπίνης χειρός καὶ ἀνάλωτον. ὅθεν καὶ διοπετὲς αὐτὸ καὶ οὐράνιον βρέτας ἐκάλουν, Sozom. *hist. eccl.* 2. 5 (lxxvi. 945 C Migne) γινυνθέντες δὲ τῆς τοῦ πλήθους ῥοπῆς οἱ νεωκόροι καὶ οἱ ἱερεῖς προῖδωκαν τὰ παρ' αὐτοῖς τιμώτατα καὶ τὰ διοπετῇ καλούμενα). Cp. the passages cited by Stephanus *Thes. Gr. Ling.* ii. 1527 c, to which add Apollod. 3. 12. 3 τὸ διοπετὲς Παλλάδιον, Konon *narr.* 34 τὸ διοπετὲς Ἀθηνᾶς Παλλάδιον, Io. Philop. *περὶ ἀγαλμάτων ap.* Phot. *bibl.* p. 173 b 10 f. διοπετῇ ἐπωνόμασαν. See further Gruppe *Gr. Myth. Rel.* p. 774 n. 2 and P. Saintyves 'Talismans et reliques tombés du ciel' in the *Revue des Études Ethnographiques et Sociologiques* 1909 ii. 175 ff., *Revue d'Ethnographie et de Sociologie* 1910 i. 50 ff., 103 ff.

<sup>1</sup> Zeus Ἀκραῖος (*supra* p. 873 n. o no. (7)).

<sup>2</sup> Zeus Ὑψιστος (*supra* p. 879 n. o no. (17)).

<sup>3</sup> Zeus Ἀκραῖος (*supra* p. 872 n. o no. (5)).

<sup>4</sup> Zeus Ἀκραῖος (*supra* p. 872 n. o no. (6)).

<sup>5</sup> Zeus Ὑψιστος (*supra* p. 879 n. o no. (17)).

<sup>6</sup> Zeus Ὑψιστος (*supra* p. 879 n. o no. (17)).

<sup>7</sup> Zeus Ὑψιστος (*supra* p. 879 n. o no. (17)). For Zeus Ὁσογῶα or Ζηροποσειδῶν see *supra* p. 576 ff.; and for Zeus Λαβράνδος or Zeus Στράτιος, *supra* pp. 576 ff., 585 ff., 705.

<sup>8</sup> Zeus Ὑψιστος (*supra* p. 879 n. o no. (17)). For Zeus Πανάμαρος, Πανήμερος, Πανμέριος see *supra* i. 18 ff.

<sup>9</sup> Zeus Ὑψιστος (*supra* p. 879 n. o no. (17)).

**Kos**Kos<sup>1</sup>.**Bithynia**Prousa ad Olympum<sup>2</sup>.**Phrygia**Aizanoi<sup>3</sup>.<sup>1</sup> Θεὸς Ὑψιστος (*supra* p. 880 n. o no. (18)).<sup>2</sup> Zeus Ὀλύμπιος (*supra* i. 116 n. 8, 124). The cult-statue of the god appears on a bronze coin of Prousa, struck by Trajan, with *rev.* ΠΡΟΥΣΑΕΙΣ ΔΙΑ ΟΛΥΜΠΙΩΝ Zeus enthroned to right, resting his right hand on a long sceptre and holding in his left a globe, on which stands a small wreath-bearing Nike (Waddington—Babelon—Reinach *Monn. gr. d'As. Min.* i. 577 pl. 99, 7 (=my fig. 850), Head *Hist. num.*<sup>2</sup> p. 517). A later coin-type gives two agonistic urns, with palms and five balls (? apples, cp. *supra* p. 490 n. o no. (5)) respectively, inscribed ΟΛΥΜΠΙΑ ΠΥΘΙΑ (Waddington—Babelon—Reinach *Monn. gr. d'As. Min.* i. 600 f. pl. 103, 11 Valerianus Senior, 13 Gallienus, 14 Salonina).A copper of Caracalla shows a youthful figure, in military costume, carrying a sceptre in his left hand and with his right holding a *phidie* above an altar, garlanded and kindled, towards which leaps a bear beneath a fruitful fig (?) tree with an eagle in its branches (*Brit. Mus. Cat. Coins Pontus*, etc. p. 197 pl. 35, 7, Waddington—Babelon—Reinach *Monn. gr. d'As. Min.* i. 589 pl. 101, 13 (=my fig. 851)). A similar copper of Geta has

Fig. 850.



Fig. 851.



Fig. 852.

*rev.* ΤΟΝ ΚΤΙΣΤΗΝ ΠΡΟΥΣΑΕΙΣ (in exergue) the same figure holding his *phidie* above an altar, garlanded and kindled, at the foot of which are seen the head and forelegs of the sacrificial bull (? boar A.B.C.). Behind is a fruitful fig (?) tree with an eagle in its branches; to the left, a round temple with an arched entry (*ib.* i. 591 pl. 101, 22 (=my fig. 852)). These coins presumably represent the eponymous hero Prousius (cp. a coin of Commodus *ib.* i. 582 pl. 100, 3 ΠΡΟΥΣΑΕΙΣ ΤΟΝ ΚΤΙΣΤΗΝ ΠΡΟΥΣΙΑΝ beardless head of hero to right) worshipping Zeus.

<sup>3</sup> Aizanoi (*Tchavdir-Hissar*) (Aizanis only Ptol. 5. 2. 17 *ed. fr.*), the chief town of Aizanitis in Phrygia Epiktetos (Strab. 576), is situated on a high plateau (1085<sup>m</sup> above the sea) near the sources of the river Rhyndakos. Herodian. *περί καθολικῆς προσώδιας* 1 (i. 15, 6 f. Lentz) (cp. *περί ὁρθογραφίας* (ii. 468, 29 Lentz)) *ap.* Steph. Byz. *s.v.* Ἀζανοί stated that Aizanoi received its name from Aizen son of Tantalos. Others seem to have held that the town was founded by Azan son of Arkas (Paus. 8. 4. 3). But Hermogenes of Smyrna (?) *frag.* 3 (*Frag. hist. Gr.* iii. 524 Muller) *ap.* Steph. Byz. *s.v.* Ἀζανοί was not content with such commonplace conjectures. He reports the tradition that once in time of dearth the shepherds of the district sacrificed to the gods for fertility, but in vain, till one Euphorbos offered a fox (ὄψαρον) and a hedgehog (ἐξυρ). The gods were satisfied and sent fertility again. Thereupon the people chose Euphorbos as their priest and ruler (ιερέα καὶ ἀρχοντα), the town being called Ἐξουάνουρ after his sacrifice. Cp. the coins of Aizanoi (second half

of s. i B.C.) inscribed ΕΖΕΑΝΙΤΩΝ (*Brit. Mus. Cat. Coins Phrygia* p. xxiv). Frazer *Pausanias* iv. 192 comments: 'The legend points to the existence of a race of priestly kings or popes, with spiritual and temporal power, such as reigned at Pessinus, Comana, and other cities of Asia Minor (W. M. Ramsay, *Historical Geogr. of Asia Minor*, p. 146 sq.).'

The *tēmenos* of Zeus, which occupies a square terrace (146·46<sup>m</sup> × 162·96<sup>m</sup>) contrived on a natural hill-top, had a *façade* of twenty-two marble-clad arches with a broad stairway (30<sup>m</sup> across) in their midst. This gave access to a square *stoa* consisting of a double range of Corinthian columns with a handsome *propylaion* opposite to the stairway. Outside the *stoa* were gardens, *exedrai*, and statues. Inside the *stoa*, on a stylobate of seven steps, rose the temple, a beautifully finished Ionic structure in blue-grey half-marble, dating apparently from Hadrianic times (A. Korte 'Das Alter des Zeustempels von Aizanoi' in the *Festschrift für Otto Benndorf* Wien 1898 pp. 209—214 with pl. 11 (=my



Fig. 853.

fig. 853)) and in various points inspired by the Athenian Erechtheion. The building was octostyle and pseudo-dipteral with fifteen columns down the long side, two in the *pronaos*, and two in the *opisthodomos*. These last are of interest as having a band of acanthus-leaves beneath their Ionic volutes—a feature which W. J. Anderson—R. P. Spiers *The Architecture of Greece and Rome* London 1902 pp. 98, 154 refer to s. i B.C. and claim as the origin of the 'composite' order. The columns are fluted monoliths (height of shaft 8·720<sup>m</sup>: total height 9·504<sup>m</sup>) with a small vase in relief at the top of each flute: sixteen of them are still standing, ten on the northern side and six more at the western end. Oak-leaves and acorns appear among the mouldings of the temple. Round the outside of the *nais*-wall runs a frieze-like band (0·62<sup>m</sup> high), with a moulding above and a maeander below, ready to receive inscriptions and already in part inscribed (inside the right *anta* of the *pronaos* and outside the north wall of the *nais*). Under the *nais* is a chamber (16·157<sup>m</sup> × 9·120<sup>m</sup>) with a semicircular vault, reached by steps from the *opisthodomos* and probably used for the safeguarding of the temple-treasure. It is possible that some dim

recollection of this treasure lingered in folk-memory; for the peasants in comparatively modern times, believing that the columns were cast in stone and full of gold, attacked them with pickaxe and hammer, nor did they desist from their futile search till they had filled the temple with faggots and fired the lot! See further C. Texier *Description de l'Asie Mineure* Paris 1839 i. 95—127 pls. 23—34, W. J. Hamilton *Researches in Asia*

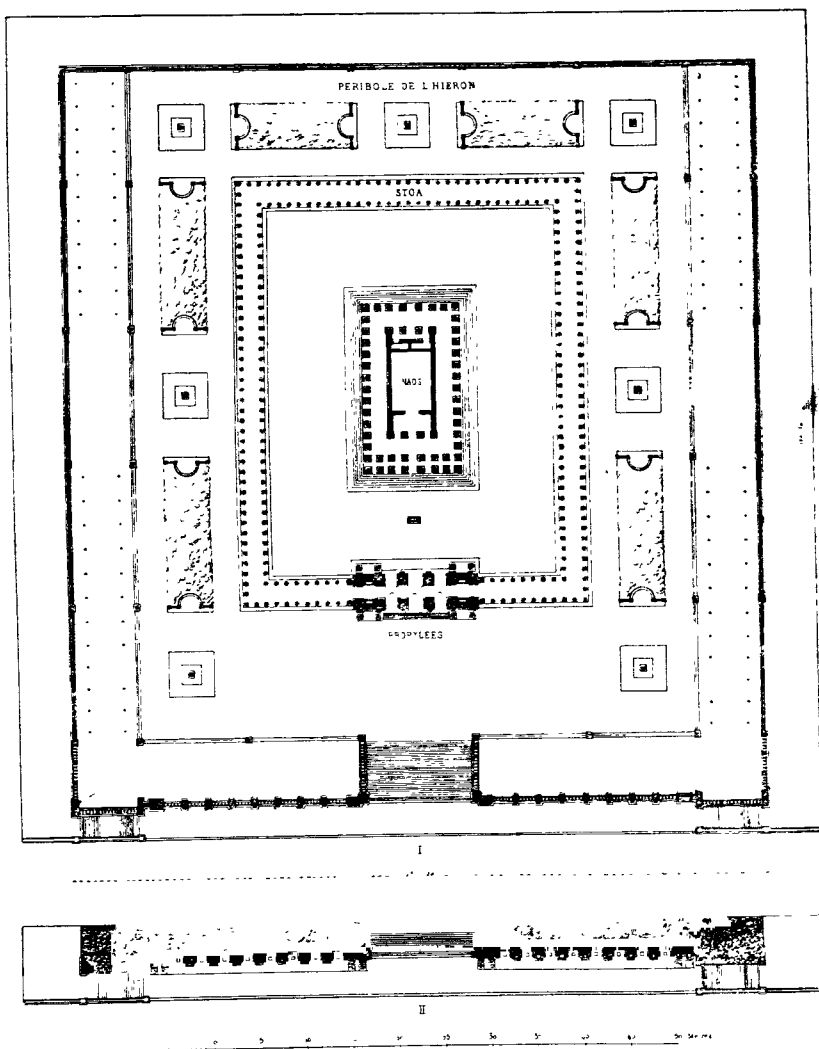


Fig. 854.

*Minor, Pontus, and Armenia* London 1842 i. 101—104, P. Le Bas *Voyage archéologique en Grèce et en Asie Mineure* Paris 1858 *Architecture Asie Mineure* i pls. 18—32, Lebas—Reinach *Voyage Arch.* p. 142 ff. *Archit.* i pls. 18 (= my fig. 854), 19—24, 25 (= my fig. 855), 26—32, F. von Duhn in *Durm Baukunst d. Gr.*<sup>2</sup> Register p. 367 f.

Inscriptions record a priest of Zeus (*Corp. inscr. Gr.* iii Add. no. 3831 a<sup>1</sup>, 2 ff. Μηνό-  
φιλον Νεικοστράτου | ιερατεύσαντα τοῦ Διὸς δεκάκις, no. 3831 a<sup>3</sup>, 2 ff. Μενεκλέα | Μενε-  
κλέους, υἱὸν τῆς | πόλεως, ιερατεύσαντα | δις τοῦ Διός, no. 3831 a<sup>9</sup>, 7 f. ιερατεύσαντα τοῦ |

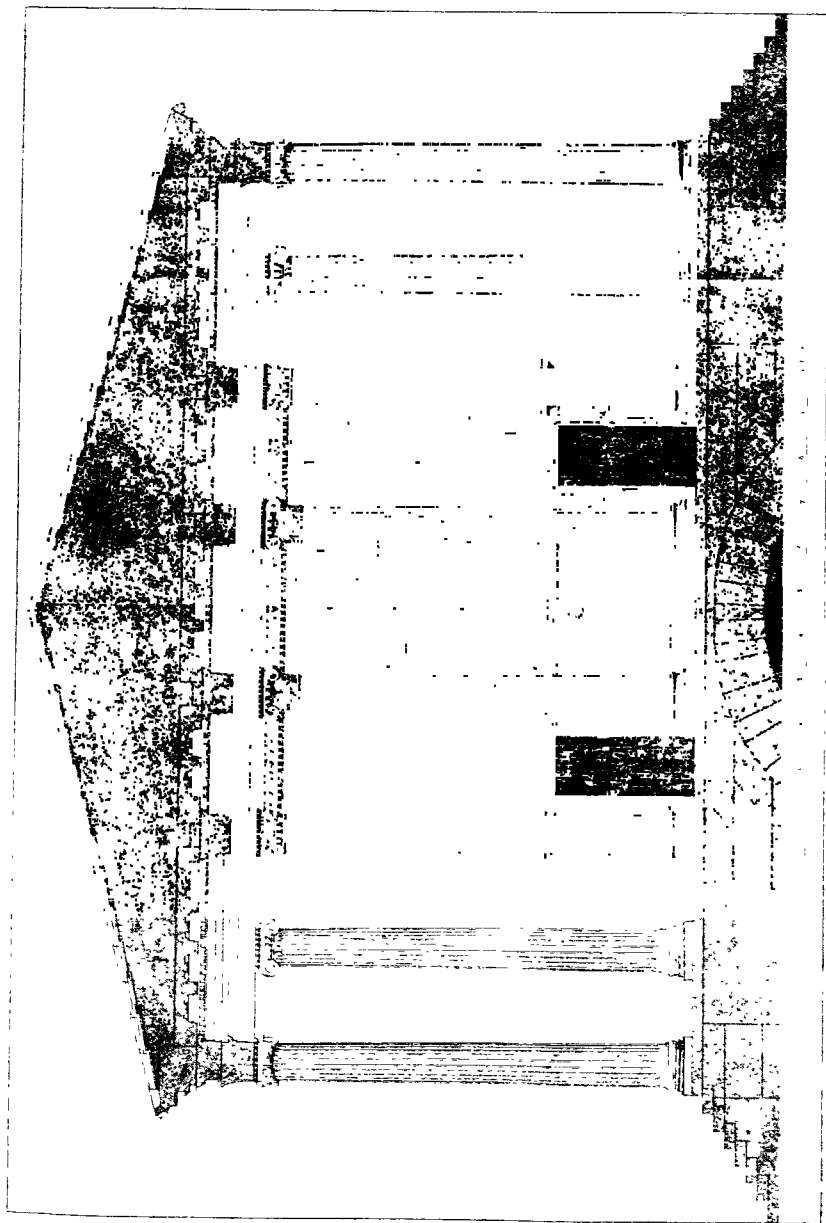


Fig. 855.

[Διός]) and a νεωκόρος of Zeus (*ib.* no. 3831 a<sup>4</sup>, 4 ff. Ἰουλιανὸν Τρύφωνος, νεωκόρον τοῦ  
Διὸς | διὰ βίου, no. 3831 a<sup>7</sup>, 2 f. Ὀρθ(εώ)νιον Ἀντιόχου, νε[ωκ]ό[ρ]ον [τ]οῦ Διός, *cp.* no.  
3841 a<sup>1</sup>, 8 ff. ὁ νεωκόρ[ος] | τοῦ Διός, ἱερός καὶ ἀστυλ[ος] (Α)ἰ(ζα)[ν]ειτ(ῶν) δῆμος | ἐκ



Akmoneia<sup>1</sup>.Apameia<sup>2</sup>.Laodikeia ad Lycum<sup>3</sup>.

τῶν ἰδίων θεοῦ, no. 3841 g, 1 ff. [τῆς ἱερᾶς καὶ] ἀσύλου καὶ | [νεωκόρου] τοῦ Διὸς | [Αἰζανει]τῶν πόλεως | [ἡ φιλοσέβας]στος βουλῇ | [καὶ ὁ νεωκόρος] δῆμος | --- | ---). Inside the right *anta* of the *pronaos* is inscribed a letter, in which Avidius Quietus, proconsul of Asia (125—126 A.D.), informs the people of Aizanoi that a long-standing dispute with regard to the temple-estates has been happily settled. He adds three Latin documents dealing with the matter—(A) the emperor's rescript, (B) his own letter to the imperial procurator, (C) the beginning of the procurator's reply (*Corp. inscr. Gr.* iii no. 3835 (cp. *ib.* p. 1064 f.) = *Corp. inscr. Lat.* iii no. 355 = Lebas—Waddington *Asie Mineure* iii nos. 860—863 = Orelli—Henzen *Inscr. Lat. sel.* no. 6955 = Dittenberger *Orient. Gr. inscr. sel.* no. 502, 1 ff. 'Αυτίδιος Κουήτος Αἰζανειτῶν ἀρχονσι βουλῇ | δῆμωι χαίρειν' ἀμφισβήτησις περὶ χώρας ἱερᾶς, ἀνα τεθείσης πάλαι τῶι Δίῳ, τρεῖβομένη πολλῶν ἐτῶν, τῇ προνοίᾳ τοῦ μεγίστου αὐτοκράτορος τέλους ἐτυχε. κ.τ.λ., A, 3 f. ager Aezanen si Iovi dicatus. B, 6 f. in ea re[gi]one], quae Iovi Aezanitico dicata dicitur).

The neokorate is further evidenced by coins (*Brit. Mus. Cat. Coins Phrygia* p. 28 no. 34 ἐπὶ Ἰου. Οὐλπι. Σενηρείνου ἀρχινεωκόρω (*sic*), no. 35 pl. 5, 6 ἐπὶ Ἰου. Σενηρείνου ἀρχινεωκόρ. with B. V. Head's remarks *ib.* p. xxvi. *Id. ib.*: 'On a coin of Commodus (*Invent. Wadd.*, Pl. xv. 7) the city claims the title of Neokorate of this divinity (ΝΕΩΚΟΡΩΝ ΤΟΥ ΔΙΟΣ).' Head *Hist. num.* 2 p. 664).

A copper of Phrygia Epiktetos, struck at Aizanoi (F. Imhoof-Blumer in the *Festschrift für Otto Benndorf* Wien 1898 p. 202) probably after 133 B.C., has *obv.* bust of Zeus, laureate, to right, *rev.* ΕΠΙΚΤΗ ΤΕΩΝ eagle on thunderbolt (*Brit. Mus. Cat. Coins Phrygia* p. 200 pl. 26, 2). *Quasi*-autonomous and imperial coppers of Aizanoi show Zeus standing to left, half-draped in a *himation*, with an eagle in his right hand, and a long sceptre in his left (*ib.* p. 28 no. 33 f. time of Gallienus; pp. 30 ff., 38 f., 41 f. pl. 5, 8 Augustus, 9 Claudius. Fig. 856 is from a specimen, struck by Caligula, in my collection),



Fig. 856.

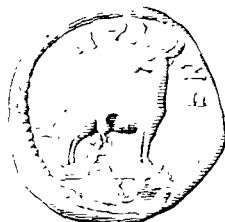


Fig. 857.

also the same figure in a tetrastyle temple with arch over central intercolumniation (*ib.* p. 39 no. 113 M. Aurelius). There can be no doubt that we have here the cult-statue of the god. A copper issued by Commodus has *rev.* ΑΙΖΑΝΕΙ ΩΝ a goat standing to right, with head turned back, suckling the infant Zeus (*ib.* p. 40 pl. 6, 3 (= my fig. 857)). Another copper of Commodus, in the Lobbecke collection, has *rev.* ΑΙΖΑΝΕΙ ΤΩΝ an eagle standing to right on a column, but turning its head backwards, flanked by a flaming altar on the left and a tree on the right (Imhoof-Blumer *Kleinas. Münzen* i. 191 no. 11).

Θεὸς Ὑψιστος (*supra* p. 882 n. o no. (23)).

<sup>1</sup> Infancy of Zeus on a Phrygian mountain (*supra* i. 151 f. figs. 122, 123). Θεὸς Ὑψιστος (*supra* p. 882 n. o no. (23)).

<sup>2</sup> Infancy of Zeus on a Phrygian mountain (*supra* i. 151 f. fig. 124).

<sup>3</sup> Infancy of Zeus on a Phrygian mountain (*supra* i. 151 f. fig. 129). Θεὸς Ὑψιστος (*supra* p. 882 n. o no. (23)).

Nakoleia<sup>1</sup>.

Synnada<sup>2</sup>.

Upper valley of the Tembrogios or Tembrios<sup>3</sup>.

## Galatia

Mount Agdos<sup>4</sup>.

<sup>1</sup> Θεὸς Ἰψίστος (*supra* p. 882 n. o no. (23)).

<sup>2</sup> Infancy of Zeus on a Phrygian mountain (*supra* i. 151 f. fig. 120).

<sup>3</sup> Θεὸς Ἰψίστος = Zeus *Bénvios* or *Bennéus* (*supra* p. 883 n. o no. (23)).

<sup>4</sup> The myth of Attis has two principal forms—a Lydian version, in which Attis is killed by a boar, and a Phrygian version, in which he mutilates himself under a pine-tree. Since the cult of the Great Mother came to Rome from Pessinous in Phrygia, the Phrygian became the official version and gradually eclipsed its Lydian rival (H. Hepding *Attis seine Mythen und sein Kult* Gieszen 1903 p. 121 f.). The Pessinuntine tradition has been preserved for us by Paus. 7. 17. 10—12 and Arnob. *adv. nat.* 5. 5—7. H. Hepding *op. cit.* p. 37 ff. prints the texts in parallel columns and *ib.* p. 103 ff. discusses their relations and respective sources. Pausanias professes to give the 'local story' (Paus. 7. 17. 10 ἐπιχώριος λόγος); Arnobius, to derive his information from Timotheos the theologian and other equally learned persons, among whom he mentions the priest Valerius (Arnob. *adv. nat.* 5. 5 apud Timotheum, non ignobilem theologorum unum, nec non apud alios aequae doctos super Magna deorum Matre superque sacris eius origo haec sita est, ex reconditis antiquitatum libris et ex intimis eruta, quemadmodum ipse scribit insinuatque, mysteriis, 5. 7 quam Valerius pontifex iam nomine fuisse conscribit). A. Kalkmann *Pausanias der Perieget* Berlin 1886 p. 247 ff. showed that Pausanias and Arnobius are really dependent on Alexandros Polyhistor, who in turn got his facts from Timotheos, Promathidas, etc. (see Alex. Polyhist. *frag.* 47 (*Frag. hist. Gr.* iii. 233 Muller, cp. *ib.* p. 202) ap. Steph. Byz. s.v. Γάλλος), and that Arnobius, in addition to Polyhistor, used a Roman source, probably the priest Valerius, thereby contaminating the Pessinuntine tradition of Agdistis with current tales of the Mater Magna and Attis. Hepding summarises the resultant myth, enclosing within square brackets points of divergence between Pausanias and Arnobius:

Zeus let fall seed on the ground [in his sleep (Paus.), when attempting to lie with the Magna Mater who was asleep on the summit of Mt Agdos (Arnob.)]. In due time the earth bore a wild bisexual being named Agdistis. [The gods, fearing him, cut off his male organ of generation (Paus.). He, having irresistible strength and ferocity, did much mischief, till Liber mingled strong wine with the spring at which he used to slake his thirst and thus threw him into a deep sleep. Liber then took an ingenious noose made of bristles and slipped one end round his foot (*plantae*. Hepding translates: 'an einem Baum'), the other round his genitals. The monster, starting up from sleep, drew the noose tight and so castrated himself (Arnob.).] The blood flowed fast, and from the severed member sprang a fruit-tree, [an almond (Paus.), a pomegranate (*malum...cum pomis...punicum*) (Arnob.)]. A daughter of the river Sangarios [Nana by name (Arnob.)] picked the fruit and put it in her bosom. [The fruit immediately vanished (Paus.)] and she conceived. [Thereupon her father kept her shut up and tried to starve her; but the Mother fed her on pomegranates (*pomis*) and other food of the gods (Arnob.).] So she brought forth an infant son, who was exposed [by Sangarios' orders (Arnob.), but tended by a he-goat (Paus.), or found by some one and nurtured on goat's milk (Arnob.: text corrupt)]. He was called Attis because the Lydian word *attis* means 'scitulus' or because the Phrygian *attagus* means 'hircus' (Arnob.). [As the boy grew up, his beauty was more than human, and Agdistis loved him (Paus.). The Mother of the gods loved him for his good looks. So did Agdistis, who ever at his side led him through the woods and presented him with spoils of the chase. Young Attis at first boasted that he had won these himself, but later, under the influence of wine, admitted that they were love-gifts from Agdistis. Hence those that are polluted with wine may not enter his sanctuary (Arnob.).] When Attis was fully grown, he went to Pessinous to wed the king's daughter, [being sent thither by his kinsfolk (Paus.), or summoned by Midas king of Pessinous, who disapproved

of the alliance with Agdistis and closed the town to prevent any untoward interruption of the wedding. But the Mother of the gods, aware that the young man's safety depended on his freedom from wedlock, entered the town, uplifting its walls on her head, which has worn a mural crown ever since (Arnob.). While the bridal hymn was being sung, Agdistis appeared and drove the whole company mad. [Attis cut off his genitals and so did the father of his bride (Paus.). Gallos mutilated himself and the daughter of his concubine cut off her breasts (Arnob. *adv. nat.* 5. 13: the text of 5. 7 is confused. A. Kalkmann *op. cit.* p. 248 f. makes it probable that Gallos was king of Pessinous and father of the bride: Midas has been imported from an extraneous source). Attis snatched the pipe borne by Agdistis, and full of frenzy flung himself forth. Falling at length beneath a pine-tree he shore off his genitals and cried: 'Take these, Agdistis,—'twas for their sake thou didst stir up this storm of frenzied mischance.' Attis died from loss of blood. But the Great Mother of the gods collected the severed parts, wrapped them in his garment, and buried them in the ground. Violets sprang from his blood and wreathed the tree. Hence the sacred pines are still covered with garlands. The maiden betrothed to him—Valerius the priest calls her Ia—covered his bosom with soft wool, wept for his hard fate (Arnob.), as did Agdistis, [and then slew herself. Her blood became purple violets. The Mother of the gods dug beneath Ia (text doubtful), and up came an almond, signifying the bitterness of death. Then she carried the pine, under which Attis had mutilated himself, to her cave, and in company with Agdistis beat her breast about its trunk (text doubtful) (Arnob.). Zeus, when asked by Agdistis to bring Attis to life, refused, but consented that his body should remain incorruptible, [his hair always grow, and his little finger be endowed with perpetual movement. Satisfied with this, Agdistis consecrated Attis' body at Pessinous, and honoured it with yearly rites and a priesthood (Arnob.).]

Throughout this narrative (with which cp. Paus. 1. 4. 5) it is clear that Agdistis is only a Pessinuntine appellation of the Great Mother. So Strab. 469 οἱ δὲ Βερέκιντες, Φρυγῶν τι φύλον, καὶ ἀπλῶς οἱ Φρύγες καὶ τῶν Τρώων οἱ περὶ τὴν Ἰδὴν κατοικοῦντες· ῥέαν μὲν καὶ αὐτοὶ τιμῶσι καὶ ὀργιάζουσι ταύτῃ, Μητέρα καλοῦντες θεῶν καὶ Ἀγδίστιν (so I. Casaubon for ἄγεστιν epit. Palat. αἰεστιν codd. plerique) καὶ Φρυγίαν θεὸν μεγάλην, ἀπὸ δὲ τῶν τόπων Ἰδαίαν καὶ Δυνδυμήνην καὶ Σιπυλήνην καὶ Πεσσινουντίδα καὶ Κυβέλην, 567 Πεσσινουῦς δ' ἐστὶν ἐμπόριον τῶν ταύτῃ μέγιστον, ἱερὸν ἔχον τῆς Μητρὸς τῶν θεῶν σεβασμοῦ μεγάλου τυγχάνον· καλοῦσι δ' αὐτὴν Ἀγδίστιν (so I. Casaubon for ἀγδίστην codd. r.o. ἀγγιδίστην (with ι added over the η) cod. D. ἀγγιδίστην codd. rell. *Agdistiam* Guarino da Verona). Hesych. s.v. Ἀγδίστις· ἡ αὐτὴ τῇ Μητρὶ τῶν θεῶν. In Plout. *de fluv.* 13. 3 Αἰγέσθιος ὁ γεννηθεὶς ἐκ τοῦ Διοσφόρου, κόρης Ἰδῆς ἐρασθεὶς, συνῆλθεν τῇ προειρημένῃ καὶ ἐγέννησεν ἐξ αὐτῆς τοὺς εἰρημένους Ἰδαίους Δακτύλους. γενομένης δ' αὐτῆς ἀφρονος ἐν τῇ τῆς ῥέας ἀδύτῳ, Αἰγέσθιος εἰς τιμὴν τῆς προειρημένης τὸ ὄρος Ἰδὴν μετωνόμασεν R. Unger acutely cj. Ἀγδίστιος (Ἀγδίστις? A.B.C.) ὁ γεννηθεὶς ἐκ τοῦ Διὸς σπόρου. The same divine name occurs in several inscriptions: (1) *Corp. inscr. Gr.* iii Add. no. 3886, 1 ff. = P. Paris in the *Bull. Corr. Hell.* 1884 viii. 237 f. no. 7, 1 ff. (Eumeneia) ὁ δῆμος ἐτεῖ[μην] | Μόνιων Ἀρίστων[ος] | τὸν λαμπαδόρχην, [ἱερέα Διὸς] | Σωτήρος καὶ Ἀπόλλ[ωνος] καὶ | Μηνὸς Ἀσκαρηνοῦ [καὶ Μητρὸς] | θεῶν Ἀγδίστιω[ς] καὶ Ἀγαθοῦ | Δαίμονος καὶ εὐ[σε]β[ε]στάτης Σε[βαστῆς] Εἰρήνης, κ.τ.λ. (2) *Corp. inscr. Gr.* iii no. 3993, 1 ff. (Ikonion) [θ]εοῖς σωτήρας τὴν τε Ἀγδίστιν καὶ τὴν Μητέρα Βοηθήνην καὶ θεῶν τὴν Μητέρα κ.τ.λ. (3) *Ib.* iv no. 6837 (beneath a relief of Kybele, with a pair of lions, seated in an *aedicula* (R. Pococke *A Description of the East, and Some other Countries* London 1745 ii. 2. 212 pl. 98)) Μητρὶ θεῶν Ἀγγίστει Ἀμέρμνος οἰκοδόμος τῆς πόλεως | εὐχὴν. (4) B. Latyschev *Inscriptiones antiquae Ovae Septentrionalis Ponti Euxini Graecae et Latinae* Petropoli 1890 ii. 32 no. 31 (of Roman date: beneath a relief representing two draped female figures facing, with a girl standing on their right) Πλουσία ὑπὲρ τῶν θυγατέρων κατὰ πρόσταγμα | Ἀγγίσ(τε)ι (the stone has ΑΓΓΙΣΣΙ) ἀνέθηκε. On Agdistis see further K. Keil in *Philologus* 1852 vii. 198—201, W. W. Baudissin *Studien zur semitischen Religionsgeschichte* Leipzig 1878 ii. 204 f., 207 f., 216, G. Knaack in Pauly—Wissowa *Real-Enc.* i. 767 f., Gruppe *Gr. Myth. Rel.* pp. 1528 n. 1, 1547.

Another myth connected with Mt Agdos was that of Deukalion (Arnob. *adv. nat.* 5. 5

Ankys<sup>1</sup>.

**Lykia**

Mount Kragos<sup>2</sup>.

in Phrygiae finibus inauditas per omnia vastitatis petra, inquit (sc. Timotheus), est quaedam, cui nomen est Agdus, regionis eius ab indigenis sic vocatae. ex ea lapides sumptos, sicut Themis mandaverat praecinens, in orbem mortalibus vacuum Deucalion iactavit et Pyrrha, ex quibus cum ceteris et haec Magna quae dicitur informata est Mater atque animata divinitus). Gruppe *op. cit.* p. 444 n. 4 well cp. Nonn. *Dion.* 13. 522—545.

<sup>1</sup> Com-type of Zeus seated on a rock (*supra* i. 124).

<sup>2</sup> Mt Kragos is a continuation of Mt Tauros, forming a promontory (*Yedi-Burün*, the 'Seven Capes') on the south-western coast of Lykia. North of it is the range of Antikragos. T. A. B. Spratt—E. Forbes *Travels in Lycia, Milyas, and the Cilyratis* London 1847 i. 300 ff. describe their ascent of Kragos (1842): 'In the afternoon we made our way to the opening of a pass leading between the summits of Cragus and Anticragus, now called Mendos and Baba-dagh; at daybreak, next morning, (May 27th,) we ascended to a plain which lies between the two chief peaks at a height of four thousand feet. Leaving our attendants and horses we commenced the ascent of the highest peak of Cragus, which rose precipitously more than two thousand five hundred feet above this alpine plain. The first half of the way was through a thick zone of forest; the remainder was among precipices of bare rock, in the crevices of which lay the accumulated snow of winter... From the sharp and narrow summit of this lofty peak we enjoyed our last look over Lycia; below us lay the whole expanse of the Nanthian plain, and beyond we could see far into the gorges and yailahs ['summer encampments'] of Massicytus... Such is the steepness of Cragus, that its precipices plunge from the snowy summit to the sea, and from the lofty pinnacle on which we stood we could see the waves breaking white against its base.' Ancient allusions are collected by W. Ruge in Pauly—Wissowa *Real-Enc.* xi. 1567. Strab. 665 is worth quoting: 'εἴθ' ἐξῆς ὁ Ἀντίκραγος...καὶ μετὰ τοῦτον ὁ Κράγος, ἔχων ἄκρας ὀκτὼ (κράγας ὀκτὼ codd. ἄκρας ὀκτὼ Eustath. in Dionys. per. 847. ἄκρας δύο Eustath. in II. p. 635, 19. We should probably translate 'eight summits,' not 'eight headlands') καὶ πόλιν ὀμώνυμον. περὶ ταῦτα μυθεύεται τὰ ὄρη τὰ περὶ τῆς Χιμαίρας' ἐστὶ δ' οὐκ ἀποθνήσκει καὶ ἡ Χιμαίρα φάραγξ τις, ἀπὸ τοῦ αἰγιαλοῦ ἀνατείνονσα (the glen of *Atlan*: see O. Benndorf—G. Niemann *Reisen in Lykien und Karien* Wien 1884 p. 82 f.).

Kragos had certain caverns known as the θεῶν ἀγρίων ἄντρα. These 'wild gods' appear to have been the eponym Kragos and his family (Steph. Byz. s.v. Κράγος, ὄρος Λυκίας. Ἀλέξανδρος δευτέρῳ Λυκικῶν (Alex. Polyhist. frag. 75 (*Frag. hist. Gr.* iii. 235 Muller)). ἀπὸ Κράγου τοῦ Τρεμίλου υἱοῦ, μητρὸς δὲ Πραξιδίκης νύμφης. ἐνταῦθα δ' εἶναι καὶ τὰ ἐπονομαζόμενα θεῶν ἀγρίων ἄντρα. ἀπαθανατισθῆναι γὰρ φασὶ τοὺς περὶ τὸν Κράγον, Eustath. in Dionys. per. 847 τὸν δὲ ἐνταῦθα Ταῦρον τὸ ὄρος καὶ Κράγον φησὶ φημίζεσθαι, ἀπὸ Κράγου τινὸς ἐπιφανοῦς ἀνδρός, ὃς αὐτόθι θανὼν τιμᾶται. ἐν τούτῳ δὲ φασιν οἱ παλαιοὶ τῷ Κράγῳ θεῶν ἀγρίων ἄντρα εἶναι). Kragos and his kin are mentioned also in Panyasis frag. 18 Kinkel *ap.* Steph. Byz. s.v. Τρεμίλη, in Timagenes frag. 2 (*Frag. hist. Gr.* iii. 322 Muller) *ap.* Steph. Byz. s.v. Μιδναί, and in an important inscription from Sidyma (O. Benndorf—G. Niemann *op. cit.* p. 75 ff. no. 53 A, 15 ff. τὴν πρὸς ὑμᾶς καὶ Τλωεὶς καὶ | Πιναρεῖς γενεα[ογίαν Τρεμί] | [Λ]ου καὶ Πραξιδίκης, ἐξ ὧν Τλω[ος καὶ] | [Κ]ράγος καὶ Πίναλος ἀνήκον, δι[αδῆ] | [Λ]ης γενεαδο[γίας καὶ ὑπ'] ἐμοῦ πολλὰ κίς δεδωλόμενης κατὰ τὰς Πο[λ]ιχαίρων καὶ ἐτέρων ἱστορίας, ib. C, 9 ff. ἐν δὲ Σιδύμοις, κτίσματι Σιδύμου | υἱοῦ Τλώου καὶ Χελειδόνος τῆς | Κράγῳ, Ἀπόλλωνα τόπων πρὸς | θαλάσση Λοπτοῖς σπηλαίῳ | ἀποκρύφῳ δυσεισόδῳ ἐκ κορυφῆς δὲ φωτοῦλλον ἀνοιγμα | μεικρὸν ἔχοντι. μέσον εἰς δὲ καὶ θεοπεύσαι θελήσασα τις ἄφνους | ἀποφῆναι τὸν θεὸν κατὰ νύκτιν, καὶ λίθος κείτα πτώμα | φόβου δειγμα κατασκόπων | διὸ καὶ κροτ[οῦ]ν[τε]ς ἐπ' ἄσματι | 'χαῖρε, Ἀπολλων, ὁ ἐγ' Λοπτῶν' | εἰσερχόμενοι φωνοῦμεν | τῇδε. The cave-cult of Apollon at Lopta described in this curious record may give us some notion of the θεῶν ἀγρίων ἄντρα: indeed, Apollon himself is on occasion ἄγριος (Orph. *h. Ap.* 34. 5). The Titans too bore the same title (Hesych. ἄγριοι θεοί· οἱ Τιτᾶνες), perhaps as being chieftains or kings (*supra* i. 625 f.). Lobeck *Aglaophamus* ii. 1186 n.<sup>1</sup>

Mount Olympos(?)<sup>1</sup>.

## Pisidia

Prostanna(?)<sup>2</sup>.

justly cp. Plout. *de def. or.* 21 (quoted by Theodoret. *Gr. aff. cur.* p. 129 Gaisford) *ἐπεὶ καὶ Σολύμους πυνθάνομαι τοὺς Λυκίων προσοίκους ἐν τοῖς μάλιστα τιμῶν τὸν Κρόνον· ἐπεὶ δὲ ἀποκτείνας τοὺς ἄρχοντας αὐτῶν, Ἄρσαλον καὶ Δρόνον (Ἄρνον Theodoret.) καὶ Τόσοβιν, ἐφυγε καὶ μετεχώρησεν ὅποιδῆποτε (τοῦτο γὰρ οὐκ ἔχουσιν εἰπεῖν), ἐκείνον μὲν ἀμεληθῆναι, τοὺς δὲ περὶ τὸν Ἄρσαλον σκληροὺς (σκιρροὺς Theodoret.) θεοὺς προσαγορεύεσθαι, καὶ τὰς κατάρas ἐπὶ τούτων ποιέσθαι δημοσίᾳ καὶ ἰδίᾳ Λυκίους.*

It would seem, then, that Kragos and his relatives were, not only heroified, but actually deified. More than that. Kragos was eventually identified with Zeus himself. For Lyk. *Al.* 541 f. *ἐν τε δαίτῃ καὶ θαλυσίοις* | *λοιθαῖσι μελίσσωσιν ἀστεργῇ Κράγον* is thus expounded by Tzetz. *ad loc.* : *ἀστεργῇ δὲ Κράγον τὸν Δία λέγει ἐπεὶ μὴ ἔσπερξε τὴν θυσίαν αὐτῶν. λέγονται δὲ θύοντες τοῖς ἄλλοις θεοῖς ἐπιλαθέσθαι τοῦ Διός, ὅθεν φιλονεικίαν αὐτοῖς ἐνέβαλε. Κράγος δὲ ὁ Ζεὺς ἐν Λυκίᾳ τιμᾶται.*

<sup>1</sup> *Supra* i. 100 n. 11. Methodios, bishop of the Lycian town Olympos at the beginning of s. iv. A.D., claims to have seen on the summit of this mountain *agnus castus* growing, quite unharmed, round a fire that sprang from the earth (*Method. ap. Phot. bibl.* p. 298 b 23 ff. Bekker *ἐθεασάμην ἐν Ὀλύμπῳ ἐγὼ (δρος δὲ ἐστὶν ὁ Ὀλυμπος τῆς Λυκίας) πῦρ αὐτομάτως κατὰ τὴν ἀκρώρειαν τοῦ ὄρους κάτωθεν ἐκ τῆς γῆς ἀναδιδόμενον, περὶ ὃ πῦρ ἄγνος φυτὸν ἐστίν, οὕτω μὲν εὐθαλὲς καὶ χλοερὸν, οὕτω δὲ σύσκιον, ὥς ὑπὸ πηγῆς μᾶλλον αὐτὸ δοκεῖν βεβλασθηκέναι. κ.τ.λ.*) The good bishop describes the phenomenon in terms reminiscent of Mo-es and the burning bush; and it is noteworthy that Mt Olympos, otherwise called Phoinikous (Strab. 666), is nowadays named *Musa Dagh*, the 'mountain of Moses.' This mountain rises to a height of c. 1000m due south of the town Olympos on the eastern coast of Lykia. But the perpetual fire is commonly associated with Mt Chimaira (*Yanür-tash*), a height of some 250m due north of the same town. Here in fact it is still to be seen—a strong jet of flaming gas that leaps up like a fountain from crevices in the rock. The immediate neighbourhood of the vent is bare of vegetation, but all around, a few paces off, is greenery in abundance. For classical references see W. Ruge in Pauly—Wisowa *Real-Enc.* iii. 2281; and for modern description and discussion, E. Petersen—F. von Luschan *Reisen in Lykien, Milyas und Kihyratis* Wien 1889 pp. 138—142 ('Die Chimaira') with fig. 65 and pl. 17. In antiquity several such fiery jets were known and the site was called Hephaistion (Sen. *epist.* 79. 3. Plin. *nat. hist.* 5. 100), Hephaistia (Solin. 39. 1), or the mountains of Hephaistos (Plin. *nat. hist.* 2. 236). Skyl. *per.* 100 speaks of a sanctuary of Hephaistos above the harbour Siderous: *ὑπὲρ τούτου ἐστὶν ἱερὸν Ἡφαίστου ἐν τῷ ὄρει καὶ πῦρ πολὺ αὐτόματον ἐκ τῆς γῆς καίεται καὶ οὐδέποτε σβέννεται.* Hence Hephaistos appears, forging the shield of Achilles, on a copper of Olympos struck by Gordianus iii Pius (Imhoof-Blumer *Monn. gr.* p. 326 f. no. 10 pl. F. 141).

It was, however, only natural that in this town, which lay between Mt Olympos and Hephaistion, there should have been a joint recognition of Zeus and Hephaistos. R. Heberdey—E. Kalinka *Bericht über zwei Reisen in S.W. Kleinasien* Wien 1896 p. 34 no. 42 publish an inscription, in which mention is made of a fine payable *θεοῖς Ὀλυμπίους Διὶ καὶ Ἡφαίστῳ*. G. F. Hill in the *Brit. Mus. Cat. Coins* Lycia, etc. p. lxxi compares with it a bronze coin of Olympos at Paris with *obv.* head of Athena to right, *rev.* the ethnic and a thunderbolt.

<sup>2</sup> Prostanna (*Egherdir*) was situated on the shore of Limnai, at the foot of Mt Viarus (Sir W. M. Ramsay *The Historical Geography of Asia Minor* London 1890 p. 407). Imperial coppers of the town have *obv.* Mt Viarus, *rev.* ΠΡ OC a tree (*Brit. Mus. Cat. Coins* Lycia, etc. pp. cvi, 238 pl. 37, 9, Imhoof-Blumer *Gr. Munzen* p. 175 no. 502 pl. 10, 27), and *rev.* ΠΡΟCTAN ΝΕΩΝ Mt Viarus with three trees growing on it and ΟΥΙΑΡΟΣ below (*Brit. Mus. Cat. Coins* Lycia, etc. p. 239 pl. 37, 13 Claudius ii) or Mt Viarus with a pine-tree on its summit and ΒΙΑΡΟΣ below (Imhoof-Blumer *Klein.*

Mount Solymos<sup>1</sup>.

*Münzen* ii. 391 no. 10 pl. 14, 5, A. Markl in the *Num. Zeitschr.* 1900 xxxii. 157 no. 4 pl. 7, 4, Head *Hist. num.*<sup>2</sup> p. 709). Since another coin-type of Prostanna shows Zeus seated with Demeter (?) behind him (G. F. Hill in the *Brit. Mus. Cat. Coins* Lycia, etc. p. cvi n. 7, Head *Hist. num.*<sup>2</sup> p. 709), it is possible that the cult of the god was connected with the mountain which dominates the town (for views see A. de Laborde, Becker, Hall et L. de Laborde *Voyage de l'Asie Mineure* Paris 1838 p. 111).

<sup>1</sup> Termessos (Termessus Maior) was built, a good 1000<sup>m</sup> above sea-level, on Mt Solymos (Strab. 630) or Solyma (*id.* 666), the modern *Guldere Dag*h or *Gullik Dag*h. It was an ideally placed stronghold of the Solymoi, whose eponym Solymos figures on imperial coppers of the town (*Brit. Mus. Cat. Coins* Lycia, etc. pp. xc, 271 no. 27 pl. 41, 12 *rev.* COAY MOC Solymos standing to left, with cuirass, spear, and short sword, 272 no. 36 pl. 41, 14 COAV MOC Solymos enthroned to left, with crested helmet and right hand raised to face, cp. Imhoof-Blumer *Kleinās. Münzen* ii. 410 no. 6 pl. 15, 15 and 411 no. 10 pl. 15, 17, Head *Hist. num.*<sup>2</sup> p. 712). As a warlike hero he was affiliated sometimes to Zeus (*Antimachos frag.* 16 Bergk<sup>4</sup> *ap.* schol. P.T. *Od.* 5. 283 ὄθεν καὶ οἱ Σόλυμοι ὠνομάσθησαν (δὲ add. T., omittis ὄθεν καὶ οἱ Σόλυμοι) ἀπὸ Σολύμου τοῦ Διὸς καὶ Καλχηδονίας, ὡς Ἀντίμαχος δηλοῖ, *Rufin. recognit.* 10. 21 (Iupiter vitiat) Chalceam nympham, ex qua nascitur Olympus (where O. Hofer *cj. Chalcedonian and Solymus*: see his remarks in *Roscher Lex. Myth.* iv. 1154), Steph. *Byz. s.v.* Πισιδία· οἱ Πισιδᾶι πρότερον Σόλυμοι, ἀπὸ Σολύμου τοῦ Διὸς καὶ Χαλδῆνης), sometimes to Ares (*et. mag.* p. 721, 43 ff. Σόλυμοι (so T. Gaisford for Σόλυμος)· ἔθνος περὶ Κολικίαν· ἀπὸ Σολείμου τοῦ Χαλδῆνης τῆς Πισίδου καὶ Ἀρεως· οἱ νῦν Ἰσπανοί).

The principal deity of the town in classical times was Zeus Σολυμεύς. Mionnet *Descr. de méd. ant.* Suppl. vii. 138 no. 228 gives (after Sestini) a coin reading ZEYC COAYMEYC, and J. Friedlaender in the *Zeitschr. f. Num.* 1885 xii. 6 figures another, at Berlin, with *obv.* ΔΙ[ΟΞ] ΣΟΛΥΜΕΩ[Σ] bust of Zeus Σολυμεύς (but see G. F. Hill in the *Brit. Mus. Cat. Coins* Lycia, etc. p. xc n. 1). The head of Zeus appears as the normal Termessian coin-type c. 71—39 B.C., in the time of the Antonines, and from Gordian to Gallienus (*Brit. Mus. Cat. Coins* Lycia, etc. p. 268 ff. pl. 41, 8—11, pl. 42, 1 f., Head *Hist. num.*<sup>2</sup> p. 712). E. Petersen in K. Lanckoroński *Städte Pamphylieus und Pisidiens* Wien 1892 ii. 47 ff. describes the remains of what was probably the temple of Zeus Σολυμεύς. The site is a raised terrace (1054<sup>m</sup>) adjoining the southernmost part of the gymnasium and close to a group of other temples (N 3 on the large plan opposite p. 21). Here were found Doric column-drums, Attic bases with portions of shafts and plinths, architrave-blocks, coffering, the right-hand end-block of a pediment, statue-pedestals, and two reliefs from a frieze representing a Gigantomachy (Zeus and Apollon v. Giants with serpentine legs). These last were published by G. Hirschfeld in the *Arch. Zeit.* 1881 xxxix. 157—160 figs. A, B. Further, a cylindrical base (1'18<sup>m</sup> high), which once supported a bronze statue (of Zeus?), is adorned with a relief of a priest presiding at the sacrifice of a humped bull (E. Petersen *op. cit.* ii. 32, 48 f. figs. 7 and 8) and bears the inscription Ὅτανις ΙΟΓΑΚ | ιερ(ε)[ύ]ς | Διὶ Σολυμεῖ· | Διονύσιος Ἡρακλεΐδου | Ἀλεξάν[δ]ρου [δ]ρ[ε]ύ[ς] [ἐποίησεν] (?) (K. Lanckoroński *op. cit.* ii. 206 no. 78). Another base from the same site was set up when a certain Strabon was priest of Zeus Σολυμεύς (*id. ib.* ii. 206 no. 80, 15 ff. ἀνεστάθη | ἐπὶ ιερῶς | Σολυμέως Δι[ός] | Στράβωνος [Β']). Another carried the statue of a distinguished priest (*id. ib.* ii. 206 no. 79, 1 ff. ἀρχιερέα καὶ ιερέα Διὸς Σολυμέως | γενόμενον Λαέρτην Νανναμόου | Λαέρτου κ.τ.λ., cp. 207 no. 85, 2 ff. [ἀρ]χιερέα αὐτοκράτορος Καίσαρος Σεβαστοῦ | [ιερ]έα Διὸς Σολυμέως διὰ βίου Λαε[ρ]την | Νανναμόου φιλόπατρι καὶ πατέρα πόλεως). Other life-priests of Zeus Σολυμεύς are recorded (*id. ib.* ii. 200 no. 39, 4 f. Τι. Κλ. Τειμόδωρον, 200 no. 41, 4 Τι. Κλ. Τειμόδωρον, 201 no. 48, 6 ff. Μάρ. Αὔρ. Μειδιανόν Πλατωνιανόν | Οὐάρων, 208 no. 93, 4 ff. Μάρ. | Αὔρ. Μειδιανόν | Οὐάρων).

The same deity was believed to have under his special protection the tombs of the dead, for any violation of their sanctity was punished with a fine usually payable to him. Numerous inscriptions of the sort are given by G. Cousin in the *Bull. Corr. Hell.* 1899

## Pontos

*Beuyuk Evlia*<sup>1</sup>.

xxiii. 165—192, 280—286 (e.g. p. 169 no. 7, 9 f. ὁ τούτων τι πειράσας ὑπεύθυνος ἔσται Διὶ Σολυμεῖ ✱ α, p. 171 no. 13, 7 f. ὁ πειράσας ἐκτεῖσει Διὶ Σολυμεῖ ✱ α, p. 173 no. 18, 2 δώσει ὁ πειράσας προστείμου Διὶ Σολυμεῖ ✱ β, p. 182 f. no. 41, 5 ff. ὁ τολμήσας | ἡ παραενχειρήσας ἀποτεῖσει | Διὶ Σολυμεῖ ἱερὰς καὶ ἀπαραίτητους δραχμὰς δισχειρίας πεντακοσίας, p. 184 f. no. 44, 5 f. ὁ πειράσας ἐνσχεθήσεται ἐν κλήματι | τυμβωρυχίας καὶ ἐκτεῖσει Διὶ Σολυμεῖ ✱ αφ', p. 188 no. 52, 3 f. ὁ πειράσας ἐκτεῖσει Διὶ Σολυμεῖ ✱ η καὶ τῷ ἱερῷ τῷ ταμείῳ ✱ η, p. 189 f. no. 54, 7 ff. ὁ τούτων τι πειράσας ἐνοχος ἔσται ἐν κλήματι τυμβωρυχίας καὶ ἀραῖς ταῖς τοῖς κατοιχομένοις καὶ προσποτῆσει Διὶ Σολυμεῖ ✱ α. See also pp. 167 f. no. 4, 7 ff., 170 no. 10, 7 f., 171 f. no. 14, 4 ff., 172 no. 15, 8 f., 173 f. no. 20, 10 f., 175 no. 24, 2 ff., 175 f. no. 25, 10 f., 176 no. 26, 7 f., 179 f. no. 34, 7 f., 183 f. no. 43, 9 f., 185 no. 45, 3 ff., 186 f. no. 48, 9 ff., 187 no. 49, 5 ff., 187 no. 50, 3 ff., 187 f. no. 51, 9 f., 188 f. no. 53, 11 f., 191 no. 57, 5 ff., 280 f. no. 62, 6 ff., 283 no. 64, 7 ff., 284 no. 66, 10 f., 285 no. 67, 8 ff., 285 f. no. 68, 9 f.), and a few by K. Lanckoroński *op. cit.* ii. 217 no. 154\*, 2 f., 218 no. 167, 6 ff., 218 no. 171<sup>a</sup> (= *Corp. inscr. Gr.* iii no. 4366 k), 9 f., 219 no. 173, 16 ff., 219 no. 174, 7 f.

G. F. Hill in the *Journ. Hell. Stud.* 1895 xv. 127 f. publishes, among inscriptions copied by E. T. Daniell and Sir C. Fellows, no. 24, 3 ff. ἐκτεῖσει | τῷ ἱερῷ τῷ ταμείῳ | ✱ μὲν κὲ τῷ Διὶ | Σολύμῳ ✱ μὲν, adding: 'The form Σόλυμος for Σολυμεὺς is unusual; it occurs again on an inscription on p. 493 [of a MS. volume transcribed by S. Birch].' The form suggests that the eponymous hero Solymos, by a process already exemplified in the case of Kragos (*supra* p. 971 n. 2), had been raised to the rank of Zeus.

Other inscriptions from Termessos attest a cult of Zeus and Dione (*id. ib.* ii. 206 no. 77 on a lintel from the southernmost part of the gymnasium [τοῦ πρώτου ἱεροσ]αμένου Διὸς καὶ Διώνης Ἀλφειδίου Μολέου | τὸν ναὸν καὶ τὰ ἐν αὐτῷ ἱερὰ καὶ ἀγάλματα ὁ δῆμος ἐκ τῆς | ὑποστάσεως (i.e. ἐκ τῆς ὑποστάσεως τοῦ πρώτου ἱεροσασμένου κ.τ.λ.), 219 no. 175<sup>a</sup> (= *Corp. inscr. Gr.* iii no. 4366 m) completed by G. Cousin in the *Bull. Corr. Hell.* 1899 xxiii. 192 no. 60 on a sarcophagus at the first Gate ἱερεὺς Διὸς καὶ Διώνης | Γαῖος Διοτέλειμος Ἐρ. | Τρ. Γαῖου Γενίου Χυ. τὴν | σωματοθήκην ἐαυτῷ καὶ | Ἀρτέμει Ἐρ. Τρ. Γαῖου Γενίου Π. αὐτοῦ κ.τ.λ.) and a cult of Zeus Ἐλευθέριος (K. Lanckoroński *op. cit.* ii. 203 no. 58, 26 ἱερεὺς Διὸς Ἐλευθέρου Διόδοτος Ἐρμαίου Ἀρτεμίον ✱ φ', cp. *Brit. Mus. Cat. Coins Lycia*, etc. pp. lxxxix n. 6\*, xci with n. 6\*, 275 no. 55 pl. 42, 2 *obv.* ΤΕΡ ΜΗΘΕΩΩΝ head of Zeus, laureate, to right, with Θ below; *rev.* ΕΛΕΥΘΕΡΑΤΕ ΡΗΜΗΘΕΕ ΗΤΟΚΑΠ ΟΥΝΕΧΟ VCA in wreath = Ἐλευθέρα Τερμησσέ | ἡ το(υ)ς κάπους ἔχουσα, which I take to be a tag from some popular chorus (hence the *quasi*-Doric κάπους) performed at a festival of Zeus Ἐλευθέριος).

<sup>1</sup> In 82 B.C. Mithridates vi Eupator, having cleared Kappadokia of the Roman forces, offered a solemn sacrifice to Zeus Στράτιος. Appian. *Mithr.* 66, perhaps following Nikolaos of Damaskos (T. Reinach *Mithridate Eupator roi de Pont* Paris 1890 p. 445 f.), describes the scene in detail (trans. H. White): 'The news of this brilliant and decisive victory spread quickly and caused many to change sides to Mithridates. The latter drove all of Murena's garrisons out of Cappadocia and offered sacrifice to Zeus Stratus on a lofty pile of wood on a high hill, according to the fashion of his country, which is as follows. First, the kings themselves carry wood to the heap. Then they make a smaller pile encircling the other one, on which they pour milk, honey, wine, oil, and various kinds of incense. A banquet is spread on the ground for those present (as at the sacrifices of the Persian kings at Pasargadæ) and then they set fire to the wood. The height of the flame is such that it can be seen at a distance of 1000 stades from the sea, and they say that nobody can come near it for several days on account of the heat. Mithridates performed a sacrifice of this kind according to the custom of his country.' In 74 B.C., when about to enter Paphlagonia, Mithridates repeated the offering. Appian. *Mithr.* 70 (trans. White) says: 'At the beginning of spring Mithridates made trial of his navy and sacrificed to Zeus

Stratius in the customary manner, and also to Poseidon by plunging a chariot with white horses into the sea.'

Imperial coppers of Amaseia, the residence of the Pontic kings (Strab. 561), have been rightly interpreted as referring to this cult (C. Cavedoni in the *Bull. d. Inst.* 1840 p. 70 f.). They exhibit a large altar, sometimes of two stages and flaming. Beside it are two trees with twisted trunks. Above it on some specimens there hovers an eagle, or the sun-god in his *quadriga*, or both. Occasionally a bull is shown lying dead on the upper stage (*supra* i. 602 n. 2. I illustrate four examples. Fig. 858 = Waddington—Babelon—Reinach *Monn. gr. d'As. Min.* i. 38 no. 78 pl. 5, 26 (Paris) Caracalla 206 A.D. ('une victime qui paraît être un chien'). Fig. 859 = *eid. ib.* i. 38 no. 79 pl. 6, 1 (Paris) Caracalla 206 A.D. Fig. 860 = *eid. ib.* i. 40 no. 96 pl. 6, 7 (A. Löbbecke) Geta 206 A.D. ('un taureau mort'). Fig. 861 is from a specimen, in my collection, struck by Severus Alexander in 232 A.D.).

F. Cumont—E. Cumont *Voyage d'exploration archéologique dans le Pont et la Petite Arménie* (*Studia Pontica* ii) Bruxelles 1906 pp. 136—184 devotes a chapter to Amaseia, including a valuable discussion (pp. 145 f., 172 ff.) of Zeus Στράτιος and his cult. Their

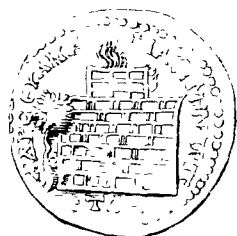


Fig. 859.

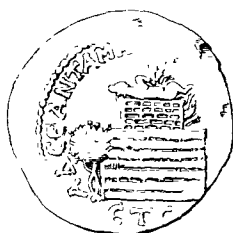


Fig. 858.

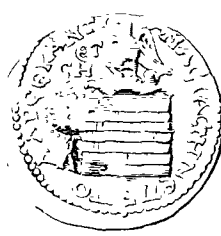


Fig. 860.

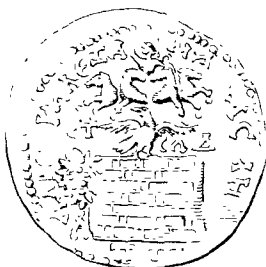


Fig. 861.

discoveries may be resumed as follows. Some four miles due east of Amaseia rises a rounded hill (1,350<sup>m</sup>) known as *Beuyuk Evlia*, 'The Great Saint' (map xiii), and reputed to be the burial-place of a santion or Turkish saint. Every year in May the peasants repair to this otherwise deserted height, slaughter fowls and sheep, and feast merrily in honour of the *Profit Iliyâ*. A clump of large pines crowns the hill-top, venerable trees which are held in such respect that no one will touch them with an axe. (By way of an ancient parallel F. Cumont cites M. Tsakuroglou in the *Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς ἐν Σμύρνῃ* 1878—1880 p. 164 no. 7λβ' = S. Reinach *Chroniques d'Orient* Paris 1891 p. 157 an inscription from *Divlit* near Koloe (*Koula*) in Lydia ἔτους τκ', μη[νὸς] Περειῶνι β', Αὐρ. 'Στρατόνικος β', ἐπειδὴ κατὰ ἄγνοιαν ἐκ τοῦ ἄλσου[ς] ἔκοψα δένδρα θεῶν Διὸς Σαβάζιον καὶ Ἀρτέμιδος Ἀναίτις κολασθεῖς, εὐχόμενος εὐχριστήριον ἀνέστησα with Tsakuroglou's note: 'Au-dessus est représenté un homme; à côté de lui, sur la droite, deux arbres, et un seul à gauche. Il est remarquable que la défense de couper du bois dans le bois sacré de Sabazios et d'Artémis Anaitis subsiste encore aujourd'hui, car les habitants turcs de Santal près de Divlit croient que celui qui coupe du bois est puni par quelque maladie.'



[See further Frazer *Golden Bough*<sup>2</sup>: The Magic Art ii. 40—45.] The summit of the hill forms a flattish space c. 250<sup>m</sup> across and was enclosed by a *peribolos*-wall, which can still be traced, especially to the south-west. In the middle of the open space a square mound (c. 40<sup>m</sup> each side) evidently covers some construction, for bits of moulding and the *débris* of cut marble are scattered over the ground. Here in all probability stood a monumental altar. A marble base found on the spot records the name of Cn. Claudius Philon as priest for life (J. G. C. Anderson—F. Cumont—H. Grégoire *Recueil des inscriptions grecques et latines du Pont et de l'Arménie* (*Studia Pontica* iii) Bruxelles 1910 i no. 142 τὸ ἀνάθημα] (or ἀ[γάμα]) | ἐκ τῶν τ[οῦ] | θεοῦ Γναῖος Κλαύδιος Φίλων | ἱερεὺς διὰ βίου) and two inscriptions from the neighbouring village of *Ebimi* preserve dedications to Zeus Στράτιος (*eid. ib.* i no. 140 on a small limestone altar Διὶ Στρατίῳ | Βασίλειος (a frequent name in Pontos) | εὐχῇ, no. 141 on two portions of a limestone balustrade Διὶ Στρατίῳ [ὁ δῆμος ἐν ἐκκλησίᾳ] κυρία ἐπὶ τῆς συνῶ αρχίας Πομπωνίου . . . . . τοῦ?] Κανδίδου, νεωκοροῦντος γ' [ . . . . . οἱ] Ἀγριππιανοῦ, ἐκ | τῶν συν(λ)ε[λεγμένων χρημάτων]ν Ϝ ἔτους Ϝ ρά Ϝ (=98/99 A.D.). In line 4 συνα[θροισθέντων κ.τ.λ.] is possible). From these inscriptions we gather that in the year 99 A.D. the cult was administered by *συνάρχοντες* and *νεωκόροι*. To the west of the precinct is rising ground formerly covered with buildings. The festivities there celebrated seem to have included dramatic shows—witness the epitaph of the strolling player Gemellos, found at *Ebimi* (F. Cumont in the *Festschrift zu Otto Hirschfelds sechzigstem Geburtstage* Berlin 1903 p. 277 ff. = J. G. C. Anderson—F. Cumont—H. Grégoire *op. cit.* i no. 143 κείμε Γεμέλλος ἐγὼ | ὁ πολλοὺς θεάτροις | πολλὰ λαλήσας | καὶ πολλὰς ὁδοὺς | αὐτὸς ὁδεύσας, | καὶ οὐκέτι μου στόμα | φωνά[ς] ἀπολύνει, | οὐδὲ χειρῶν κρότος | ἔρχερε, ἀλλ' ἀποδοῖς | τὸ δάνιον ('my debt to nature') πεπόμενε. | ταῦτα πάντα κόνις. The man is as full of quotations as Dikaïopolis).

Other traces of the same cult came to light at *Ghel-Ghiraz*, some sixteen miles west of Amaseia, on the edge of the plain Chilikomon (*Soulou-Oza*). Here was found a marble altar of s. i (?) A.D. dedicated to Zeus Στράτιος (*eid. ib.* i no. 152 Διὶ Στρατίῳ εὐ[χ]ῇ | καὶ εὐσεβίας [χ]άριν Κύρος καὶ | Φιλέταιρος οἱ | Κλάρου. The letters χ, χ, being crosses, have been effaced by some zealous Mohammedan) and sundry remnants of his temple (Ionic and Corinthian capitals, a column-shaft in red marble, fragments of cornice, blocks of marble) scattered through the village. The temple itself probably stood on a small polygonal plateau cut out on a spur of the mountainous heights above *Ghel-Ghiraz* (map xii).

Lastly, an inscription of Roman date from Athens mentions an offering to Zeus Στράτιος made by four citizens of Amaseia (*Corp. inser. Att.* iii. i no. 201 ἀγαθὴ τύχη· | Διὶ Στρατίῳ | Διότιμος, Ύψικράτη[s], | Δρόσερος, Σεύηρος | οἱ Ἀμασεῖς).

F. Cumont justly regards the sacred pines still growing on *Beuyuk Evlia* as comparable with the trees beside the altar on the coins of Amaseia (*supra* figs. 858—861), with the two oaks planted by Herakles at Herakleia Pontike by the altars of Zeus Στράτιος (*Plin. nat. hist.* 16. 239 in Ponto citra Heracleam arae sunt Iovis Στράτιου cognomine, ibi quercus duae ab Hercule satae), and with the sacred plane-trees of Zeus Στράτιος at Labranda (*supra* p. 590). But with equal justice Cumont refuses to see in *Beuyuk Evlia* the scene of Mithridates' pyre, which was visible far out at sea and must therefore have been raised on some such peak as *Ak-Dagh*, the highest summit of the country. As to the nature of Zeus Στράτιος, after renewed consideration of the available data (cp. F. Cumont 'Le Zeus Stratios de Mithridate' in the *Revue de l'histoire des religions* 1901 xlin. 47—57), he arrives at the following conclusion: 'Peut-être était-il à l'origine la divinité locale de quelque tribu indigène de la vallée de l'Iris, qui s'assemblait pour l'adorer sur le sommet d'une montagne voisine. A leur arrivée dans le pays, les colons grecs auraient alors, suivant une coutume constante, transformé cette divinité barbare en un Zeus guerrier. Puis, quand une maison d'origine iranienne fonda un royaume dans cette région, elle aurait prétendu reconnaître dans ce Zeus son Ahoura-Mazda, et lui aurait offert des sacrifices nouveaux, imités de ceux qu'accomplissaient les monarques perses. La nature du dieu serait donc composite; elle serait formée d'une réunion des trois éléments,

## Kappadokia

Mount Argaios (?)<sup>1</sup>.

pontique, grec et iranien, dont la combinaison caractérise la religion comme la civilisation de ces contrées.’

To this I would add but two remarks. Doubtless, as Cumont says, the pyre of Mithridates on the Pontic mountain bears some resemblance to the perpetual fire on the mountain of Zoroastres (Dion Chrys. *or.* 36 p. 92 f. Reiske cited *supra* i. 783 f., ii. 33), and the offering of milk, honey, wine, and oil by Mithridates recalls the offering of oil, milk, and honey by the Magoi (Strab. 733). But these practices can be paralleled from Greek as well as from Persian usage. The big blaze reminds us of the bonfire on the top of Mt Kithairon kindled once in sixty years at the Great Daidala, when the oak-brides of Zeus were burnt (Paus. 9. 3. 1 ff. cited *supra* p. 898 n. 6). And the offering of milk, honey, wine, and oil is suggestive of the usual Hellenic gifts to the dead (see e.g. P. Stengel *Die griechischen Kultusaltertümer*<sup>3</sup> München 1920 p. 149 ‘Man spendet Wein, Wasser, Milch, Honig und Öl, doch selten alles zugleich.’ Is the ritual of Aisch. *Pers.* 610 ff. Persian or Greek?). There may after all have been some historical foundation for the folk-belief that a saint lies buried on *Beuyuk Evha*.

<sup>1</sup> Mt Argaios (*Erjaus*), the culminating point of Antitauros and the highest (3840<sup>m</sup>) peak in Asia Minor, has its summit covered with perpetual snow (Strab. 538. Solin. 45. 4). On the side facing Kaisareia (*Kaiserieh*) this forms a vast slope of glittering white—a fact which perhaps gave its name to the mountain (for ἀργός, ἀργής, ἀργήεις, etc. see Prellwitz *Etym. Wörterb. d. Gr. Spr.*<sup>2</sup> p. 49 f., Boisacq *Dict. étym. de la Langue Gr.* p. 74 f.).

In antiquity few persons reached the summit, and those who did declared that in clear weather they could see both the Euxine and the bay of Issos (Strab. 538)! The ascent readily won its way into the region of the mythical. W. J. Hamilton *Researches in Asia Minor, Pontus, and Armenia* London 1842 ii. 275 reports the following tale: ‘A traveller once came from Frangistan, in search of a rare plant which grew only on the summit of Argaeus, having ten leaves round its stalk and a flower in the centre. Here it was said to be guarded by a watchful serpent, which only slept one hour out of the four-and-twenty. The traveller in vain tried to persuade some of the natives to accompany him, and point out the way; none of them would venture, and at length he made the ascent alone. Failing, however, in his attempt to surprise the dragon, he was himself destroyed. The story adds that he was afterwards discovered, transformed into a book, which was taken to Caesareia, and thence found its way back into Frangistan.’

In modern times ascents have been made by Hamilton (1837), Tchihatcheff (1848), and H. F. Tozer with T. M. Crowder (1879). See W. J. Hamilton *op. cit.* ii. 274 ff. (with lithographic pl. view of Mt Argaios as seen from *Kara Hissar*), P. de Tchihatcheff *Asie Mineure* Paris 1853 i. 439 ff. (with fig. 9 view of Mt Argaios, fig. 10 do. as seen from *Erkélet*, fig. 11 do. as seen from *Tomarsé*, fig. 14 plan of Mt Argaios), H. F. Tozer *Turkish Armenia and Eastern Asia Minor* London 1881 pp. 106–131. Tozer says of the summit (*ib.* p. 125 f.): ‘The view was quite clear and very extensive, including the long line of the Anti-Taurus to the east, the Allah Dag and other mountains that run down towards Lycaonia to the south-west, and to the north the vast undulating plains of the interior which we had crossed in coming from Yeuzgatt. One or two small lakes were visible.... We could also trace the depression in which the Halys runs, though the river itself was not in sight. Kaiserieh lay below us...like a dark carpet spread on the bare plain. But far the most remarkable feature was the mountain itself, for the lofty pinnacles of red porphyritic rock, rising from among the snows around and beneath us, veritable *aiguilles*, were as wonderful a sight as can well be conceived [Tozer here gives a striking view of these three needles, which are c. 50 feet in height]. The crater or craters, which once occupied the summit, are too much broken away to be easily traceable, the best-marked being that which faces east; but below, all round the base of the mountain, is a belt of volcanic cones. The idea that prevailed among the ancients, that on clear days both the Euxine and the Mediterranean were visible from here, is wholly impossible on account of

the distance, and the height of the intervening mountains.' Tozer adds (*ib.* p. 126 f.): 'As we were climbing about the rocks close by, we found to our great surprise that in places they were perforated with ancient human habitations. One of these wound inwards to a considerable depth with rude niches hollowed in the sides like those which we had seen on the banks of the Halys.... Anyhow there was no question of their being artificial abodes, for besides the niches, the marks of some hard instrument were evident on the roof and sides.'

The capital of Kappadokia, built at the base of Mt Argaios, was named successively Mazaka, Eusebeia, and Kaisareia (Strab. 537 f., Steph. Byz. *s.v.* Κασιόρεια). Bronze coins of Eusebeia, struck by Archelaos king of Kappadokia 36 B.C.—17 A.D., have *rev.* Mt Argaios (*Hunter Cat. Coins* ii. 581 no. 1 pl. 62, 15), sometimes with an eagle on its summit (*Brit. Mus. Cat. Coins* Galatia, etc. p. 45 no. 2 pl. 8, 1 (= my fig. 862)). Imperial coins of Kaisareia, in silver and bronze, from Tiberius to Gordianus iii, repeat the type with many interesting variations (*Brit. Mus. Cat. Coins* Galatia, etc. p. 46 ff. pl. 8, 8, 12, pl. 9, 6, 7, 21, pl. 10, 6, 7 (= my fig. 864), 8, 14, 17, 18, 20, pl. 11, 1 (= my fig. 865), 4, 6, 7, 9, 11, 13 (= my fig. 869), 15—19, pl. 12, 1, 2, 3 (= my fig. 873), 4, 7, 9, 12, pl. 13, 1, 2 (= my fig. 875), 3, 4 (= my fig. 877), *Hunter Cat. Coins* ii. 582 ff. pl. 62, 16, 19, 22—24, 25 (= my fig. 868), 26—28, 29 (= my fig. 874), Imhoof-Blumer *Monn. gr.* p. 417 ff. no. 183 ff. pl. H, 1—4, 5 (= my fig. 872), G. Macdonald *Coin Types* Glasgow 1905 p. 167 ff. pl. 6, 10, 11, *Head Hist. num.*<sup>2</sup> p. 752 f. fig. 331. Figs. 863, 866, 867, 870, 871, 876 are from specimens in my collection. See also *supra* i. 603 n. 2). Cp. a red jasper intaglio in the British Museum, which shows Mt Argaios with a wreath above it and a goat's head below (*Brit. Mus. Cat. Gems* p. 135 no. 1107), another from the Blacas collection, which represents the mountain inscribed ΑΡΓΑΙΟΣ and topped by a radiate figure holding a *patera* in his left hand, a sceptre in his right (*ib.* p. 135 no. 1105), and a third at Berlin, which crowns the summit with an eagle holding a wreath in its beak (Furtwangler *Geschnitt. Steine Berlin* p. 313 no. 8558 pl. 61).

This famous type has been discussed at length by W. Wroth in the *Brit. Mus. Cat. Coins* Galatia, etc. pp. xxviii—xli and by O. Rossbach in the *Neue Jahrb. f. klass. Altertum* 1901 vii. 406—409. The general shape of the mountain with its crater above and volcanic cones below is adequately rendered. The woods which formerly fringed its sides (Strab. 538 ἀξύλου γὰρ ὑπαρχούσης σχεδὸν τι τῆς συντάξης Καππαδοκίας, ὃ Ἀργαῖος ἔχει περικείμενον ὄρυμνον, κ.τ.λ.) are represented by trees (figs. 866, 869 ff.). The game inhabiting them is suggested by the lively little picture of the hound chasing the goat or stag (fig. 863). But Argaios was more than a picturesque object or happy hunting-ground. It was to the Cappadocians *καὶ θεὸς καὶ ὄρκος καὶ ἀγαλμα* (Max. Tyr. *diss.* 8. 8 Dubner cited *supra* i. 102 n. 5). As an ἀγαλμα it is seen on an altar (fig. 869 ff.) or within a temple (fig. 876). It is even worn as a head-dress by Tranquillina (fig. 877), who thus appears as the Tyche of Kaisareia (H. Dressel in the *Zeitschr. f. Num.* 1901 xxiv. 86 f.). Its claim to divinity is stated somewhat differently by Solin. 45. 4 Mazacam sub Argaeo sitam Cappadoces matrem urbium numerant; qui Argaeus nivalibus iugis arduus ne aestivo quidem torrente prunis caret quemque indidem populi habitari deo (*habitare deum* cod. G) credunt. It remains therefore to ask what deity was believed to inhabit the mountain. W. Wroth rightly rules out Sarapis, though a coin at Paris shows that god holding the mountain in his hand (J. A. Blanchet in the *Rev. Num.* iii Série 1895 xiii. 74 f. pl. 3. 15). This, like the Egyptian symbol (? lotos; cp. *supra* p. 773 fig. 737) which tops the mountain on a coin of Trajan (fig. 863), merely proves that from time to time Sarapis bulked big at Kaisareia. Wroth himself concludes (as does Rossbach *loc. cit.* p. 407 f.) that the naked male figure, who appears on the mountain-top holding globe and sceptre (fig. 867) and sometimes wearing a crown of rays (cp. fig. 868), is the deified emperor. Accordingly he takes the eagle on the mountain (fig. 862) or on the mountain-altar (fig. 869) to be the Roman eagle, interprets the 'two or more figures' sometimes seen on the summit (figs. 870, 872) as 'Imperial personages?', and draws attention to a coin of Caracalla at Berlin (J. Friedlaender in the *Zeitschr. f. Num.* 1884 xi. 52 pl. 1, 5, better read by B. Pick in the *Journ. Intern. d'Arch. Num.* 1898 i. 455 ff.) which shows Mt Argaios and a distyle



Fig. 862.



Fig. 863.



Fig. 864.



Fig. 865.



Fig. 866.

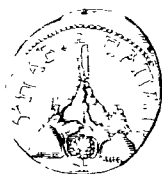


Fig. 867.

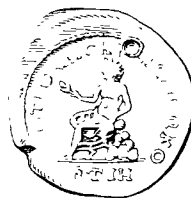


Fig. 868.



Fig. 869.



Fig. 870.



Fig. 871.



Fig. 872.



Fig. 873.



Fig. 874.



Fig. 875.



Fig. 876.



Fig. 877.

**Kilikia**Anazarbos<sup>1</sup>.Mount Olympos (?)<sup>2</sup>.**Kypros**Amathous, Golgoi, Kition<sup>3</sup>.Mount Olympos (?)<sup>4</sup>.**Assyria**Mount Zagros<sup>5</sup>.**Kommagene***Nemrout Dagh*<sup>6</sup>.**Syria**Chalkis sub Libano (?)<sup>7</sup>.

temple below with a star in its pediment and between its columns the inscription ΕΙC ΕΩΝΑ ΤΟΥC ΚΥΠΙΟΥ (= *eis aîōna toûs kypious*, an acclamation of the imperial house). Wroth, however, admits 'that before the Imperial age some local divinity—perhaps a mountain-god—was worshipped in connection with Argæus.'

This is unsatisfactory. The eagle on the mountain-top occurs before the town was renamed Kaisareia (fig. 862 inscribed ΕΥΣ[Ε] ΒΕΙ[Α]), and the eagle on the mountain-altar is much too prominent to be merely a Roman eagle (fig. 869). Gerhard *Gr. Myth.* i. 166, 174 f. did not scruple to speak of a 'Zeus Argæus.' And, though the exact appellation has not yet been found (for Zeus ἀργής see *supra* i. 31 f., 317 f.), he was in all probability on the right track. At least the naked figure with globe and sceptre, the radiate crown, the sun and moon (figs. 869, 873), the star (figs. 871, 876) or stars (fig. 864)—to say nothing



Fig. 878.

of the eagle—are all appropriate to a Hellenistic Zeus. At Kaisareia such an one would readily take on oriental features, e.g. the tall headdress with which he appears on a silver coin of Trajan (*Brit. Mus. Cat. Coins Galatia*, etc. p. 52 no. 46 ('Zeus?') pl. 9, 8 (= my fig. 878)). Besides, the two supporters with lances (fig. 870) can then be reasonably explained as the Dioskouroi. It would seem, in fact, that the three rocky pinnacles of the mountain-top were connected with Zeus and the Dioskouroi respectively. I should go further and claim that here, as elsewhere (*supra* pp. 160, 431 f.), the Dioskouroi are

anthropomorphic sky-pillars. And I should conjecture that their older aniconic forms were perpetuated by local piety in the curious pillars to right and left of the sacred mountain (figs. 874, 875). The rays that crown these pillars are no accidental adornment. It must often have happened that Dioscuric stars (St Elmo's fires) were to be seen in stormy weather flickering about the *aiguilles* of the summit.

Even so we have hardly exhausted the significance of the coin-types. One of them (fig. 867) apparently attaches a goat's head to the outline of the mountain, low down on its left hand side,—a detail which recalls the goat's head on the gem in the British Museum (*supra*), but is not easy to explain. And what are we to make of the star-like flower or rosette that is found so frequently in the centre of the design? Is this only a stylised rendering of rocks or bushes? Or dare we surmise that popular belief connected the mountain with some magical or mythical flower such as that mentioned by W. J. Hamilton in the tale already told?

<sup>1</sup> Zeus Ὀλύβριος or Ὀλύβρις (*supra* i. 597 n. 4).

<sup>2</sup> *Supra* i. 100 n. 12.

<sup>3</sup> Θεὸς Ὑψιστος (*supra* p. 879 n. o no. (151)).

<sup>4</sup> *Supra* i. 100 n. 14.

<sup>5</sup> Zagreus (*supra* i. 621), whose art-type was borrowed by the Cretan Zeus Ἰδαίος (*supra* i. 644 ff. pl. xxxv).

<sup>6</sup> Zeus Ὀρομάσδης (*supra* i. 741 ff.).

<sup>7</sup> A bronze coin of s. i B.C., probably struck at Chalkis sub Libano (*Anjar*) near

## Mount Kasion<sup>1</sup>.

Helopolis (*Ba'albek*), has *obv.* head of Zeus, laureate, to right, *rev.* a temple with two columns, from each of which hangs a fillet, and two steps, on which is the inscription ΧΑΛΚΙ ΔΕΩΝ. Within the temple is a conical stone bound with a fillet (*Brit. Mus.*

*Cat. Coins Galatia*, etc. pp. liv, 279 no. 1 pl. 33, 10 (=my fig. 879), Head *Hist. num.*<sup>1</sup> p. 655 (but not *ib.*<sup>2</sup> p. 783)). W. M. Leake *Numismata Hellenica* London 1854 Asiatic Greece p. 41 had assigned a similar specimen in his collection to Chalkis (*Kinnesrin*) near Beroia (*Aleppo*). De Visser *De Gr. diis non ref. spec. hum.* p. 41 f., 167 treats this conical stone as a primitive *ἀγαλμα* of Zeus. And he may well be right (*supra* i. 521 n. o), though it should be remembered that Imhoof-Blumer *Monn. gr.* p. 222 f. referred bronze coins with a like *rev.* and *obv.* dolphin round trident (p. 222 no. 60) or head of Hera (p. 223 nos. 63 and 64) to Chalkis in Euboeia (so also Head *Hist. num.*<sup>2</sup> p. 360, Anson, *Num. Gr.* v. 19 nos. 133—135).

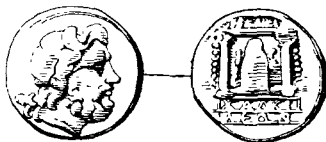


Fig. 879.

<sup>1</sup> Mt Kasion (*Djebel-el-Akrâ*) rises abruptly from the sea to a height of 5318 ft. The ancients declared that from its summit the sun could be seen in the fourth watch of the night (Plin. *nat. hist.* 5. 80, Solin. 36. 3, Mela 1. 61 (confuses with Mt Kasion in Egypt), Mait. Cap. 680) or at second cock-crow (Amm. Marc. 22. 14. 4). According to Euhemeros the mountain derived its name from a certain king Kasios, who had entertained Zeus (Euhem. *ap. Euseb. praep. ev.* 2. 2. 61, Lact. *div. inst.* 1. 22 cited *supra* p. 588 n. 1). Sanchouniathon, as reported by Philon of Byblos, held that Aion and Protoponos had descendants as mortal as themselves named Phos, Pyr, and Phlox, who discovered and taught how to make fire from the friction of wood on wood. They in turn had gigantic sons, who gave their names to the mountains that they occupied—Kassion, Libanos, Antilibanos, and Brathy (cp. Plin. *nat. hist.* 24. 102 herba Sabina, brathy appellata a Graecis, duorum generum est, altera tamarici folio similis, altera cupresso; quare quidam Creticam cupressum dixerunt). Hence sprang Samemroumos (O. Hofer in Roscher *Lex. Myth.* renders 'der hohe Herr des Himmels'), also called Hypsourantos, and Ousouos (on whom see Gruppe *Cult. Myth. orient. Rel.* 1. 392), who were named after their mothers, the women of that age being free to mingle with any whom they met (Philon Bybl. *frag.* 2 (*Frag. hist. Gr.* iii. 566 Muller) *ap. Euseb. praep. ev.* 1. 10. 9). Synkellos states that Kasos and Belos, sons of Inachos, founded Antiocheia on the Orontes (Synkell. *chron.* 126 A (1. 237 Dindorf), cp. Io. Malal. *chron.* 2 p. 28 Dindorf). Stephanos of Byzantion declares that Mt Kasion in Syria was colonised from Kasos, one of the Kyklades, which was called after Kasos the father of Kleomachos (Steph. Byz. *s.v.* Κάσος, but cp. *id. s.v.* Κάσιον where much the same is said of Mt Kasion in Egypt). The true derivation of the name is still to seek: for modern conjectures see W. W. Baudissin *Studien zur semitischen Religionsgeschichte* Leipzig 1878 ii. 238 f., Frau Adler in Pauly—Wissowa *Real-Enc.* x. 2266 f.

Several myths attached to the mountain. Zeus pursued Typhon to Mt Kasion (Apollod. 1. 6. 3 cited *supra* p. 448 n. 2). The inhabitants of the district, when locusts devastated their crops, besought Zeus to send the *Seleucides aves* (Plin. *nat. hist.* 10. 75 *Seleucides aves vocantur quarum adventum ab Iove precibus inpetrant Casii* (so Hermolaus Barbarus for *casini* edd. vet. *casini* cod. F<sup>2</sup>. C. Mayhoff prints *Cadmi*) montis incolae fruges eorum locustis vastantibus. nec unde veniant quove abeant compertum, numquam conspectis nisi cum praesidio earum indigetur). The Antiochenes honoured Triptolemos as a hero with a festival on Mt Kasion (Strab. 750). Some said that Kyparissos, a Cretan boy of great beauty and purity, fled from Apollon or Zephyros to the river Orontes and Mt Kasion, where he was changed into a cypress-tree (interp. Serv. in Verg. *Aen.* 3. 680).

In historical times we get repeated allusions to the cult of Zeus on this mountain. When Seleukos i Nikator founded Seleukeia Pieria, he first on the twenty-third day of

the month Xanthikos (April) offered sacrifice to Zeus Κάσιος upon Mt Kasion: an eagle carried off a morsel of the sacrificed flesh towards the sea-shore and so showed him the right site (Io. Malal. *chron.* 8 p. 199 Dindorf, cp. *ib.* pp. 199 f., 202 f. *Infra* Append. N *med.*). Trajan, accompanied by Hadrian, visited Seleukeia in the month Apellaios (December) 113 A.D. on his way to fight the Persians (Io. Malal. *chron.* 11 p. 270 Dindorf). Here Trajan dedicated to Zeus Κάσιος silver bowls and a great gilded ox-horn for his victory over the Getai (Soud. *s.v.* Κάσιον ὄρος), while Hadrian commemorated the occasion in a tactful epigram (*Anth. Pal.* 6. 332 (Adrianos) Ζηνὶ τὸδ' Ἀλνεάδης Κασίῳ Τραϊανὸς ἄγαλμα, | κοῖρανος ἀνθρώπων κοῖράνῳ ἀθανάτων, | ἀνθετο, δοῖα δέπα πολυδαίδαλα καὶ βοὸς οὖρου | ἀσκητὸν χρυσῷ παμφανώνοντι κέρας, | ἔξαιτα προτέρης ἀπὸ ληίδος, ἦμος ἀτειρὴς | πέρσεν ὑπερθύμους ᾧ ὑπὸ δουρὶ Γέτας. | ἀλλὰ σύ οἱ καὶ τήνδε, κελαϊνεφές, ἐγγυάλισον | κρῆναι ἐνκλειῶς δῆριν Ἀχαιμενίην, | ὅφρα τοι εἰσὸρόωντι διάνδιχα θυμὸν ἰαίνῃ | δοῖα, τὰ μὲν Γετέων σκύλα, τὰ δ' Ἀρσακιδέων). In 129 A.D. Hadrian climbed the mountain by night to witness the sunrise; but rain came on and, as he was sacrificing, a thunderbolt fell and destroyed both victim and priest (Spart. *v. Hadr.* 14. 3). Perhaps Lucius Verus too paid homage to Zeus Κάσιος, for a medallion, struck in 167 A.D. on account of the victories won in the east by Avidius Cassius, shows the emperor offering Nike to Zeus who is seated on a mountain (Cohen *Monn. emp. rom.*<sup>2</sup> iii. 197 no. 291, *supra* i. 133 f. fig. 99): this inference, defended by W. Drexler in Roscher *Lex. Myth.* ii. 971 f., is questioned by Frau Adler in Pauly—Wissowa *Real-Enc.* x. 2265. In the spring of 363 A.D. Julian ascended Mt Kasion on a festival day and there sacrificed a hecatomb to Zeus Κάσιος (Amm. Marc. 22. 14. 4, Io. Malal. *chron.* 13. p. 327 Dindorf, cp. Ioul. *misop.* 361 D, Liban. *or.* 14. 69 (ii. 112, 14 Foerster)): he made the ascent at midday, saw the god (? in a dream), rose up, and received some useful advice (Liban. *or.* 18. 172 (ii. 310, 18 ff. Foerster) εἰς τὸ Κάσιον ὄρος παρὰ τὸν Κάσιον ἀναβὰς Δία μεσημβρίας σταθερὰς εἶδε τε τὸν θεὸν καὶ ἰδὼν ἀνέστη καὶ συμβουλὴν ἐδέξατο, δι' ἧς πάλιν διαφεύγει λόχων).

But the most interesting evidence with regard to the cult is supplied by the coin-types of Seleukeia. Coppers struck by Trajan and Antoninus Pius have *rev.* a shrine with pyramidal roof resting on four pillars and enclosing a sacred stone, which is filleted. On



Fig. 880.



Fig. 881.



Fig. 882.



Fig. 883.



Fig. 884.

the roof is an eagle with spread wings, and beneath the shrine ΣΕΥC KACIOC (*Brit. Mus. Cat. Coins Galatia*, etc. p. 274 pl. 33, 3 (= my fig. 880) Trajan, *Hunter Cat. Coins* ii. 216 f. pl. 74, 32 Trajan) or ΣΕΥC KACIOC with star in field (*Brit. Mus. Cat. Coins Galatia*, etc. p. 275 pl. 33, 4 (= my fig. 882), Anson *Num. Gr.* v. 53 no. 354 pl. 8

Kyrrhos<sup>1</sup>.  
Palmyra<sup>2</sup>.  
Seleukeia Pieria<sup>3</sup>.

## Phoinike

Abédāt<sup>4</sup>.  
Berytos<sup>5</sup>.  
Byblos<sup>6</sup>.  
Libanos<sup>7</sup>.  
Sahin<sup>8</sup>.

## Samaria

Mount Gerizim<sup>9</sup>.

Antoninus Pius). Later specimens omit the god's name (*Hunter Cat. Coins* iii. 217 no. 43 Commodus), but show the stone in a tetrastyle temple (*Brit. Mus. Cat. Coins* Galatia, etc. p. 275 no. 50 Septimius Severus, p. 276 no. 52 Caracalla) and add crescent and star in the pediment (*Brit. Mus. Cat. Coins* Galatia, etc. p. 277 no. 57 pl. 33, 7 Elagabalos, no. 58 pl. 33, 8 (= my fig. 884) Severus Alexander (OBO = ὀβολός), Anson *Num. Gr.* v. 53 no. 356 pl. 8 Elagabalos, no. 357 pl. 8 Severus Alexander). Figs. 881, 883 are from examples in my collection.

Zeus Κάσιος must not be confounded with Zeus Κεραύνιος (*supra* p. 809); the stone in the shrine is no thunderbolt. Nor is there any real reason to think with F. Lenormant in Daremberg—Saglio *Dict. Ant.* i. 935 fig. 1206 that the stone was an aerolite worshipped as the Aramaean god Kašiu (but see Frau Adler in Pauly—Wissowa *Real-Enc.* x. 2266) and Hellenised as Zeus Κάσιος. W. W. Baudissin *op. cit.* ii. 242 observes curtly: 'Der Stein ist Bild des heiligen Berges.' W. Wroth in the *Brit. Mus. Cat. Coins* Galatia, etc. p. lxxii says: 'the conical object has a cavity in the side, which seems further to show that the representation is that of a mountain or the agalma of a mountain.' Accordingly, he takes it to be 'the mountain Kasios—or rather an *agalma* of the mountain' and compares Mt Argaeon on the coins of Kaisareia (*supra* p. 979). A. Salač 'ΖΕΥΣ ΚΑΣΙΟΣ' in the *Bull. Corr. Hell.* 1922 xlv. 176 f. rejects the view of Baudissin and Wroth, remarking very justly that on the later coins (figs. 883, 884) the cavity in the sacred stone disappears, the resultant shape being that of an *omphalos* (cp. Overbeck *Gr. Kunstmyth.* Zeus p. 553 n. 4). On the whole it seems safest to conclude that the sacred stone did duty as the god's altar (*supra* i. 521), the hollow in it (Pind. *Pyth.* 4. 206 βωμοῖο θέναν) being used for libations (*supra* p. 193). A parallel might be found in the sacred stone with a cup-like top represented on some of the earliest *statères* of Mallos in Kilikia (?) (*Brit. Mus. Cat. Coins* Lycaonia, etc. p. 95 pl. 15, 10—12, Babelon *Monn. gr. rom.* ii. 1. 557 f. pl. 25, 11, Anson *Num. Gr.* v. 17 nos. 117 and 118 pl. 3: on the doubtful attribution see Imhoof-Blumer *Kleinas. Munzen* ii. 435 f. and Babelon *op. cit.* ii. 1. 561 ff.). The pyramidal or triangular roof topped by an eagle recalls the pyramid of Sandas and would suit a mountain-god (*supra* i. 600 ff.).

A votive inscription from Heddernheim—*Corp. inscr. Lat.* xiii no. 7330 Deo | Casio Ovinus | v.s.l.m.—has been connected with this Syrian cult (Frau Adler in Pauly—Wissowa *Real-Enc.* x. 2267, A. Salač *loc. cit.* p. 187 f.).

<sup>1</sup> Zeus Καταιβάτης seated on a rock (*supra* i. 124, ii. 15 f. figs. 3 and 4).

<sup>2</sup> Zeus "Τψιστος καὶ Ἐπήκοος, less often Zeus "Τψιστος, Zeus Μέγιστος "Τψιστος. Zeus "Τψιστος Μέγιστος Ἐπήκοος (*supra* p. 885 n. o n. (29)).

<sup>3</sup> Zeus Κορυφαῖος (*supra* p. 869 n. 1).

<sup>4</sup> Zeus Οὐράνιος "Τψιστος Σααρναῖος Ἐπήκοος (*supra* p. 886 n. o no (30)).

<sup>5</sup> Θεὸς "Τψιστος (*supra* p. 886 n. o no. (30)).

<sup>6</sup> Zeus "Τψιστος (*supra* p. 887 n. o no. (30)).

<sup>7</sup> *Supra* i. 551 with i. 581 f.

<sup>8</sup> Θεὸς "Τψιστος Οὐράνιος Ἰάπατος (*supra* p. 886 n. o no. (30)).

<sup>9</sup> Zeus Ἑλλήμιος or Ξένιος, Zeus "Τψιστος, Iupiter Sarapis (?) (*supra* p. 887 n. o no. (31)).



## Ioudaia

Jerusalem<sup>1</sup>.

## Aiggyptos

Alexandreaia<sup>2</sup>.Athribis<sup>3</sup>.Mount Kasion<sup>4</sup>.

<sup>1</sup> Hadrian attempted to crush Christianity by erecting a statue of Aphrodite on the site of the Crucifixion and an image of Zeus on the site of the Resurrection (Hieron. *epist.* 58. 3 *ad Paulinum* (xxii. 581 Migne) ab Hadriani temporibus usque ad imperium Constantini, per annos circiter centum octoginta, in loco resurrectionis simulacrum Iovis, in crucis rupe statua ex marmore Veneris a gentibus posita colebatur, existimantibus persecutionis auctoribus quod tollerent nobis fidem resurrectionis et crucis, si loca sancta per idola polluerent. Bethlehem nunc nostram et augustissimum orbis locum, de quo Psalmista canit 'Veritas de terra orta est' (Ps. 85. 11), lucus inumbrabat Thamuz, id est Adonidis, et in specu, ubi quondam Christus parvulus vagiit, Veneris amasius plangebatur = Paulin. Nolan. *epist.* 31. 3 (lx. 326 C—327 A Migne) nam Hadrianus imperator, existimans se fidem Christianam loci iniuria perempturum, in loco passionis <statuam Veneris, in loco resurrectionis (*ins.* A. B. C.) > simulacrum Iovis consecravit, et Bethlehem Adonidis fano profanata est, ut quasi radix et fundamentum ecclesiae tolleretur, si in iis locis idola colerentur, in quibus Christus natus est ut pateretur, passus est ut resurgeret, surrexit ut regnaret iudicatus).

So even the pagans realised that the Cross meant Love Divine and the empty Tomb Omnipotence.

<sup>2</sup> Θεὸς Ὑψίστος καὶ πάντων Ἐπόπτης (*supra* p. 889 n. o no. (33)).

<sup>3</sup> Θεὸς Ὑψίστος (*supra* p. 889 n. o no. (33)).

<sup>4</sup> Mt Kasion, a barren sand-dune adjoining Lake Sirbonis, was famous for its sanctuary of Zeus Κάσιος (Strab. 760, Lucan. 8. 858, Plin. *nat. hist.* 5. 68, Solin. 34. 1, Steph. Byz. s.v. Κάσιον). According to Sanchouniathon as reported by Philon of Byblos, the descendants of the Dioskouroi, when shipwrecked, were cast up on Mt Kasion and dedicated a temple there (Philon Bybl. *frag.* 2 (*Frag. hist. Gr.* iii. 568 Muller) *ap.* Euseb. *praep. ev.* 1. 10. 20 κατὰ τοῦτον τὸν χρόνον οἱ ἀπὸ τῶν Διοσκοῦρων σχεδίας καὶ πλοῖα συνθέντες ἐπλευσαν, καὶ ἐκρίφέντες περὶ τὸ Κάσιον ὄρος ναὸν αὐτόθι ἀφιεῖρσαν). The story is late, but the sanctuary must indeed have received many a dedication from travellers who had escaped the dangers of the shallow sea and the shifting sand (T. Wiegand in the *Jahrb. d. kais. deutsch. arch. Inst.* 1920 xxxv Arch. Anz. p. 87 f.). Near this spot Cn. Pompeius Magnus the triumvir was murdered as he stepped ashore, on Sept. 29, 48 B.C., and here he was buried (Strab. 760, Vell. Pat. 2. 53, Lucan. 8. 560 ff., Plout. *v. Pomp.* 78—80, Appian. *bell. civ.* 2. 84—86, Dion Cass. 42. 3—5, *alib.*). His partisans erected bronze statues to his memory near Mt Kasion (Appian. *bell. civ.* 2. 86). In the winter of 69—70 A.D. Titus and his army passed from Pelousion to the sanctuary of Zeus Κάσιος, and thence to Ostrakine, Rhinokoroura, etc. *en route* for Jerusalem (Ioseph. *bell. Iud.* 4. 11. 5). In 130 A.D. Hadrian, on his way from Palestine to Egypt, offered a sacrifice (ἐνήγισε) to Pompeius and rebuilt his ruined tomb (Dion Cass. 69. 11, Spart. *v. Hadr.* 14. 4), clearing it of sand and replacing the bronze statues, which had been removed to the ἀδύτον of the sanctuary (Appian. *bell. civ.* 2. 86). Hadrian's epigram on the tomb is still extant (*Anth. Pal.* 9. 402 (Adrianos) τῷ ναοῖς βριθόντι πόση σπάνις ἐπλετο τύμβον).

The little town of Kasion made a *spécialité* of intricate woodwork; whence the proverb Κασιωτικὸν ἄμμα (Diogeneian. 5. 44, Apostol. 9. 46, *prov.* Bodl. 527 p. 62 Gaisford, Soud. s.v. ἄμματα, Κάσιον ὄρος, Zonar. *lex.* s.v. ἄμματα). A papyrus of 283 A.D. mentions Casiotic joiners (B. P. Grenfell—A. S. Hunt *The Oxyrhynchus Papyri* London 1898 i. 112 ff. no. 55, 6 Κασιωδῶν). We might have supposed that the local manufacture of Κασιωτικὰ ἱμάτια (Steph. Byz. s.v. Κάσιον) or Κασιανὰ ὑφάσματα (Eustath. in Dionys. *per.* 260) rested on a blunder (ἱμάτια or ὑφάσματα for ἄμματα). But Makrisi too speaks of certain fabrics called *qassiah* as made on the spot (Maqrizi *Description topographique et historique de l'Égypte* trad. U. Bouriant Paris 1900 p. 520). Early in s. i B.C., if not in

Pelousion<sup>1</sup>.

s. ii. B.C., a native of the town made a double dedication in Delos to Zeus Κάσιος along with the θεὸς Μέγας (*quis?* See *infra* Index i s.v. Odessos) and Tachnepsis (a deity new to Egyptologists) (P. Roussel *Les cultes égyptiens à Delos du III<sup>e</sup> au I<sup>er</sup> siècle av. J.-C.* Nancy 1916 p. 95 ff. no. 16 θεῶν Μεγάλῳ | καὶ Διὶ Κασίῳ καὶ Ταχνηΐσει | Ὡρος Ὡρον Κασιώτης | ὑπὲρ Λευκίου Γρανίου | τοῦ Ποπλίου Ῥωμαίου | γυναικα μὴ προσάγειν | μηδὲ ἐν ἐρείοις ἀνδρα | κατὰ πρόσταγμα, no. 16 *hīs* [Θεῶ]ι | [Μεγά]λῳ | [καὶ Διὶ Κ]ασίῳ καὶ [Τα]χνηΐσει | [Ὡρος] Ὡρον Κασ(ι)ώτης | [ὑ]πὲρ Λευκίου Γρανίου τοῦ Ποπλίου Ῥωμαίου, | κατὰ πρόσταγμα | γυναικα δὲ μὴ προσάγειν | μηδὲ ἐν ἐρείοις ἀνδρα). Similarly a native of Berytos gave a thankoffering in Delos to Zeus Κάσιος (*id. ib.* p. 97 no. 17 Ξενοφῶν | Διονυσίου | Βηρέτιος | Διὶ Κασίῳ | χαριστήριον). And, as Roussel remarks, Zeus Κάσιος is again grouped with Egyptian divinities in an inscription from Athens (A. Wilhelm *Beiträge zur griechischen Inschriftenkunde* Wien 1909 p. 136 'sie nennt in den ersten erhaltenen Zeilen Priester verschiedener Gottheiten, so des Ὡρος, θεὸς Ἀγαθός, Ζεὺς Κάσιος, Ἀπόλλων, Διόνυσος, des [Διόνυσος und der] Ἀριάγ[νη], der Μήτηρ θεῶν, der [Οὐρ]ανία Ἀφροδείτη Νείκη ἐν Κανώπῳ.' A. Salač, who publishes the inscription in the *Bull. Corr. Hell.* 1922 xlvii. 182—187, revises this list as follows: *νε. 3 f.* [Ἀρ]πο[κ]ράτους, 5 Ὡρον, 6 Ἀγαθὸν δεοῦ, 7 Διὸς Κασί[ο]υ, 9 Ἀπόλλωνος, 11 Διονύσο[υ] — Μητρὸς θεῶν, 13 ἐν Κ[α]νώπῳ (*i.e.* Sarapis at Kanopos (Strab. 801)) — [Οὐρ]ανίας Ἀφροδείτης, 14 [Ἰσι]δος Ταπος[ειράδος].

J. Clédat in the *Comptes rendus de l'Acad. des inscr. et belles-lettres* 1905 pp. 602—611, *ib.* 1909 pp. 764—774, *ib.* 1911 p. 433 proves that Mt Kasion was not situated, as is commonly held, at *Kos-Bouroun* on the narrow strip of land between the sea and the lake, but at *Mahendiakh* (*Mohamedieh*) some 40 kilometers further to the west, that is, about 15 kilometers east of Pelousion. Here at the western end of the lake and close to the sea rises a rounded sandhill (maximum height 13.30<sup>m</sup>: Lucan. 10. 434 f. exaggerates), on which he detected and partially excavated (1) a large (*c.* 20.00<sup>m</sup> × 20.00<sup>m</sup>) public bath, built of gypsum and baked brick in late Roman times; (2) a small (9.60<sup>m</sup> × 6.00<sup>m</sup>) tetrastyle temple facing east, built of gypsum at the eastern extremity of the hill; (3) numerous tombs, some on the hill, others on the plain, belonging to two Roman and two Byzantine cemeteries. Moreover, in 1909 he noted that a *cippus* of Roman date bore the name of an inhabitant called ΚΑCΙΟC (*loc. cit.* 1909 p. 774). And finally in 1911 he was able to report 'un petit sanctuaire avec niche d'autel en albâtre portant une inscription nabatéenne au nom de Zeus Cassius' (*loc. cit.* 1911 p. 433).

<sup>1</sup> We are further indebted to J. Clédat for the discovery of a temple dedicated to Zeus Κάσιος at Pelousion (J. Clédat 'Le temple de Zeus Cassios à Péluse' in the *Annales du service des antiquités de l'Égypte* Le Caire 1914 xliii. 79—85 with figs. 1—3 and pl. 11). Towards the western end of an elongated mound called by the Arabs *Tell el-Faramah* (Coptic *περεμωρη*) he found the walled camp (*el Kasr*) of the *equites Stabliesiani* and to the west of this, at a point but little raised above the level of the surrounding morass, the last remains of a temple built in rosy granite. On the ground lay two columns (7.80<sup>m</sup> in length, 1.00<sup>m</sup> in diameter) and two architrave-blocks (1.80<sup>m</sup> long, 0.96<sup>m</sup> high, 0.80<sup>m</sup> deep) bearing the central part of a deeply incised inscription, which may be restored *exempli gratia* as follows: [ὑπὲρ αὐτοκράτορος Καίσαρος Τραϊανοῦ Ἀδριανοῦ Σε]βαστοῦ καὶ τοῦ σύ[μ]παν[το]ς αὐτοῦ ο[φ]ικοῦ Διὶ Κασίῳ Μ[ε]γίστῳ θεῷ Πηλουσίου καὶ τοῖς συννάοις θεοῖς | [ἐπὶ Τίτῳ Φλαυτῷ Τιτιανῷ ἐπιτροπεύοντος τοῦ ιε]ροῦ ἀνέθηκεν Καί[κ]λι[ος] Κάσιος Δί[ων] Ἀπο[λλωνίου] τ[οῦ] — | [τὸν σηκὸν τοῦ ἱεροῦ καὶ τὸ πρόναον καὶ τὰ ἐν] αὐτοῖς πάντα κοσ[μ]ήσα[σ]ιν οροση[σ] . . . . ] μωματ[ι] — | [— — — αὐ]τοῦ. I cannot make head or tail of the concluding words, unless we may suppose κοσ[μ]ήσα[σ]ι, τὴν ὁροφήν [τῷ κομ]μώματι [δια]ποικίλας κ.τ.λ.] or the like. A fragment found to the left of the first block is inscribed ἈΝΘ with C| beneath it: this might be a portion of [Τραι]ανοῦ and [ἐπιτροπεύοντος] τ[οῦ]. Another architectural block (2.50<sup>m</sup> long, 0.49<sup>m</sup> high, 0.90<sup>m</sup> deep) bears the central part of a second inscription: [— — — τ]οῦ προγεγραμμένου [— — —] | [— — —] ἐπὶ Τίτῳ Φλαυτῷ Τιτ[ι]ανοῦ — — —].

A. Salač in the *Bull. Corr. Hell.* 1922 xlvi. 166—176 ('*Zeus Kasios en Égypte*'), not only improves on Clédat's reading of the temple-dedication, but also contrives to throw a good deal of light on its occasion and significance. Hadrian came to Pelousion after his journey in Arabia (Spart. *v. Hadr.* 14. 4), that is, in 130 A.D. (W. Weber *Untersuchungen zur Geschichte des Kaisers Hadrianus* Leipzig 1907 p. 246). By the fall of the thunderbolt on the Syrian Mt Kasion (*supra* p. 982 n. o) he had already been designated as the favourite of Zeus Κάσιος (*supra* p. 22 ff.)—an honour comparable with the adoption of Alexander the Great by Zeus Ἀμμων. Hence the foundation of a temple of Zeus Κάσιος at Pelousion would glorify the emperor as well as the god (W. Weber *op. cit.* p. 235 f.).

Salač *loc. cit.* further contends that the cult-statue of Zeus Κάσιος at Pelousion, a youthful figure holding a pomegranate (Ach. Tat. 3. 6 ἔστι δ' ἐν τῷ Πηλουσίῳ Διὸς ἱερὸν ἄγαλμα Κασίου· τὸ δ' ἄγαλμα νεανίσκος, Ἀπόλλωνι μᾶλλον ὁμοῦς· οὕτω γὰρ ἡλικίας εἶχε· προβέβληται δὲ τὴν χεῖρα καὶ ἔχει ροῖαν ἐπ' αὐτῇ· τῆς δὲ ροῖας ὁ λόγος μυστικός. προσευξάμενοι δὴ τῷ θεῷ καὶ περὶ τοῦ Κλεινίου καὶ τοῦ Σατύρου σύμβολον ἐξαίτησαντες (καὶ γὰρ ἔλεγον μαρτυρὸν εἶναι τὸν θεόν) περιήειμεν τὸν νεῶν. κατὰ δὲ τὸν ὀπισθόδομον ὀρώμεν εἰκόνα διπλὴν· καὶ ὁ γραφεὺς ἐνεγέγραπτο· Εὐάνθης μὲν ὁ γραφεύς, ἡ δ' εἰκὼν Ἀνδρομέδα καὶ Προμηθεύς, κ.τ.λ., 8 ἐξῆς δὲ τὸ τοῦ Προμηθεύς ἐγεγόνει. κ.τ.λ.), was modelled upon a previously existing cult-statue of Harpokrates, the youthful Horos. This contention is strongly supported by numismatic evidence. In fact, a coin of Pelousion, struck by Trajan, actually shows Harpokrates standing with a sceptre in his left hand and a pomegranate in his right, towards which a little Pan stretches out his hands (G. Dattari *Numi Augg. Alexandrini* Cairo 1901 i. 418 no. 6345 pl. 34). Other coins of the same town, struck by Hadrian in 126/7 A.D., have *obv.* head of the emperor to right, laureate; *rev.* head of Harpokrates to right, wearing the *hem-hem* crown and fillet (V. Langlois *Numismatique des monies d'Égypte sous l'administration romaine* Paris 1852 p. 39 no. 69 (wrongly described) pl. 3, 1, *Brit. Mus. Cat. Coins Alexandria* etc. p. 351 nos. 44 and 45), or *rev.* a pomegranate (Langlois *op. cit.* p. 39 no. 70, *Brit. Mus. Cat. Coins Alexandria* etc. p. 351 no. 46), while coins of Alexandria, struck by Hadrian in 137/8 A.D., have *obv.* head of the emperor to right, laureate, with *paludamentum* over shoulder; *rev.* bust of Harpokrates of Pelousion to right, wearing *hem-hem* crown, with *himation* over left shoulder and pomegranate in front (*ib.* p. 90 nos. 764 pl. 17 and 765, *Hunter Cat. Coins* iii. 457 no. 391). An Egyptian connexion is again presupposed by the statement that Malkandios king of Byblos had a son Palaistinos or Pelousios, who was nurtured by Isis and gave his name to the town that she founded (Plout. *de Is. et Os.* 17. Skyl. *per.* 106 makes Pelousios come ἐπὶ τὸ Κάσιον; Epiphan. *ancor.* 106 (i. 209. 30 Dindorf) makes Kasios worshipped παρὰ Πηλουσιώταις).

But, granting this Egyptian background, we have yet to explain why Zeus in particular was chosen as the successor of the youthful Horos. And here I should conjecture that we must take into account the influence of Crete, where a youthful Zeus had long been recognised. It is noteworthy that, whereas the nursling of Isis is called Horos by Diod. 1. 25 and Pelousios by Plout. *de Is. et Os.* 17, he is described as Diktys by Plout. *de Is. et Os.* 8. The name, whatever its origin (Gruppe *Gr. Myth. Rel.* p. 1283 n. 4), recalls the Cretan Diktyнна and Mt Dikte and the infant Zeus (*supra* p. 927). It may be objected that Diktys is not expressly associated with Pelousion. But he is expressly associated with the Egyptian taboo on onions (Plout. *de Is. et Os.* 8 τὸ γὰρ ἐμπεσεῖν εἰς τὸν ποταμὸν καὶ ἀπολέσθαι τὸν τῆς Ἰσιδος τρόφιμον Δίκτυν τῶν κρομμύων ἐπιδραττόμενον ἐσχάτως ἀπίθανον· οἱ δὲ ἱερεῖς ἀφοσιοῦνται καὶ δυσχεραίνουσι τὸ κρόμμυον παραφυλάττοντες, ὅτι τῆς σελήνης φθινοῦσης μόνον εὐτροφεῖν τοῦτο καὶ τεθληῖναι πέφυκεν. ἔστι δὲ πρόσφορον οὔτε ἀγνεύουσαν οὔτε ἐορτάζουσαν, τοῖς μὲν ὅτι διψῇ, τοῖς δὲ ὅτι δακρύειν ποιεῖ τοὺς προσφερομένους), and that taboo (as to which see the references collected by J. E. B. Mayor on Iuv. 15. 9) was specially characteristic of Pelousion (Plout. *comm. in Hes. frag.* 11. 52 Dübner *ap. Gell.* 20. 8. 7 'id etiam,' inquit, 'multo mirandum est magis, quod apud Plutarchum in quarto in Hesiodum commentario legi: "cepetum revirescit et congerminat decedente luna, contra autem inarescit adolescēte. eam causam esse dicunt sacerdotes Aegyptii, cur Pelusiotae cepe non edint, quia solum olerum omnium contra lunae augmenti atque

## Uncertain locality

Mount Hynnaron<sup>1</sup>.

damna vices minuendi et augendi habeat contrarias," Loukian. *Iup. trag.* 42 ἰδίᾳ δὲ Μεμφίταις μὲν ὁ βοῦς θεός, Πηλουσιώταις δὲ κρόμμυον, καὶ ἄλλους ἱβὺς ἢ κροκόδειλος, καὶ ἄλλους κυνοκέφαλος ἢ αἴλουρος ἢ πῆθηκος, Hieron. *comm. in Isa. proph.* 13 (xxiv. 450 C—D Migne) non quo simulacra gentilium in praedam bestiarum et iumentorum exposita sint; sed quo religio nationum simulacra sint bestiarum et brutorum animantium, quae maxime in Aegypto divino cultui consecrata sunt. nam et pleraque oppida eorum ex bestiis et iumentis habent nomina, Κύνων a cane, Λέων a leone, Θμοῦς lingua Aegyptia ab hircο, Λύκων a lupo, ut taceam de formidoloso et horribili caepe, et crepitu ventris inflati, quae Pelusiaca religio est, Hieron. *adv. Iovinian.* 2. 7 (xxiii. 296 B Migne) coge Aegyptium ut ovium lacte vescatur; impelle, si vales, Pelusioten ut manducet caepe). Indeed we are told by Sextus Empiricus that no devotee of Zeus Κάσιος in that town would eat an onion (Sext. *Pyrrhon. hyp.* 3. 24. 224 κρόμμυον δὲ οὐκ ἂν τις προσενέγκαιτο τῶν καθιερουμένων τῷ κατὰ Πηλούσιον Κασίῳ Δίῳ, ὥσπερ οὐδὲ ἱερεὺς τῆς κατὰ Λιβύην Ἀφροδίτης σκορδόου γεύσασαιτο ἂν. ἀπέχονται δὲ ἐν μὲν ἱεροῖς μίνθης, ἐν οἷς δὲ ἡδυόσμου, ἐν οἷς δὲ σελίνου). Sextus' phrase τῶν καθιερουμένων τῷ...Κασίῳ Δίῳ coupled with that of Achilles Tatios (*supra*) τῆς δὲ ροιᾶς ὁ λόγος μυστικός may fairly be taken to imply that Zeus Κάσιος had mystic rites of initiation—another point of contact with the Cretan Zeus (*supra* i. 648 ff., 663 ff.).

U. Wilcken in the *Archiv für Papyrusforschung und verwandte Gebiete* 1901 i. 555 draws attention to a letter, written from Pelousion by an unskilled hand at some uncertain date (? s. ii A.D.), found in the *Fayoum*, and now preserved at Berlin, in which mention is made of Zeus Κάσιος (Zereklī in *Aegyptische Urkunden aus den koeniglichen Museen zu Berlin* herausg. von der Generalverwaltung: Griechische Urkunden no. 827 (P. 7150), 1 ff. Ζῴς Ἀπ[ολ]ινναρίῳ τῷ ἀδελ[φῷ] χαί[ρ]ω. τὸ προσκύνημά | σου παρὰ τῷ Δι τῷ Κασίῳ. γινώσκω σε θέλω ὅτι εὐρηκα τὴν γυναῖκα <κα> τοῦ Ἀχαρίς (?) | κα[ὶ] δέδωκα αὐτῇ τὰ γεγραμμένα πάντα κ.τ.λ. addressed on the back ἀπό(δος) Ἀπολινναρίῳ ἀπὸ Πετρωνίου δρομὶ δαρίου ἀπὸ Πηλουσιίου). A circular bronze stamp with long handle in the Leyden Museum shows an Egyptian head-dress, consisting of three bunches of plants with a disk on each, and is inscribed Διὸς Κασίου, Ἀθηνᾶς Ἀππιανοῦ i[...]. (C. Leemans *Description raisonnée des monuments Égyptiens du Musée d'Antiquités des Pays-Bas, à Leyde* Leide 1840 p. 111 no. 342, id. *Animadversiones in Musei Antiquarii Lugduno-Batavi inscriptiones Graecae et Latinae* Lugduni Batavorum 1842 p. 28, *Corp. inscr. Gr.* iv no. 7044 b, W. Drexler in Roscher *Lex. Myth.* ii. 973 'Bronzespiegel' (!), Gruppe *Gr. Myth. Rel.* p. 1104 n. 1 'Gemme' (!)).

W. W. Baudissin *Studien zur semitischen Religionsgeschichte* Leipzig 1878 ii. 243 infers from Epiphani. *loc. cit.* (Κάσιος δὲ ὁ ναύκληρος παρὰ Πηλουσιώταις (sc. τιμᾶται)) that Zeus Κάσιος was worshipped by sea-faring men. On which Frau Adler in Pauly—Wissowa *Real-Enc.* x. 2266 remarks: 'Daher darf wohl mit dem pelusischen Kulte ein Fund bei Palos in Spanien in Verbindung gesetzt werden; im Meere wurden antike Bleianker aufgefischt mit hebraischen, lateinischen und zwei griechischen Inschriften; die eine galt Aphrodite σώζουσα, die andere Ζεὺς Κάσιος σωζέων' (die Ergänzung der zwei letzten Buchstaben unsicher), *Boletín d. l. Real Ac. d. Historia* 1906. XLVIII 157 f.'

Baudissin *op. cit.* ii. 240 was inclined to derive the Pelusiace from the Syrian cult of Zeus Κάσιος, though he added: 'Es ist aber nicht unmöglich, dass der Dienst des Kasios ein altsemitischer war, welchen verschiedene semitische Völker aus der gemeinsamen Heimat herübernahmen.' Frau Adler *loc. cit.* adopts the latter view, 'dass beide Kulte auf gemeinsame, ursemitische Wurzel zurückzuführen sind.' But Salač in the *Bull. Corr. Hell.* 1922 xlvi. 180, 188 definitely returns to the former view: 'En somme, le culte de Ζεὺς Κάσιος paraît d'origine syrienne; le culte du Mons Casius égyptien semble dérivé de la Syrie.'

<sup>1</sup> Hesych. s.vv. Ὑνναρεῦς· Ζεὺς ἀπὸ τοῦ Ὑνναρίου θρους, ὕννας· αἰξ ἀγρία, ὕννη· αἰξ. καὶ τὸ τοῦ ἀρότρον σιδήριον τὸ τέμνον τὴν γῆν <ὕννη>. καὶ ὕννης ὁμοίως, ὕννος· πῶλος ὁ ἐν τῇ γαστρὶ νοσθήσας, πρὶν κυνηθῆναι <ἕννός>. Gruppe *Gr. Myth. Rel.* p. 824 n. 7 concludes that Zeus Ὑνναρεῦς (sic) derived his appellative from the goat.

## APPENDIX E.

## THE KYKLOPS IN FOLK-TALES.

Tales resembling that of Polyphemos have, during the last seventy years, been collected and discussed by a whole series of eminent folklorists. W. Grimm (1857)<sup>1</sup>, C. Nyrop (1881)<sup>2</sup>, G. Krek (1887)<sup>3</sup>, L. Laistner (1889)<sup>4</sup>, G. Polivka (1898, 1918)<sup>5</sup>, N. G. Polites (1904)<sup>6</sup>, P. Sébillot (1904)<sup>7</sup>, W. R. Halliday (1916)<sup>8</sup>, F. Settegast (1917)<sup>9</sup>, and Sir J. G. Frazer (1921)<sup>10</sup> have all said their say, most of them making valuable contributions to the subject. But the palm must be awarded to O. Hackman (1904)<sup>11</sup>, who in an exemplary monograph has not merely summarised two hundred and twenty-one variants, but has also added a lucid and logical study of their contents.

Hackman arranges the tales in three groups—A, B, and C. Group A (124 variants) commonly involves two episodes and frequently adds a third :

- i The blinding of the giant, which is contrived
  - either (a) during his sleep by means of a red-hot stake, iron spit, knife, sword, etc. plunged into his one eye,
  - or (β) as a pretended cure for his defective sight by means of molten tin, lead, oil, pitch, boiling water, etc. poured into his eye.

The former alternative, (a), prevails in southern and western Europe ; the latter, (β), in northern and eastern Europe. It is probable that (β) was not a modification of (a), but had a separate and independent origin<sup>12</sup>.

<sup>1</sup> W. Grimm 'Die Sage von Polyphem' in the *Abh. d. berl. Akad.* 1857 Phil.-hist. Classe pp. 1—30 (= *Kleinere Schriften* Gütersloh 1887 iv. 428—462). W. W. Merry in Appendix ii 'On some various forms of the legend of the blinded Cyclops' to his edition of the *Odyssey* Oxford 1886 i.<sup>2</sup> 550—554 summarises nine tales after J. F. Lauer *Homeric Studien* Berlin 1851 p. 319 ff. and W. Grimm *loc. cit.*

<sup>2</sup> C. Nyrop 'Sagnet om Odysseus og Polyphem' in the *Nordisk Tidsskrift for Filologi* 1881 v. 216—255.

<sup>3</sup> G. Krek *Einleitung in die slavische Literaturgeschichte*<sup>2</sup> Graz 1887 pp. 665—759.

<sup>4</sup> L. Laistner 'Polyphem' in his *Das Rätsel der Sphinx* Berlin 1889 ii. 1—168.

<sup>5</sup> G. Polivka 'Nachträge zur Polyphem Sage' in the *Archiv f. Rel.* 1898 i. 305—336, 378, J. Bolte—G. Polivka *Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm* Leipzig 1918 iii. 374—378.

<sup>6</sup> N. G. Polites Παπαδόπουλος Athens 1904 ii. 1338—1342 (n. on no. 624).

<sup>7</sup> P. Sébillot *Le Folk-lore de France* Paris 1904 i. 434 f.

<sup>8</sup> W. R. Halliday in R. M. Dawkins *Modern Greek in Asia Minor* Cambridge 1916 p. 217.

<sup>9</sup> F. Settegast *Das Polyphemmärchen in altfranzösischen Gedichten*, eine folkloristisch-literargeschichtliche Untersuchung Leipzig 1917 pp. 1—167. Review by J. Bolte in the *Zeitschrift des Vereins für Volkskunde* 1917 xxvii. 275 f.

<sup>10</sup> Sir J. G. Frazer in Appendix xiii 'Ulysses and Polyphemus' to his edition of Apollodoros London 1921 ii. 404—455 gives an admirable selection of thirty-six variants—quite enough, as he remarks, 'to illustrate the wide diffusion of the tale and the general similarity of the versions.'

<sup>11</sup> O. Hackman *Die Polyphem Sage in der Volksüberlieferung* Helsingfors 1904 pp. 1—241. Review by J. Bolte in the *Zeitschrift des Vereins für Volkskunde* 1905 xv. 460 f. Review by A. van Gennep 'La Légende de Polyphème' reprinted in his *Religions, Mœurs et Légendes* Paris 1908 i. 155—164.

<sup>12</sup> O. Hackman *op. cit.* p. 166 f.

- ii The escape of the hero, who gets off  
either (a) by clinging under a sheep, goat, ox, etc.,  
or more often (β) by putting on a sheep-skin, goat-skin, ox-hide, etc.  
Of these alternatives (a), which implies gigantic sheep, was earlier than  
(β), which makes less demand on the hearer's credulity.
- iii The attempt of the giant to recapture the hero by flinging after him a  
magical ring (Dolopathos, Italy, Argyllshire, Basses-Pyrénées, Sieben-  
bürgen, Bohemia),  
a golden staff (Poland, Servia),  
an axe with a golden or silver haft (Russia, Lithuania, Wotyaks),  
a sabre (Great Russia),  
a copper coin (Little Russia),  
a white stone (Altai Mts.).  
This episode, which probably formed part of the original tale<sup>1</sup>, bulks big  
in Russia, Galicia, Italy, and Basses-Pyrénées, but does not occur at all  
in Greece.

Group B (50 variants) is marked by another episode :

- iv The hero escapes detection by giving his name as 'Self' or 'Myself',  
rarely as 'Nobody' (*Odyssey*, Anjou)<sup>2</sup>.  
This *motif* belonged originally to a distinct tale, current in northern and  
central Europe, which told how a man injured an elfish creature of some  
sort—mermaid (Sweden), water-nixie (Germany), wood-nymph (Sweden),  
fairy (France), kobold (Rügen), dwarf (Germany), or devil (eastern  
Europe)—commonly by means of fire or something hot, and then eluded  
the vengeance of his victim's companions by giving his name as 'Myself'  
or the like<sup>3</sup>.

Group C (47 variants) is a late combination of i (β), the blinding of the  
giant by way of cure, with iv, the name-trick. It is found only in Fin-  
land, Lettland, and Esthonia<sup>4</sup>.

It will be seen from this analysis that the story of Polyphemos, as related by  
Homer, includes episode i, the blinding of the giant, in its south-European  
form, and episode ii, the escape of the hero, in its earlier and more miraculous  
aspect, but omits episode iii, that of the magical ring, altogether<sup>5</sup>, substituting  
for it episode iv, the originally alien *motif* of the name. Homer, in short, picks  
and chooses. He may tolerate a monstrous ram, but he omits mere magic, and  
prefers to insert a conspicuous example of human cunning.

As regards the vexed question of ultimate significance Hackman, after  
admitting that almost all investigators of the tale (Grimm, Kjek, Jubainville,  
Cerquand, etc.) have taken the single eye of Polyphemos to be the sun<sup>6</sup>, reaches  
the cautious conclusion : 'Das Stirnauge des Riesen, das jedenfalls schon der  
Grundform angehört hat, war wohl ursprünglich ein die Sonne symbolisierendes  
Attribut des Himmels- oder Sonnengottes. Doch hat diese frühzeitig in Verges-  
senheit geratene mythologische Bedeutung des StirnAuges nichts mit der Sage  
im Übrigen zu tun'.<sup>7</sup>

<sup>1</sup> *Id. ib.* p. 177 ff.      <sup>2</sup> *Id. ib.* p. 204.      <sup>3</sup> *Id. ib.* p. 189 ff.      <sup>4</sup> *Id. ib.* p. 206 ff.

<sup>5</sup> Unless indeed we may suppose that a trace of the ring-throwing subsists in the stone-  
throwing of Polyphemos (A. B. C.). C. Nyrop *loc. cit.* p. 218 suggests *e contra* that the  
ring-episode is itself an expansion of the Homeric stone-throwing—a view rejected by  
Hackman *op. cit.* p. 177 n. 1.

<sup>6</sup> *Id. ib.* pp. 3 ff., 217 f.

<sup>7</sup> *Id. ib.* p. 221 (cp. also p. 218).

With this decision I find myself in substantial agreement. I have already urged, not only that the *Kyklops*' eye stood for the sun in heaven<sup>1</sup>, but also that the *Kyklops* himself was in the far past a sky-god like Zeus<sup>2</sup>. Moreover I have ventured to compare *Odysseus*, who plunged a heated bar into the *Kyklops*' eye, with *Prometheus*, who thrust a torch into the solar wheel<sup>3</sup>. The comparison might be further strengthened. It now appears that an integral part of the *Kyklops*-tale was the giant's gift to the hero of a magical ring<sup>4</sup>. This recalls the curious legend that Zeus presented *Prometheus* with a ring fashioned out of his chains<sup>5</sup>. In Germanic belief, too, the one-eyed *Wodan* possessed a gold ring from which every ninth night dripped eight other rings of equal weight<sup>6</sup>. It is difficult to avoid the conclusion that the golden rings thrown or dropped by the sky-god were at first but a naive expression for the daily movement of the solar disk. Nevertheless I concur with Hackman's opinion that the mythological significance of these one-eyed beings had passed into oblivion long before *Homer* told his immortal tale. *A fortiori* it would be fatuous to seek any such hidden meaning in the modern *Marchen*. I append a few samples from Greece and Italy.

Versions from the Greek area are all more or less defective. At most they preserve episode i (a) together with its sequel ii (a) or ii (β). That is the case with a folk-tale from Athens and with another from Kappadokia :

(1) *The Kyklops in a Folk-tale from Athens*<sup>7</sup>.

Once upon a time there was a king, whose daughter was so lovely that, if—

‘She bade the sun, he would stand still,  
The morning star, he ’ld twinkle.’

All the princes were eager to marry her. But she refused each one who proffered his love : only the handsomest of them, who had been blessed by his mother, touched her heart at all. In the end she agreed to wed him who should bring her the golden wand of the Famous *Drakos*<sup>8</sup>. The Famous<sup>9</sup> *Drakos* was the strongest and fiercest of all the *Drakoi* ; he had one eye in his forehead, which remained open even when he was asleep, so that none could approach him without being eaten by him. His golden wand, if leant against a door, made it at once fly open. The princes on hearing the terms of betrothal shook with terror. But the handsome prince resolved to obtain the golden wand, or

<sup>1</sup> *Supra* i. 313, 323, 462.

<sup>2</sup> *Supra* i. 320.

<sup>3</sup> *Supra* i. 325 ff.

<sup>4</sup> *Supra* p. 989 n. 1.

<sup>5</sup> *Supra* i. 329 n. o.

<sup>6</sup> *Supra* p. 62 n. 1.

<sup>7</sup> Text in the *Δελτίον τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἐταιρίας τῆς Ἑλλάδος* Athens 1883 i. 147 ff. Translation (here condensed) in L. M. J. Garnett—J. S. Stuart-Glennie *Greek Folk Poesy* London 1896 ii. 80—87, 444 f. Cp. a very similar tale from Attike in G. Drosinis *Land und Leute in Nord-Euboa* trans. A. Boltz Leipzig 1884 p. 170 ff. (‘Die Polyphem-Sage in modern hellenischer Gestalt aus den “Athenischen Marchen” von Frä. Maria Kampúroglu’) = Hackman *op. cit.* p. 9 f. no. 1 = Sir J. G. Frazer *loc. cit.* p. 439 f. no. 24.

<sup>8</sup> On the *Drakos* or *Δράκοντας* of the modern Greek see B. Schmidt *Das Volksleben der Neugriechen* Leipzig 1871 i. 190—195, N. G. Politis *Μελέτη ἐπὶ τοῦ βίου τῶν Νεωτέρων Ἑλλήνων* Athens 1871 i. 154—172 (‘*Δράκοντες*’), *id.* *Παραδόσεις* Athens 1904 i. 219—228 (‘*Δράκοι*’), ii. 990—1002, J. C. Lawson *Modern Greek Folklore and Ancient Greek Religion* Cambridge 1910 pp. 280—283, W. R. Halliday in R. M. Dawkins *Modern Greek in Asia Minor* Cambridge 1916 pp. 219, 225 ff.

<sup>9</sup> With his fixed epithet ‘Famous’ cp. the Homeric *Πολύφημος*.

die in the attempt. So he took the long road, and walked on till he was tired. He sat down under a tree and fell asleep. When he woke, he saw an old woman sifting flour into a great baking-pan. But the flour dropped on to the ground, not into the pan ; for the old woman was blind. The prince sifted the flour for her, put it into her sack, and offered to help her carry it. Pleased with his kindness, she asked what she could do for him in return. He begged her blessing and told her of his quest. 'Listen, my son,' said the old woman : 'thou hast undertaken a hard task, but thy parents' blessing and mine will give thee courage. Go straight along this road to a place where there is much grass, for no man has ever trodden it. Beyond the rising ground to which it leads thou wilt see mountains and ravines ; and thence thou wilt descry afar off a great cavern. Draw near ; and, if thou hear sounds of snoring, thou wilt know that the Drakos is asleep within. Then remain at a distance till the door of the cavern opens ; for he has his flocks inside, and puts in front a great rock, which no man can move. Wait till the Drakos drives out his flock, and then find means to hide thyself in the cavern. When he comes back to sleep and folds his flocks and closes the cavern again, then listen and from the snoring thou wilt know that he is no longer awake. Come down from thy hiding-place and step up to him. Tied to his beard is a golden key. Take these scissors that I give thee, and with them cut the beard and the key together. Then, when he opens the cavern, do thou too go out. Having escaped, take once more the grass-grown road. There thou wilt see a great palace. Lean the key against the door of the palace, and it will open to thee. Upstairs in a great chamber there will be a horse and a dog : before the horse are bones to eat ; before the dog is straw. Change them without a word, giving the bones to the dog ; and the rest thou wilt learn later from the horse.' The prince thanked the old woman, gave her some sequins, and set off. He found the cavern, but heard no snoring. He peeped in, and no one was there. But, seeing within a great caldron full of milk and a bannock as big as a mill-stone, he cut a piece of the bannock, dipped it in the milk, and ate till his hunger was satisfied. Afterwards he espied a hollow high up in the rock, climbed up, and got in. A little later he heard sheep-bells, and concluded that the Drakos was returning with his flocks. So he drew back in his hiding-place, and prayed God to help him. The Drakos entered, pulled to the rock that closed the cavern, and sat down to eat ; but found that neither the milk nor the bannock satisfied him as usual. Now the old woman had given the prince a powder to throw into the *raki*<sup>1</sup> jar, so that the Drakos might sleep heavily. When, therefore, the Drakos had finished his meal and stirred the fire, he was soon snoring. The prince came softly down, cut the hairs, took the key, and climbed up again into his hiding-place. But, realising that the Drakos, when he found his key gone, would look for it, he got down and took a long pole, sharpened it, put it in the fire and, as soon as it was red-hot, stuck it into the eye of the Drakos. He, being blinded, began to roar. The other Drakoi came running to see what was the matter with their chief. But they could not remove the rock ; and, when they heard his cries, they concluded that he was drunk and went home. Then the Drakos pushed away the stone, sat at the mouth of the cave, and began to fondle and let out his sheep one by one. There was one big, woolly, ram ; and the prince placed himself on his stomach under the wool, and, while the Drakos was fondling it, managed to get out of the cave. Following the old woman's advice, he found the palace, unlocked its door with his key, and saw upstairs a splendid horse fastened with chains and a fine big dog. He

<sup>1</sup> A spirit made from grapes (*ράξ*, *ραγίζω*) and flavoured with aniseed.



duly gave the horse's pile of bones to the dog and the dog's heap of straw to the horse. Whereupon they both ate, and then began to talk. The prince related his adventures to them. And they informed him that the old woman was the Good Fate, blinded by the other Fates for her goodness and destined never to recover her sight till she found somebody to love and pity her. They further showed him a chamber containing two beautiful captive princesses, whom he was to set free. The youth did so; and the princesses gave him the golden wand as his reward. He next loosed the horse and the dog by leaning the wand against them. Then he led the princesses downstairs, placed them on the horse, and took the dog also. But, as he was leaving the palace, the horse and the dog said: 'Look out of the window and see all those different animals. They were once handsome princes, who went out hunting, found this palace door open, and stepped inside. The Drakos saw them and, sprinkling them with a liquid, transformed them into various animals. Now touch them lightly on their backs with the wand, and they will become as they were before.' The prince did as he was bidden; and the victims of the Drakos, thus restored to human shape, embraced their deliverer and set out for their respective palaces. The prince with the horse and the dog, after locking the Drakos' palace, returned the two princesses to their parents. He also changed the horse and the dog into two princes, who explained that they, in attempting to rescue the princesses of their choice from the Drakos, had been turned into animals by him, but now begged to become the king's sons-in-law. The king bestowed his daughters upon them, and escorted the prince that had saved them all to the door of the princess of whom he was enamoured. She lay dying of grief for his absence, and all the doors of her palace were shut in token of mourning. The prince at once leant the golden wand against each door in turn, reached the princess, and presented her with the wand. The princess embraced him, and they were married with music, drums, and great rejoicings.

(2) The Kyklops in a Folk-tale from Pharasa in Kappadokia<sup>1</sup>.

'In a time of old there was a priest. He went to find a goat. He went to a village. There was another priest. He said: "Where are you going?" The priest said: "I am going to find a goat." He said: "Let me come too, that I also may get a goat." They rose up. They went to another village. There was there another priest. And the three of them went to another village. They found another priest. They took that priest also (with them). They went on. They became seven priests. Whilst they were on their way to a village, there was a woman. She was collecting wood. There was also a Tepekozis<sup>2</sup>. The Tepekozis hastened (and) seized the seven priests (and) carried them to his house. In the evening he cooked one priest. He ate him. He was fat. He ate him. He got drunk. The six priests rose up. They heated the spit. They drove it into the Tepekozis' eye. They blinded the Tepekozis. They went into the

<sup>1</sup> I am indebted for this tale to the kindness of my friend Prof. R. M. Dawkins, who took it down at Pharasa in the Antitauros district of Kappadokia (July 23-25, 1911) from the mouth of an urchin named Thomás Stephánou and dictated the above rendering to me (Nov. 21, 1911). The original is in the local dialect of Greek with some admixture of Turkish words. Text and translation in R. M. Dawkins *Modern Greek in Asia Minor* Cambridge 1916 p. 550 f. no. 25 (cp. W. R. Halliday *ib.* p. 217) = Sir J. G. Frazer *loc. cit.* p. 438 f. no. 23.

<sup>2</sup> *Tepe* means 'hill' and here, presumably, 'head.' *Koz* is for *guz*, 'eye.' The name, therefore, appears to be 'Head-eye' or 'Eye-in-head'—a Turkish Kyklops.

stable. The Tepekosis had seven hundred sheep. They entered the stable. They flayed six sheep. They left the heads and the tails (with the skins). They crawled into the skins. In the morning the Tepekosis rose up. He drove out the sheep. He took them by the head and by the tail. He drove out the seven hundred sheep. He shut the doors<sup>1</sup>. He went inside. He looked for the six priests. He could not find them. He found the six sheep killed. The six priests took the seven hundred sheep. They went to their houses. They gave also a hundred sheep to the wife of the priest whom the Tepekosis had eaten. The woman said: "Where is my priest?" They said: "He has stopped behind to make further gains." And the six priests took a hundred sheep apiece. They went to their houses. They ate. They drank. They attained their destinies.<sup>2</sup>

More often we meet with single episodes of the Kyklops-tale isolated from their proper context and worked into other narratives. For example, episode i (a), the blinding of the giant with a red-hot spit or the like, was a thrilling incident suitable to a variety of situations and sure to please. It occurs alone on the Greek mainland:

### (3) The Blinding of the Kyklops in a Folk-tale from Gortynia<sup>3</sup>.

'One of us men in olden days wanted to travel through the whole world. In a certain region he found men who were very tall but had only one eye apiece. The wife of a One-eye, in whose house he lodged, hid him in the evening; for in the daytime her husband was not there—he was a bad character and ate men. When her husband came home and entered the house, he told her that he smelt something; but his wife said it was nothing at all. The One-eye didn't believe her. He got up, groped about, found the man, and wanted to eat him. He put him in his apron along with his supper. But when he tasted his bread, without noticing, for his thoughts were elsewhere, he grasped the man too in the hollow of his hand and thrust him into his mouth. But he stuck in a hole of his tooth, without the tooth getting a real grip on him. After he had pulled him out he let him live, to please his wife, since he was hardly worth eating. But next day he changed his mind and again wanted to eat him. His wife then made her husband drunk, got the stranger out secretly and sent him packing. But, before the wife sent him off, he thrust a big burning coal into the eye of the drunken One-eye and blinded him. And so he punished the bad character, who could no longer see to eat men. When he left, the wife asked his name, and he said: "They call me World-traveller<sup>3</sup>"; for he had seen and learnt much of the world.'

<sup>1</sup> *θύρε*, plural of *θύρη*: cp. *Od.* 9. 240, 313. 340 *θυρὸν μέγαν*.

<sup>2</sup> Text in N. G. Polites *Παραδόσεις* Athens 1904 i. 70 f. no. 134 'Ὁ μονομάτης, ii. 752 ff. (recorded at Lasta in the deme Mylaon in Gortynia, a district of the Morea). Translation by K. Dieterich in the *Zeitschrift des Vereins für Volkskunde* 1905 xv. 381 = Sir J. G. Frazer *loc. cit.* p. 441 no. 26. I follow Dieterich.

At Arachova on Mt Parnassos the name *Μονόματοι* (or *Μονόματοι*) is given to a race of wild and impious men believed to inhabit a foreign land of unknown situation and to have but a single eye in their forehead. The same expression is applied to people, who in character and behaviour resemble these mythical savages (B. Schmidt *Das Volksleben der Neugriechen* Leipzig 1871 i. 203). For instance, in Akarnania the natives of Xeromeros detest the uncivilised and unsocial mountaineers of Baltos and speak of them as *μονομάται*, 'one-eyed' monsters (L. Heuzey *Le Mont Olympe et l'Acarnanie* Paris 1860 p. 259).

<sup>3</sup> "Μέ λένε Κοσμοτρυγιστή." Cp. *Od.* i. 1 ff.

The same *motif* is woven into tales of different texture from Zakynthos and Kypros :

(4) **The Blinding of the Kyklops in a Folk-tale from Zakynthos<sup>1</sup>.**

Once upon a time there was a certain king's daughter. Three days after her birth came the Fates, who declared that during the fifteenth year of her life she must hide herself from the sun, on pain of becoming a lizard, falling into the sea, and remaining there for five months. As the destined time drew near, the maid saddened and her father tried to divert his thoughts by travelling. Before he set out on his journey he asked his daughter what he could do for her. She begged him to contract a marriage on her behalf with the Giant of the Mountain<sup>2</sup>. The king then went abroad and reached at last the Giant's town, where he heard say that the Giant meant to marry the fairest maiden in the world. He also made friends with the barber that clipped the Giant's beard and enjoyed the Giant's confidence. The Giant himself proved to be a one-eyed monster, who wore seven veils over his face : he lived with many others of his kind in a hollow mountain, where they dug for treasure and hewed out vast building-stones for their houses. Prompted by the barber, the king claimed to be the Giant's son, and, in proof of his assertion, let the giant strike him with a huge pole : he evaded the blow by receiving it on a big leather bag<sup>3</sup>. He then removed the Giant's veils, and was thanked for his pains. When he broached the subject of his errand, the Giant took him into a chamber apart, showed him many paintings of maidens, and asked whether his daughter resembled any of them. The king replied that these were not worthy even to wash his daughter's feet. The Giant next drew from his breast a miniature, and repeated his question. The king again answered that his daughter's chamber-maid looked like that. So the Giant agreed to wed the king's daughter, if she was as beautiful as her father declared<sup>4</sup>. The king went home and reported his success. His daughter made herself ready, and, in order to avoid the sun-light, came in a litter with her nurse and her nurse's daughter. But, when they were on board ship nearing the coast, the nurse dropped a costly kerchief and begged the princess to have the door of the litter opened that she might recover it. Here-

<sup>1</sup> Text unpublished. Translation (here summarised) in B. Schmidt *Griechische Märchen, Sagen und Volkslieder* Leipzig 1877 pp. 98—104 no. 13 ('Der Riese vom Berge'), 230 f. = Hackman *op. cit.* p. 11 f. no. 3. The tale is a variant of a type first described by R. Köhler in L. Gonzenbach *Sicilianische Märchen* Leipzig 1870 ii. 225 ff. as 'das M. von dem Bruder und seiner schönen Schwester' and later studied in detail by P. Arfert *Das Motiv von der unterschobenen Braut in der internationalen Erzählliteratur* Rostock 1897 : see J. Bolte—G. Polivka *Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm* Leipzig 1913 i. 79 ff., 1918 iii. 85 ff.

<sup>2</sup> τῶν γίγαντα τοῦ βουνοῦ. In Zakynthos giants, with a long beard on their chin and a single eye that sparkles like fire in their forehead, are said to live underground, where they quarry huge stones for building towers and cause the earthquakes that are so frequent in this island. They are the children of a devil and a *Lámmusa* (Lamia) or a witch ; and their wives spin yarn with spindles of such monstrous size and weight that once, when the giants made war on a certain king, their wives flung these spindles at the enemy and so slew thousands (B. Schmidt *Das Volksleben der Neugriechen* Leipzig 1871 i. 200 f.).

<sup>3</sup> For a similar incident see 'The Scab-pate,' a folk-tale from Astypalaia (J. Pio ΝΕΟΕΛΛΗΝΙΚΑ ΠΑΡΑΜΥΘΙΑ *Contes populaires grecs* Copenhagen 1879 p. 162 f., E. M. Geldart *Folk-Lore of Modern Greece* London 1884 p. 157).

<sup>4</sup> A similar situation occurs in a folk-tale from Epeiros (J. Pio *op. cit.* p. 17, E. M. Geldart *op. cit.* p. 37 f. 'The Golden Wand').

upon the sun shone in, and the princess, transformed at once into a lizard, fell into the sea. The nurse, having thus gained her end, substituted her own daughter for the princess. The Giant of the Mountain came out to meet them, riding on a high horse, with a sceptre in his right hand and a sword in his left. On opening the litter, he and the father of the bride were equally astonished to find an ugly wench instead of a beautiful princess. But, as the nurse explained that in five months' time the bride would regain her good looks, the Giant received her into his mountain along with her mother, though he punished the king by making him an ostler for a term of five years. The Giant's practice was to leave the mountain at dawn and return to it in the evening. He told his young wife that she might enter all the rooms of his castle except one. Curiosity forced her to enter the forbidden apartment, where she found the mother of the giants. This portentous creature was sitting on a stool, holding in one hand a large stone set in plates of gold and in the other an iron staff. Being able to predict the future, she told the would-be queen that she would live to rue her deceit, since the real princess was yet alive and already on her track. The maid fled and told her mother, who, to secure the death of the princess, informed the Giant that his wife was ill and wished all the fish in the harbour to be burnt before her eyes. This was done; but the princess had already escaped the water and been restored to her former shape. She found her father, who brought her to the Giant. The mother of the giants bade her son treat the nurse's daughter as the nurse's daughter had been minded to treat the princess; and the false bride was accordingly burnt. The Giant then married the princess and sent her father home a free man. Some months later the giant began to ill-treat his wife, because she was more friendly with his mother than he cared to be. The Giant's wife therefore fled on a ship to her former home. The Giant himself followed her, and bribed a goldsmith to shut him in a large golden coffer and sell him as a saint's relic to the king's daughter. The king's daughter bought the coffer, and proceeded to say her prayers before it. But, while thus engaged, she heard a slight noise, *zicki zicki*, and detected the Giant within. She shrieked aloud. Soldiers came up, ran a red-hot spit through the key-hole of the coffer, and so bored out the eye of the Giant inside it<sup>1</sup>. They then took him and struck him on the ankle-bones till he died.

## (5) The Three-eyed Ogre in a Folk-tale from Kypros<sup>2</sup>.

A woodcutter's eldest daughter once married a passing merchant, who gave her a hundred and one keys. She might open a hundred chambers in his house, but not the one over. For all that, she opened it. Looking from its window she saw a ghastly sight. First, a corpse was borne out to burial without friends or mourners. Then, her husband appeared among the tombs, made himself a head as big as a sieve, three eyes, enormously long arms and hideous nails. With

<sup>1</sup> In a folk-tale from Syra (E. M. Geldart *op. cit.* p. 16 f. 'The two brothers and the forty-nine dragons') the hero kills the Drakon by thrusting red-hot spits through the chests in which they are concealed.

<sup>2</sup> Text in A. Sakellarios *Tà Kypríaká* Athens 1868 iii. 136 ff. Translation (here condensed) in É. Legrand *Recueil de contes populaires grecs* Paris 1881 pp. xiv, 115—131 'Le Trimmatos ou l'ogre aux trois yeux.' The tale falls under the thirtieth or 'Bluebeard'-formula of J. G. von Hahn *Griechische und albanesische Märchen* Leipzig 1864 i. 56, on which see T. F. Crane *Italian Popular Tales* London 1885 p. 77 ff. and J. Bolte—G. Polivka *Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm* Leipzig 1913 i. 13 ff., 370 ff., and especially 398 ff.

these he dug up the dead body and devoured it. At this she fell sick of a fever. Her husband returned, and found reason to suspect her of entering the forbidden room. He transformed himself successively into her mother, her relatives, and her nurse. In this final disguise he induced her to say what she had seen. He then suddenly turned into a Trimmatos or 'Three-eyed' ogre again, and prepared to eat her for not having kept his secret. Kindling a brasier, the flames of which licked the sky, he thrust into it a spit till it became red-hot, and went to fetch his wife. She begged for two hours' respite, slipped out of the window, and besought first a carter and next a camel-driver to hide her from the Trimmatos. The camel-driver took pity on her and concealed her in a bale of cotton. Meantime the ogre had discovered her escape. Starting in pursuit, he soon came up with the carter, who sent him on to the camel-driver. He thrust his glowing spit into each bale belonging to the latter before he was satisfied and took his departure. The spit had wounded his wife's foot. But the camel-driver took her, still in the bale, to the king's palace and told the king her story. The royal physician cured her foot; and she showed such skill in embroidery that the king and queen chose her as their daughter-in-law. She, fearing the vengeance of the ogre, bargained that the wedding should take place at night, that a bridal chamber should be built reached by seven flights of steps, that these steps should be strewn with chick-peas, that two pits should be dug at the bottom of the lowest flight and covered with matting, and that no one should be told a word about it all. Nevertheless the matter came to the ears of the Trimmatos, who, disguised as a merchant, repaired to the palace with negroes in his sacks. His former wife saw through his disguise, and signed to the queen to ask him what wares he had brought. He replied that he had pistachio-nuts, dried apricots, and chestnuts. The bride then said that she was indisposed and would like some of these fruits. The merchant tried to put her off till the morrow; but the king's jester, who was at table, went out to sample the wares and brought back word about the negroes. These were at once put to death. The merchant, however, made his escape. The same night he took the form of a Trimmatos once more, mounted to the bridal chamber, cast the dust of a corpse on the bride-groom to make him sleep soundly, seized the bride and dragged her off to be spitted for his meal. But on the way she gave him a sudden push; he slipped on the chick-peas, and fell into the pit, where he was devoured himself by a lion and a tiger. The bride fainted on the staircase. Next morning the physician brought the happy couple to their senses again; and the subsequent festivities lasted forty days and forty nights.

Again, episode ii (β), the escape of the hero in a sheep-skin, forms part of a wonder-voyage entitled *George and the Storks*, which was related to L. Ross by a native of Psara or Ipsara, an island off the west coast of Chios:

(6) The Blind Kyklops in a Folk-tale from Psara<sup>1</sup>.

Long, long ago there lived at Therapia near Constantinople a poor sailor, who bade three of his children—Dimitri, Michael, and George—go out into the world and seek their fortunes. So they took service with a captain and made many trips to Marseilles, Leghorn, Trieste, to Smyrna, to Alexandria, and to other Mediterranean ports. After two years they joined the crew of a fine frigate bound on a voyage of discovery. Passing through the Straits of

<sup>1</sup> L. Ross *Erinnerung und Mittheilungen aus Griechenland* Berlin 1863 pp. 279—298 'Georg und die Störche' = O. Hackman *op. cit.* p. 10 f. no. 2 = Sir J. G. Frazer *loc. cit.* p. 440 f. no. 25. I abbreviate from Ross.

Gibraltar into the ocean beyond, they were caught by a terrible storm and driven for months before it. Their provisions were spent and they were starving. When one of their company died, the rest cut up, cooked, and ate his body. Then day by day they drew lots to determine who should be killed and eaten. Some ten days had elapsed when the lot fell on George, who had just had a happy dream of reaching shore. He persuaded his shipmates to spare him till the evening, and at midday land was sighted on the horizon. The crew, overjoyed, thanked God and St Nikolaos, and hastily rowed ashore. Here the three brothers got separated from the others, lost their way, and had to spend the night up a tree. The same thing happened on the morrow, and it was not till the morning of the third day that they got out of the wood.

On the plain beyond they saw a magnificent castle. A narrow door led into a wide courtyard, in which they found a great flock of sheep, but no trace of human beings. The castle too seemed quite unoccupied. They passed from room to room till they entered a banqueting-hall, where a feast was set out. Unable to make anybody hear, they at last sat down to eat, when suddenly through the door came a monstrous, misshapen, blind Drakos. In a voice which froze the blood in their veins he cried: 'I smell the flesh of men, I smell the flesh of men!' Pale with terror, they sprang from their seats. But the Drakos, guided by the sound, stretched out his hideous long claws and seized by the neck first Dimitri and then Michael. He dashed them to pieces on the floor. George alone escaped, being nimble, and slipped out into the courtyard. He found the little door fast-closed and the walls too high to climb. What was he to do? Terror suggested a plan. Whether it was that he had heard of the famous hero Odysseus<sup>1</sup>, or thought of it now for himself, he drew his sharp seaman's knife, killed the biggest ram in the flock, stripped off its skin, threw the carcase into a well, wrapped himself in the skin, and attempted to creep out on all fours, as if he were a ram. Meantime the Drakos had finished his horrible meal, and came waddling down the marble steps, shouting: 'You shall not escape me, you shall make me a tasty supper!' He crossed the court to the little door, threw it open, and blocked the way with his ungainly body, leaving just room enough for one sheep to pass. Then he called his ewes one by one, milked them, and let them go through. Last came the rams, with George in their midst. He approached with fear and trembling. But the Drakos only stroked his back, praised his size and strength, and set him too at liberty.

Once safely outside, George fled to the nearest wood, wandered about in it, and on the third day reached a wide plain, where there was a large town built round a king's castle. But again all seemed empty and deserted. This time he did not venture into the castle, but lodged in an ordinary house. He had stayed there for rather more than five months, when one day he caught sight of a great army crossing the plain. He fled in alarm to a bakery and hid in the kneading-trough. Here he was discovered on the third day by the baker and taken before the king, by whom he was kindly treated. For six months he lived with the baker and helped in his work. Then one morning the inhabitants all collected on the plain, and the king despatched his people in troops to England, France, Italy, Smyrna, and the Dardanelles. Before George could ask the reason, they all went off towards a broad river at some distance from the town,

<sup>1</sup> It may be thought that this allusion proves the influence of the Homeric narrative. But observe that Odysseus' expedient was *not* that adopted by George. The former clung on beneath a living ram (ii (a)), the latter donned the fleece of a dead ram (ii (3)).

plunged into it, and emerged on the other side as so many bands of storks.<sup>1</sup> George now woke up to the fact that this was the land of the storks. Six months later he witnessed their return. A whole cloud of them settled on the further bank of the river, dived into it, and came out on the near side as men<sup>1</sup>. He eagerly questioned them about Therapia, and begged the king to send him thither. The king assured him that this was impossible, unless he would consent to become a stork himself. Anxious to revisit his home, George agreed. So, when spring came round, he too dived into the river of transformation, and came out as a fine stork with long red beak, white feathers, and black wings. He flew to Therapia, married a beautiful she-bird, and built his nest on the roof of his father's house. He was so tame that he was soon welcomed in, and picked up crumbs under the low table with his long beak. When his old mother stroked his head and fed him with tit-bits, he chattered his best and made a hundred grotesque gestures to show his love and gratitude. But he could not make his kinsfolk understand that he was their long-lost George. At length he resolved to play a trick upon his sister Kathinko. She had a pair of silver armlets, which she had inherited from her grandmother. Waiting his opportunity, he carried off one of these and hid it in his nest. Kathinko and her mother looked for it in vain; they never thought of the stork. Meantime summer slipped away, and the storks departed—George among them. On reaching the land of the storks he begged the king to contrive his home-coming. So some weeks later the king had a boat built, laden with food, and launched on a river which flowed behind the town. He gave George a sack full of his costliest gems, and let him drift down the strong stream. After some hours the river plunged into a *katabóthra* and flowed for many hundreds of miles through a rocky channel. This must have taken weeks, though George lost count of days and nights in the darkness. At last he saw in the distance a star, which proved to be the daylight at the end of the channel. His boat was swept out into the open, and he saw before him the town of Smyrna: in fact, he found himself on the river<sup>2</sup> which gushes out of the rocks near that town. He went into the town and secured a lodging, but returned to his boat the same evening and fetched his bag of precious stones. Next day he sold a dozen of them to some Jews for two tons of gold. With this he bought fine clothes, a number of necessities, and a big frigate, in which he sailed for Constantinople. He cast anchor off Therapia, saluted his birthplace by firing a number of guns, and invited on board the elders of the place. They came in their best clothes, and it so chanced that George's old father brought their boat alongside. George welcomed them to his table, but insisted that the old sailor must join their company and gave him a seat next himself. He sent each man away with a handful of gold pieces, and bade them come and feast with him on the morrow, only bargaining that the old sailor should bring his family with him<sup>3</sup>. When the hour arrived, he set wine before them and told them all of his wonderful experiences. 'Among other things,' said he, 'I was once a stork, and that here in Therapia.' At this all laughed and thought it a mere joke. But George proved the truth of his words by bidding a

<sup>1</sup> The metamorphosis of storks into men in return for their filial piety is already noticed by Alexander of Myndos (c. 1—50 A.D.) (Ail. *de nat. an.* 3. 23 'Ἀλέξανδρος δὲ ὁ Μύνδιος φησιν, ὅταν ἐς γῆρας ἀφίκωνται (sc. οἱ πελαργοί), παρελθόντας αὐτοὺς ἐς τὰς Ὠκεανίτιδας νῆσους ἀμείβειν τὰ εἶδη ἐς ἀνθρώπου μορφήν, καὶ εὐσεβείας γε τῆς ἐς τοὺς γευναμένους ἀθλὸν τοῦτο ἴσχειν, κ.τ.λ. See further D'Arcy W. Thompson *A Glossary of Greek Birds* Oxford 1895 p. 129 and O. Keller *Die antike Tierwelt* Leipzig 1913 ii. 196 f.

<sup>2</sup> The river Meles.

<sup>3</sup> Perhaps a reminiscence of Gen. 42. 14 ff.

servant mount the old sailor's roof and fetch thence the armlet hidden in a stork's nest. He did so, and Kathinko recognised her trinket. Hereupon the old mother would have died of surprise, had she not been kept alive by joy at the recovery of her son. George settled in Therapia, built a fine house there, and maintained his parents in plenty. He endowed his sisters well and married them to honest men. He put up monuments to his luckless brothers and gave a donation to a church for masses to be said on their behalf. His descendants are well-to-do folk still living at Therapia and in the neighbourhood.

Lastly, episode iv, the name-trick, is the main feature of *The Three Thieves*, a very much transmogrified tale from Lesbos :

## (7) The Name-trick in a Folk-tale from Lesbos<sup>1</sup>.

‘Once there was a good man whose fortune was in the sun<sup>2</sup>. He went out on the hill, and saw three thieves who had killed a goat. They told him to cook it. Well, as they say, “a thief among thieves, and a liar among liars<sup>3</sup>”; so he nodded without speaking, and did as he was bid. They asked him his name, and he said *Ἀπατός*—“Mr Self.” When he had cooked the goat, he beat the three thieves soundly with the spit<sup>4</sup>, and they ran off howling. People asked them who did it? “Self!” said they, and got laughed at for their pains.’

An Albanian version, recorded at Piana de’ Greci near Palermo, recognises two Kyklopes and gives each of them two pairs of eyes :

## (8) The Kyklopes in an Albanian Folk-tale<sup>5</sup>.

‘Once on a time there were two men travelling. Night fell upon them by the way, and it rained and thundered. Poor fellows, just think what a plight they were in ! They saw a light far off and said, “Let’s go and see if we can pass the night where that light is.” And they went and came to the cave, for a cave it was where the light shone. They went in and saw that there were sheep and rams and two Cyclopes<sup>6</sup>, who had two eyes in front and two behind. The Cyclopes saw them come in and said one to the other, “Go to, here we have got something to eat.” And they proposed to eat the two men. The poor fellows stayed there two days ; then the Cyclopes felt the back of their necks and said, “Good ! We’ll eat one of them to-morrow.” Meantime they made them eat to fatten them. For in the evening they would take a sheep and a ram, roast them on spits over the fire, and compel the poor wretches to devour them, entrails and all, just to fatten them. And every now and then they would feel the back of their necks, and one would say to the other, “They’re getting on very well !” But the two men said to each other by words or signs, “Let us see whether we can escape.” Now, as I said, two days passed, and on the second day the Cyclopes fell asleep and slumbered with all their eyes open. Nevertheless, when the two men saw the Cyclopes sleeping, they took the spits on which the sheep had been roasted, and they heated them in the fire. Then they took rams’ skins

<sup>1</sup> Reported by W. H. D. Rouse in *Folk-Lore* 1896 vii. 154 f. = O. Hackman *op. cit.* p. 107 no. 125.

<sup>2</sup> ἡ τύχη του ἥτο’ς τὸν ἥλιον, i.e. he had no means of subsistence.

<sup>3</sup> κλέφτης με τοὺς κλέφταις, καὶ ψεύτης με τοὺς ψεύταις, i.e. do at Rome as the Romans do.

<sup>4</sup> An attenuated form of episode i (a).

<sup>5</sup> D. Comparetti *Novelline popolari Italiane* Torino 1875 pp. 308–310 no. 70 = O. Hackman *op. cit.* p. 12 f. no. 4 = Sir J. G. Frazer *loc. cit.* p. 441 f. no. 3<sup>5</sup> 47. I transcribe Frazer’s rendering.

<sup>6</sup> O. Hackman *op. cit.* p. 13 takes *ciclopi* to be a popular, not a learned, appellation : he cites *ciropiddhu* as a dialect form from Messina (*ib.* p. 16 no. 9 a<sup>nd</sup> p. 169).



and clothed themselves in them, and going down on all fours they walked about in the rams' skins. Meanwhile the spits were heated, and each of the men took two, and going softly up to the sleeping Cyclopes, they jabbed the hot spits into their eyes. After that, they went down on all fours like sheep. The Cyclopes awoke blind, and gave themselves up for lost. But they took their stand at the door, each at a doorpost, just as they were, with all the spits sticking in their eyes. They let out all the sheep that were in the cave, saying, "The sheep will go out, and the men will stay in," and they felt the fleeces of the sheep to see whether the men were going out too. But the men had the sheep-skins on their backs, and they went on all fours, and when the Cyclopes felt them, they thought they were sheep. So the men escaped with their life, and when they were some way off, they put off the skins. Either the Cyclopes died or they know themselves what they did. That is the end of the story.<sup>1</sup>

A Sicilian tale from Erice, which G. Pitre had from the lips of a girl only eight years old, contains the same two episodes—i (a), the blinding of the giant by means of a hot poker, and ii (β), the escape of the hero by putting on a sheep-skin :

(9) The Kyklops in a Sicilian Folk-tale<sup>1</sup>.

'A couple of monks, one big, the other little, were once off on their yearly round, begging for the church, when they lost their way. However, they pushed on and came to a large cave, where a strange creature, a devil if they had but known it, was engaged in making a fire. Hoping to obtain shelter for the night, they entered the cave, and found the monster killing a sheep and roasting it. He had already killed and roasted a score of them, for he kept sheep in his cave. The monster bade the monks eat. At first they refused, saying that they were not hungry. But he forced them to fall to and finish the meal. They then went to bed. The monster took an enormous rock and placed it in front of the cave. Next he seized a huge iron poker with a sharp point, heated it, and thrust it through the neck of the bigger monk. He roasted the body, and asked his companion whether he would help eat it. The little monk said that he would not, because he was already full. The monster thereupon threatened to murder him, unless he would get up and eat. So in sheer terror he sprang up, sat at the table, and took a tiny morsel, but at once cast it on the floor. "Maria!" he cried, "I'm full, I am indeed!" In the course of the night the good man himself got hold of the poker, heated it, and stuck it into the monster's eyes, which gushed out of his head. The monster cried out in pain; and the monk in alarm slipped on a sheep-skin. Afterwards the monster, feeling his way to the mouth of the cave, raised the stone by which it was shut, and let his sheep out one by one. The monk made his escape among them, and got away to the coast at Trapani, where he told his story to some fishermen. Finally, the monster went fishing, but, being blind, fell over a rock and broke his skull. The sea grew red with his blood. Thus the young man went off, while the monster stayed there.'

Italian versions of the tale, as compared with Greek, are at once more numerous and less defective—a fact which suggests that the original centre of origin was Italy rather than Greece. Examples from the Abruzzo and from

*diffusa* *Fiabe novelle e racconti popolari siciliani* Palermo 1875 i (= *Biblioteca delle*  
<sup>1</sup> G. Pitre *Le fiabe siciliane* iv) p. lxxxviii ff., ii. 1 ff. no. 51 'Lu munacheddu' (for the  
*tradizioni popolari* *Nuovo vocabolario siciliano-italiano* Palermo 1868)=T. F. Crane  
*dialect* see A. T. *Italian Popular Tales* London 1885 pp. 89 f., 345 n. 31=O. Hackman *op. cit.* p. 15  
*Italian Popular Tales* *per loc. cit.* p. 437 f. no. 22. I translate from Pitre.  
no. 8=Sir J. G. Frazer

the neighbourhood of Rome contain, not only episodes i (a), the blinding, and ii (β), the escape, but also iii, the *motif* of the magical ring :

(10) **The Kyklops in a Folk-tale from Roccasalegna in the Abruzzo<sup>1</sup>.**

‘Four and twenty school-boys once went out for a walk. When they had gone a good distance, night came on. “We had better return,” said the youngest of them, “or our master will scold us.” “No,” cried all the rest, “let us go to yonder inn.” They did so, and knocked at the door. A voice from within asked : “Who is it?” “Friends,” they replied. “I’m so glad you’ve come !” said Eye-on-forehead. He then made them enter and set about cooking a sheep in a caldron without skinning it first. The boys, disgusted, would not eat. Next day Eye-on-forehead seized a boy, and set about cooking him in the caldron ; but the others would not eat him either. One by one Eye-on-forehead ate them all. Only one was left, the shrewdest of them all, and he said to Eye-on-forehead : “Why do you eat human flesh?” And Eye-on-forehead answered him : “Out of spite, because I’ve only one eye.” “Then,” continued the school-boy, “if I grow you another eye<sup>2</sup>, will you let me go free?” “Yes,” replied Eye-on-forehead. Thereupon the boy made the spit red-hot on the hearth, and said to Eye-on-forehead : “Shut your eye.” He took that spit and drove it into the eye till it came out the other side. Eye-on-forehead was furious and wanted to eat him ; but how could he see where the rascal was standing? Every day he used to send his sheep out to pasture, and seated himself in the door-way so as to prevent the boy from getting past ; and he felt each sheep as it went by him. One day the boy dropped into the pen, skinned a sheep, put on its fleece and tried walking on all fours. When the time for pasture had come, Eye-on-forehead, thinking he was a sheep, sent him out. Once outside, the boy began to shout : “I’m out ! I’m out !” Eye-on-forehead, thus informed, took and flung a ring. This ring went straight on to the finger of the boy and he could not stir from where he stood. What could he do? Eye-on-forehead, groping round, was like to catch him again. But an idea struck him : he would cut off the finger, on which that cursed ring was ; and so he did. Having cut it off, he began to hurry away. Eye-on-forehead found the finger, ate it, and said to the boy as he ran : “So you didn’t want me to eat your flesh? But for all that I’ve had a taste of it !” The boy got back home and told his mother all about it.’

(11) **The Kyklops in a Folk-tale from the vicinity of Rome<sup>3</sup>.**

A master was travelling with his servant through a wide wood. They came to a great cavern, where dwelt the Occhiario (‘Bright-eye’), a monster with only

<sup>1</sup> G. Finamore *Tradizioni popolari Abruzzesi* Lanciano 1882 i (Novelle) 190 f. no. 38 ‘Lu fatte dell’ uocchie-n-frónde’=O. Hackman *op. cit.* p. 17 no. 10. I translate from Finamore. For a very similar version (i (a) + ii (β) + iii), likewise from the Abruzzo, see A. de Nino *Usi e costumi Abruzzesi* Firenze 1883 iii (Fiabe) 305—307=Sir J. G. Frazer *loc. cit.* p. 416 ff. no. 7.

<sup>2</sup> Episode i (a) is here crossed by episode i (β), the southern by the northern form (*supra* p. 988). The same contamination is found in a variant from Vasto in the Abruzzo (G. Finamore *Tradizioni popolari Abruzzesi* Lanciano 1886 ii (Novelle) 57 f. no. 68 ‘La favulette dell’ uocchie-m-brande’=O. Hackman *op. cit.* p. 17 f. no. 11). Episode i (β) takes the place of i (a) in a version recorded at Pisa (D. Comparetti *Novelline popolari Italiane* Torino 1875 pp. 192—195 no. 44 ‘Il Fiorentino’=O. Hackman *op. cit.* p. 18 f. no. 12=Sir J. G. Frazer *loc. cit.* p. 418 f. no. 8).

<sup>3</sup> C. Nyrop ‘Sagnet om Odysseus og Polyphem’ in the *Nordisk Tidskrift for Filologi* 1881 v. 239—240=O. Hackman *op. cit.* p. 13 f. no. 5. I translate from Hackman.

one big brilliant eye. The Occhiaro closed the cavern with a great stone, and then slaughtered the servant and ate him up. After that he lay down and went to sleep. The master drew his sword, plunged it into the Occhiaro's eye, and so blinded him. The Occhiaro howled till the cavern rang again. In the night the man slaughtered a sheep and wrapped himself in its skin. Next morning the Occhiaro let the sheep out of the cavern one by one and felt them as he did it. The man in the sheep-skin luckily got out and then mocked at the Occhiaro. He flung him a ring, with which to make himself invisible. The man stuck the ring on his finger. Thereupon the Occhiaro cried: 'Hold fast, ring, till I come.' The man could no longer stir from the spot; so he chopped the finger off with his sword and made his escape.

To pursue the subject beyond the limits of Greece and Italy would be beside my purpose. But it must of course be borne in mind that the variants noted in classical lands are essentially similar to those collected from the rest of Europe. A single specimen will suffice to make this clear, and may at the same time show how such a tale, drifting along the current of popular mouth-to-mouth transmission, may attach itself to some landmark or salient feature of the countryside and become fixed as a local legend with names of persons and places all complete.

(12) **The Kyklops in an English Folk-tale.**

In 1879 S. Baring-Gould contributed the following paragraph to W. Henderson's *Folk-Lore of the Northern Counties*<sup>1</sup>: 'At Dalton, near Thirsk, in Yorkshire, is a mill. It has quite recently been rebuilt, but when I was at Dalton, six years ago, the old building stood. In front of the house was a long mound, which went by the name of "the giant's grave<sup>2</sup>," and in the mill was shown a long blade of iron something like a scythe-blade, but not curved, which was said to have been the giant's knife<sup>3</sup>. A curious story was told of this knife. There lived a giant at this mill, and he ground men's bones to make his bread. One day he captured a lad on Pilmoor, and instead of grinding him in the mill he kept him as his servant and never let him get away. Jack served the giant many years and never was allowed a holiday. At last he could bear it no longer. Topcliffe fair was coming on, and the lad entreated that he might be allowed to go there to see the lasses and buy some spice. The giant surlily refused leave; Jack resolved to take it. The day was hot, and after dinner the giant lay down in the mill with his head on a sack and dozed. He had been eating in the mill and had laid down a great loaf of bone bread by his side, and the knife was in his hand, but his fingers relaxed their hold of it in sleep. Jack seized the moment, drew the knife away, and holding it with both hands drove the blade into the single eye of the giant, who woke with a howl of agony, and starting up

<sup>1</sup> W. Henderson *Notes on the Folk-Lore of the Northern Counties of England and the Borders* London 1879 p. 194 f., S. Baring-Gould 'The Giant of New Mills, Sessay' [Dalton is in the parish of Sessay] in *Folk-Lore* 1890 i. 130=O. Hackman *op. cit.* p. 33 no. 28=Sir J. G. Frazer *loc. cit.* p. 430 f. no. 18.

<sup>2</sup> S. Baring-Gould in W. Henderson *op. cit.* p. 196 n. adds: 'I am told by one of our servants from Dalton that at the rebuilding of the farm the mound was opened, and a stone coffin found in it; but whether this be a kistvaen or a mediæval sarcophagus I cannot tell.'

<sup>3</sup> *Id.* in *Folk-Lore loc. cit.* says further: 'in the mill was shown...the giant's...stone porridge-basin or lather-dish.'

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barred the door. Jack was again in difficulties, but he soon found a way out of them. The giant had a favourite dog which had also been sleeping when his master was blinded. Jack killed the dog, skinned it, and throwing the hide over his back ran on all fours barking between the legs of the giant, and so escaped.'

## APPENDIX F.

### THE DIOSKOUROI AND HELENE IN MODERN FOLK-TALES.

Attention may here be called to a group of modern Greek and Italian folk-tales, which are related to the myth of the Dioskouroi, as I shall presently point out. The group was first recognised as such by that excellent investigator J. G. von Hahn, who included it under his fourth or 'expulsion' *formula*, though he failed fully to perceive its affinity with classical myths<sup>1</sup>.

#### (a) Sun, Moon, and Star in a Folk-tale from Greece.

(1) A good example of the group in question is the modern Greek story of the *Tsitzinaina*, which runs as follows<sup>2</sup>. An old woman once had three daughters, poor and hard-working girls. The eldest said: 'If I had for husband the king's pastry-man, I should eat cake.' The second said: 'If I had his cook, I should taste all the royal dishes.' The third said: 'I would like the king himself. Then I should have all his treasures, and should bear him three children, Sun, Moon, and Star.' It so chanced that the king overheard them talking and granted their several desires. But when the third sister became queen, she was hated by the king's mother. She was about to bring forth Sun, when the king was called off to a war and entrusted her to his mother. This cruel woman bade the midwife put the new-born babe in a box, fling it into the sea, and place a puppy dog instead beside the queen. The same sorry scene was enacted a second and a third time. A cat was substituted for Moon, and a snake for Star, the children being each in turn sent adrift on the sea. The king, disappointed and angry, walled up the queen in the jakes. The children one after the other were washed up at the foot of a mountain, on which dwelt a hermit. He cared for them till they were grown and then sent the two brothers Sun and Moon with their sister Star to the neighbouring town. Meantime the midwife had learnt of the children's escape and, wishing to destroy them, sought out Star and told her that she was beautiful but might be more so, if only she possessed the golden apple kept by forty dragons in a garden. Sun, who had been out to the bazar and bought of a Jew a mysterious box, now opened it, found inside a green winged horse and set out upon him to get the golden apple. The horse caused a flash of lightning and a clap of thunder, under cover of which Sun secured the apple and brought it back to Star. Again the midwife passed by and told Star that she needed, to make her more beautiful still, the golden bough on which all the birds of the world met to sing. Sun remounted his horse, which, as before, promised to lighten and thunder and advised

<sup>1</sup> J. G. von Hahn *Griechische und albanesische Märchen* Leipzig 1864 i. 46, T. F. Crane *Italian Popular Tales* London 1885 pp. 17, 325. On the 'expulsion' *formula* see *infra* p. 1012.

<sup>2</sup> Text by G. Ch. B. in the *Νεοελληνικά ἀνάλεκτα* Athens 1871 i. 17 ff., French translation by É. Legrand *Recueil de contes populaires grecs* Paris 1881 pp. 77—93. I have condensed Legrand's version.

his master to take a hatchet to cut a branch from the tree. Sun did so, and returned in safety with the golden bough. Once more the midwife passed by, and this time suggested that Star, to perfect her beauty, needed the Tzitzinaina, who knew the language of the birds and could explain their song. But to obtain the Tzitzinaina proved a harder task. For, when Sun and his horse reached her house and thrice summoned her to come forth, she turned them both into marble, first up to the knees, next up to the thighs, and then up to the waist. At this crisis the young man remembered that he had about him some hairs from the beard of the hermit, which he was to burn if ever he required assistance. He burnt one now. The hermit appeared, and bade the Tzitzinaina restore to life all those whom she had petrified. She sprinkled them with water of immortality and so recovered them. Among the rescued was Moon, whom his brother and sister had lost. The hermit now made the Tzitzinaina act as their mother. She explained to them the language of the birds and everything else that they wanted to know. One day the king met them out and asked them to dine with him on the morrow. The Tzitzinaina told them to take a puppy with them and give it a slice. They did so, and the puppy died. The young folk protested that they had no wish to be poisoned, and invited the king to dine with them on the next day. The Tzitzinaina, when the king sat down to their empty table, clapped her hands thrice and a grand meal appeared. After dinner the king asked Sun, Moon, and Star what they wished for most. They, instructed by the Tzitzinaina, craved the release of the woman hidden in the jakes. She was brought out, washed, clothed, and presented to the king by the Tzitzinaina, who told him all the facts. Thereupon the king in high delight took back his queen to the palace. But the king's mother and the midwife were fastened to four horses, which dragged them along the road and, on being lashed, tore them asunder.

(β) Sun, Moon, and Morning-Star in a Folk-tale from Syra.

(2) A Greek tale from Syra is very similar<sup>1</sup>. A poor old couple once had three hard-working daughters. The eldest of them wished that she had for husband the king's cook: then she would eat of the good things on his table. The next wished for the king's treasurer: then she would have plenty of money. The youngest, for the king himself: then she would bear him three children, Sun, Moon, and Morning-star. The prince<sup>2</sup> overheard them wishing, granted their desires, and married the youngest of them, much against his mother's will. When the young queen was about to bear the children, her mother-in-law bade the midwife substitute a dog, a cat, and a mouse for them, and fling the three children into the river. But the midwife had pity on the little brats and laid them down on a bed of rushes. Here a childless herdsman found them fed by one of his goats. He brought them to his wife, who tended them carefully; and, when they were grown up, he built them a tower to live in. As for the queen, at the time of her confinement the king was absent on a campaign. So his mother put her in the hen-house, and told him on his return that his wife, instead of Sun, Moon, and Morning-star, had given birth to a dog, a cat, and a mouse. The king was so upset that he did not ask what had become of the queen. For long he was inconsolable. At last one day he roused himself, went for a ride, and saw Sun and Morning-star exercising their horses near the tower and Moon watching them from a window. He thought the young folk just like those whom his wife had

<sup>1</sup> Text unpublished, German translation by J. G. von Hahn *Griechische und albanesische Märchen* Leipzig 1864 ii. 40 ff. I have condensed the version of von Hahn.

<sup>2</sup> In the sequel he is called king.

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promised to bear, and that night he told his mother about them. She taxed the midwife with neglecting her orders. So the midwife went off, obtained by guile an entrance into the tower, and told Moon that she was indeed beautiful, but that she needed one thing to complete her happiness—the branch that makes music. Her brothers Sun and Morning-star consented to get it. They set off, and met a monk, who told them all about it. It was kept by two dragons, who would swallow them if they approached by day, but who snored with open mouth at midnight and might then be shot. The young men followed the monk's directions, shot the dragons, broke off the branch, and brought it back to their sister. The king, who on his rides past the tower had missed them, now told his mother of their return. She again sent the midwife, who paid a second visit to the tower. The girl Moon showed her a tree outside the house, which had grown apace from the planted branch making music continually and producing every morning a dishful of precious stones. The midwife, duly astonished, said that she still needed a mirror showing all towns, villages, lands, and princes. The brothers went off to seek it, and again met the monk. He told them that it was guarded by forty dragons, who by day kept watch, twenty on one side, twenty on the other, and by night slept in a row. About midnight they snored so loud that the mountains re-echoed. The brothers must then tread across their bodies with the greatest care. This they did, and brought the mirror to their sister. The king again noticed their absence and their return. He told his mother. She sent the midwife once more, who said to Moon that the only thing now lacking was the bird Dikjeretto : he understood all languages and by looking in the mirror would be able to tell her what people were saying all the world over. The brothers suspected that this quest would be the death of them. So they gave their sister two shirts, which she was to look at daily : if the shirts turned black, she would know that they had failed. This time, when they met the monk, he refused to help them. However, they pressed on, and the bird by his glance turned first one and then the other into stone. Moon knew of the disaster because the two shirts turned as black as coal. In her grief she set out on horseback to die with her brothers. The monk met her, had compassion on her, and explained that many a prince had failed in this enterprise because they had made the attempt in their clothes. She must strip herself of everything, attack the bird from behind before he was aware of her presence through the rustling of her clothes, and so grasp him by the feet. She did as she was bidden, caught the bird, and asked him where her brothers were. He showed her where they stood, and pointed out a mountain which opened at midday and contained a spring : if she were quick enough, she might slip in and get the water of life from the spring ; if not, the mountain would close upon her, and they would be ruined. The maiden with the bird on her hand performed the feat with the utmost speed ; but even so the mountain as it closed caught a piece of her clothing, and she had to draw her sword and cut it off. She sprinkled her brothers with the water, and they awoke as from a deep sleep. All who had been petrified on the spot were now in turn sprinkled and accompanied the happy party back to the tower, where the herdsman overjoyed at the return of his fosterlings slew forty lambs and poured out wine in abundance : the feasting lasted three days and three nights. The king, hearing of it, went out to see whether the children were there. They showed him the greatest respect, and he invited them to be his guests on the following Sunday. The bird told the young people to take him too along with them, adding that the king was their father. At the royal table both the king's mother and the midwife were present, when the bird from his cage revealed the whole tale. The king sprang up and kissed

his children. His wife was fetched from the hen-house, clad in queenly garments, and brought to her children Sun, Moon, and Morning-star. The midwife had her head cut off; and the king's mother was banished from the palace.

(7) **Morning-Star and Evening-Star in a Folk-tale from Epeiros.**

(3) A tale from the village of Çagori in Epeiros has some variations of interest<sup>1</sup>. Three sisters once sat on a balcony near the king's castle. The eldest said: 'I wish I sat at the king's table; how I should relish it!' The second said: 'I wish I were in the king's treasury; how I should help myself to money!' The youngest said: 'I wish I were married to the prince; I would bear him a boy and a girl as beautiful as the morning-star and the evening-star<sup>2</sup>.' The prince overheard them wishing and granted all their wishes. But, when his young wife was about to be delivered of the children, he had to go off to a war. He entrusted her, therefore, to his mother. She, however, as soon as the little ones were born, put them in a basket and bade the midwife fling it into the river. She also slipped a dog and a cat into the cradle. When the poor wife wanted to see her offspring, she was dismayed indeed at their appearance. The prince now returned victorious from the war, but was so shocked at the news with which he was greeted that for three days he was speechless. Then he gave orders that his wife, who could deny nothing, should be walled up at the entrance of his castle so that only her head showed, and that every one who passed by should spit at her and strike her in the face. Meantime the basket in which the children lay floated to the house of certain dragons, who pulled it out of the water. They kept the children till the age of ten, then put them on a lame horse, and left them in the streets of the town to their fate. People wanted to know where they came from; and the children replied that they themselves did not know. At last the lame nag brought them to the house of a poor old woman, who out of pity took them in. Next morning she was astonished to find a handful of gold coins on the spot where the children had slept. The same thing occurred every morning, and she and they lived happily on the money. One day the king came by and noticed the morning-star on the face of the boy and the evening-star on that of the girl. He sighed and thought of the children that his wife had promised him. Indeed, he became so fond of these two that he brought them into his palace, hunted with them, and would never be without them. But his mother at once perceived who they were, and consulted with the midwife how best to get rid of them. The midwife came to the girl and said: 'You are a beautiful maiden, but you would be more beautiful still, if your brother had the winged horse of the plain.' The brother readily promised to go in quest of it. He rode forth and met an old woman, who told him of a plain near by so large that it took a man six days to cross it, though the winged horse was across it in one. The said horse ate men and beasts. If he would capture it, he must hide behind the thicket by the spring from which it drank, and at the moment when it stooped its head in drinking must leap on to its back and never dismount till it swore by its brother to serve him. The lad carried out her advice to the letter. The horse swore to serve him by its head—by its tail—by its saddle—by its foot—and lastly by its brother. The boy then dismounted, put a bridle on it, and brought it back to his

<sup>1</sup> Text unpublished, German translation by J. G. von Hahn *Griechische und albanische Märchen* Leipzig 1864 ii. 287 ff. As before, I have condensed from von Hahn.

<sup>2</sup> *πρωλια* (*sic*) is the original word, according to von Hahn. But N. Contopoulos *Greek-English Lexicon*<sup>5</sup> Athens 1903 makes *πρωλια*, -as, mean 'the pleiades, the seven stars in the constellation Taurus.'

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sister. The king was so pleased at his success that he gave him a small kingdom. But the grandmother again plotted with the nurse for his destruction. The nurse went a second time to the girl and said: 'You are beautiful, sweetheart, but you would be more beautiful still, if you had the Beauty of the Land.' The brother set out to get her without delay. The Beauty of the Land was a woman beautiful beyond compare, who lived on the far side of a river. Whoever wanted to carry her off had to traverse the dry bed of the river: his horse must there whinny aloud, and, if she heard it whinnying, he would be able to ride through, but, if she heard it not, he and his horse would there and then be turned into stone. When the lad came to the dried up river, he bade the winged horse whinny his loudest. The horse did so, but the Beauty of the Land heard nothing. 'We are lost!' cried the horse. 'Courage!' said the lad, 'whinny once more.' This time the Beauty of the Land heard and answered. The lad rode over and carried her off: and, as they crossed the dry river-bed, a number of people who were petrified there came to life again and escorted them home, remaining with them till the marriage between the young man and the Beauty of the Land was celebrated. The king was greatly delighted at all this. But the king's mother plotted once again with the nurse to poison the young people. Soon afterwards the king invited them to a feast. Before they went, the Beauty of the Land revealed everything to her husband, counseling him not to strike in the face the poor walled up woman who was his own mother and at table to eat only of those dishes of which she herself ate. When the bride, the bridegroom, and the bridegroom's sister ate only of the dishes set before the king, the king pressed them to eat of others also. They told him that the rest were poisoned. He hurled the whole meal out of the window with his own hand and ordered another. Afterwards the Beauty of the Land begged him to send for the walled up woman. On her arrival the three young folk stood up and kissed her. The Beauty of the Land told the whole tale to the king, who embraced his children and his wife. But he had his mother and the midwife each bound to four horses and torn into quarters.

### (δ) Three Golden Children in a Folk-tale from Euboea.

(4) A variant hails from Hagia Anna, a small town in the north-east of Euboea<sup>1</sup>. The third sister said: 'I would bear the prince three golden children.' She bore a golden child, while her husband was on a campaign; but the cruel mother-in-law flung it into the hen-house and substituted for it a small dog. When her son returned and asked after the child that his wife had borne, she replied: 'What is to be done? She is a dog and a dog she has borne.' And the prince made answer: 'Dog though it be, it will watch my house.' The second child she flung into the hen-house and replaced by a cat; and the prince on his return was told of it and replied: 'Cat though it be, it will clear my house of mice.' For the third child she substituted a snake. Then the prince came back and gave orders that his wife should be flung into the hen-house. There the mother-in-law, who did not want her to die of hunger, brought her food in secret. When the boys had grown up, one day the king bade his heralds summon all his people to assemble before his castle. The boys heard of it, broke their way out of the hen-house and went to the assembly. The king noticed them, and was so pleased with them that he wanted to take them into his castle. But they said that they could not come without their mother; and, when the king asked 'Who is your mother?', they replied 'She is the woman whom you shut up in the hen-house'

<sup>1</sup> Text unpublished, German summary by J. G. von Hahn *Griechische und albanische Märcen* Leipzig 1864 ii. 291 f. I translate from von Hahn.



and told him all that had happened. Thereupon he brought his wife out of the hen-house, but had his mother bound to two vicious mules and torn asunder by them.

(e) **Two Sons with Apples and a Daughter with a Star in a Folk-tale from Sicily.**

(5) A Sicilian parallel to the foregoing tales is entitled *The Herb-gatherers' Daughters*<sup>1</sup>. A herb-gatherer died and left three daughters alone in the world. The eldest said: 'If I were the wife of the royal butler, I would give the whole court to drink out of one glass of water, and there would be some left.' The second said: 'If I were the wife of the keeper of the royal wardrobe, with one piece of cloth I would clothe all the attendants, and have some left.' The youngest said: 'Were I the king's wife, I would bear him three children—two sons with apples in their hands, and a daughter with a star on her brow.' The king happened to overhear them talking and sent for them next morning. The eldest and the second sister made good their promises and received in marriage the royal butler and the keeper of the royal wardrobe. The youngest became queen on condition that, if she failed to bear two sons with apples in their hands and a daughter with a star on her brow, she should be put to death. A few months before the queen's children were born the king went on a campaign. When they were born as she had foretold, the two elder sisters, jealous of her lot, bribed the nurse to substitute little dogs for them and sent word to the king that his wife had given birth to three puppies. He wrote back that she should be taken care of for two weeks and then put into a tread-mill. Meanwhile the nurse carried the babies out of doors and left them for the dogs to eat. Three fairies passed by, admired them, and gave them three gifts—a deer to nurse them, a purse always full of money, and a ring that would change colour when any misfortune befell one of them. The deer nursed the children till they were grown up. Then the fairy that had given the deer came and said: 'Now that you have grown up, how can you stay here any longer?' 'Very well,' said one of the brothers, 'I will go to the city and hire a house.' 'Take care,' said the deer, 'that you hire one opposite the royal palace.' So they all went to the city and hired a palace as directed. The aunts, seeing the apples in the hands of the boys and the star on the brow of the girl, recognised them at once and told the nurse. The nurse visited the girl and said that, to be really happy, she needed the Dancing Water. One of the brothers rode off to get it. On the way he met a hermit, who said: 'You are going to your death, my son; but keep on until you find a hermit older than I.' He met another hermit, who gave him the same direction. He met a third hermit older than the other two, who said: 'You must climb yonder mountain. On the top of it you will find a great plain and a house with a beautiful gate. Before the gate you will see four giants with swords in their hands. When the giants have their eyes closed, do not enter; when they have their eyes open, enter. Then you will come to a door. If you find it open, do not enter; if you find it shut, push it open and enter. Then you will find four lions. When they have their eyes shut, do not enter; when their eyes are open, enter, and you will see the Dancing Water.' The lad followed these instructions, filled his bottles with the Dancing Water, and returned in safety to his sister. They had two

<sup>1</sup> G. Pitre *Fiabe novelle e racconti popolari siciliani* Palermo 1875 i (= *Biblioteca delle traduzioni popolari siciliane* iv) 316 ff. no. 36 'Li figghi di lu Cavuliciddaru' (Palermo). There is a slightly condensed translation of this tale in T. F. Crane *Italian popular tales* London 1885 p. 17 ff. I have abbreviated T. F. Crane's version.

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golden basons made, and the Dancing Water leaped from one to the other. Again the aunts told the nurse, and again the nurse visited the girl and said that now she wanted the Singing Apple. The same brother rode off to get it. After a time he met the first hermit, who sent him to an older one, <who sent him to an older one still>. He said: 'Climb the mountain; beware of the giants, the door, and the lions; then you will find a little door and a pair of shears in it; if the shears are open, enter; if closed, do not risk it.' The lad did so, and found everything favourable. When he saw the shears open, he went into a room and saw a wonderful tree, on the top of which was an apple. He climbed up and tried to pick the apple, but the top of the tree swayed now this way, now that. He waited until it was still a moment, seized the branch, and picked the apple. He got away in safety and, as he rode home, the apple kept making a sound. Once more the aunts told the nurse, and once more the nurse visited the girl and said that, should she set eyes on the Speaking Bird, there would be nothing left for her to see. The same brother undertook the quest. As before, he met the first hermit, who sent him to the second, who sent him to the third, who said: 'Climb the mountain and enter the palace. You will find many statues. Then you will come to a garden, in the midst of which is a fountain, and on the bason is the Speaking Bird. If it should say anything to you, do not answer. Pick a feather from the bird's wing, dip it into a jar that you will find there, and anoint all the statues. Keep your eyes open, and all will go well.' The lad soon found the garden and the bird. But, when the bird exclaimed 'Your mother has been sent to the tread-mill,' 'My mother in the tread-mill?' he cried, and straightway became a statue like all the rest. In the meantime his sister at home looked at her ring and saw that it had changed its colour to blue. So she sent the second brother after the first. Everything happened to him in the same way. He too met the hermits, found the palace, saw the garden with the statues, and heard the Speaking Bird. And, when the bird said 'What has become of your brother? Your mother has been sent to the tread-mill,' he too cried out 'Alas, my mother in the tread-mill!' and became a statue. The sister now looked at her ring again, and it was black. Thereupon she dressed herself like a page and set out. She met the hermits and received their instructions. The third ended by saying: 'Beware, for, if you answer when the bird speaks, you will lose your life.' When she reached the garden, the bird exclaimed: 'Ah! you here, too? Now you will meet the same fate as your brothers. Do you see them? One, two, and you make three. Your father is at the war. Your mother is in the tread-mill. Your aunts are rejoicing.' She made no answer, but caught it, pulled a feather from its wing, dipped it into the jar, and anointed her brothers' nostrils. The brothers at once came to life again. Then she did the same to all the other statues, the lions, and the giants: all were restored to life. After that she departed with her brothers; and all the noblemen, princes, barons, and kings' sons rejoiced greatly. When they had recovered their life, the palace disappeared; and so did the hermits, for they were the three fairies. On reaching the city they had a gold chain made for the bird; and, the next time that the aunts looked out, they saw in the window of the palace opposite the Dancing Water, the Singing Apple, and the Speaking Bird. 'Well,' said they, 'the real trouble is coming now!' At length the king returned from the war and noticed the palace opposite equipped more magnificently than his own. When he saw the brothers with apples in their hands and the sister with a star on her brow, he cried: 'Gracious! If I did not know that my wife had given birth to three puppies, I should say that those were my children.' Another day, as he stood by the window and enjoyed the Dancing Water and the Singing

Apple, the Speaking Bird spoke to him and bade the sister and brothers invite him to a grand dinner on Sunday. At the dinner the bird got a counter-invitation for them all to dine with the king on the Sunday following. When they were assembled at the king's table, the bird related the whole story, ending with the words: 'These are your children, and your wife was sent to the mill and is dying.' The king at once embraced his children, and went to find his wife, who was at the point of death. He knelt before her and begged her pardon. Then he asked the bird to pronounce sentence on the aunts and the nurse. The bird sentenced the nurse to be thrown out of the window and the aunts to be cast into a caldron of boiling oil. This was done forthwith. Then the bird departed; and the king lived in peace with his children and his wife.

(5) **Two Sons with a Gold Star and a Daughter with a Silver Star in a Folk-tale from Brittany.**

(6) It must not be supposed that tales of this type are found only in the Greek and Italian area. Here, for example, is a version entitled *The Baker's Three Daughters* from Plouaret in Brittany<sup>1</sup>. An old baker had three daughters who one evening after supper were talking confidences. The eldest said that she loved the king's gardener. The next, that she loved the king's valet. The youngest, that she loved the king's son, and, what was more, that she would have by him three children—two boys with a gold star on their foreheads and a girl with a silver star. The prince chanced to be taking a walk that evening accompanied by his gardener and his valet. He overheard the conversation, summoned the girls to his presence next morning, and granted the desires of them all. The young queen was delivered of a fine boy with a gold star in the middle of his forehead. But the jealous sisters, acting on the advice of an old fairy, had secured a midwife, who exposed the babe in a basket on the Seine and substituted a puppy for him. The prince was much distressed, but bowed to the will of God. The babe floated down the river, was picked up by the king's gardener, and reared by the gardener's wife. Again the queen bore a boy with a gold star on his forehead. The midwife exposed him too in a basket on the Seine, and substituted a puppy for him. The prince, who by this time owing to the death of his father was king, was again deeply distressed, but submissive to the will of God. The second boy, like the first, floated down stream, was found by the gardener, and given to the gardener's wife. Once more the queen bore a child—a girl with a silver star in the middle of her forehead. The midwife exposed her in the same manner and substituted a puppy for her. This time the king was very angry: he felt that it was not God's doing, but that there was some mystery behind it all. So he had the queen shut up in a tower, with nothing but bread and water to live upon and a little book to read. The girl, like the boys, was found on the water by the gardener and reared by his wife. In due time their foster-parents died, and the children were taken into the palace by the king, who liked to have them about him. Every Sunday they were to be seen in the royal pew at church, each wearing a head-band to cover up the star: these head-bands puzzled people. One day, when the king was out hunting, an old woman (it was the midwife disguised as a beggar) came to the palace and began to compliment the girl: she was fair indeed, but if only she had the Dancing Water, the Singing Apple, and the Bird of Truth, there would not be her like upon earth! Her eldest brother set out to seek these marvels for her, and, before

<sup>1</sup> Text unpublished, French translation by F. M. Luzel in *Mélusine* 1878 i. 206 ff. I have abridged F. M. Luzel's rendering.

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he went, gave her a dagger: she was to pull it out of its sheath several times daily for a year and a day; if ever it would not come out, she might know that he was dead. A day arrived when she failed to draw the dagger: her eldest brother must be dead. The second brother now set out to seek him, and, before he went, gave her a rosary: she was to tell the beads constantly; if one stuck, she might know that he was dead. A day came when one did stick: he too must be dead. So she bought a horse, dressed as a cavalier, and set out herself in quest of them. She went on and on till she reached a large plain. Here in the hollow of an old tree she saw a little man with a long white beard, who saluted her as the daughter of the king of France. She denied the title, but offered to clip his beard, which must be in his way, she thought. By so doing she delivered him: for five hundred years people had passed that way and no one had helped him. He therefore gave her his blessing, and told her how to find her brothers. Sixty leagues off was a road-side inn, where she was to eat, drink, and leave her horse. Soon afterwards she would find herself close to a very high mountain, terribly hard to climb. A wild wind would burst upon her. There would be hail, snow, ice, and cruel cold to contend with. On either side of the path would be seen many stone pillars—men, who had essayed to climb the mountain, lost heart, and been petrified on the spot. Once at the top, she would see a plain covered with turf and May flowers. Beneath an apple-tree would appear a golden seat. On this she was to sit and feign sleep. A blackbird would then hop down from branch to branch of the apple-tree, and enter a cage beneath it. She was to shut the cage quickly, and would so have secured the Bird of Truth. Next she would cut a branch from the apple-tree with an apple on it; it would be the Singing Apple. Lastly, she was to fill a phial with water from a fountain beneath the tree; this was the Dancing Water. On her way down the mountain she was to spill a drop of water on each stone pillar: from every one would come a cavalier, her own two brothers among them. All these directions she faithfully carried out. Passing through the intense cold on the mountain-side she reached the top, where the sky was clear and the air warm, as though it were summer. She sat on the golden seat below the apple-tree, feigned sleep, and duly secured the Bird of Truth, which again addressed her as daughter of the king of France. She next cut a branch of the apple-tree with one apple on it, filled her phial with water from the fountain, sprinkled and set free all the princes, dukes, barons, and cavaliers, who had been turned into stones, and last of all restored to life her own two brothers. They did not recognise their sister: so she hurried on, and got home first. On their arrival they told her how they had failed in the quest, and spoke of a young cavalier of surpassing beauty who had freed them from their fate. Meantime the old king, who loved the children, as he supposed, of his sister-in-law, was glad to see them all back again, and invited them to a banquet. Towards the end of it the young girl placed on the table the Dancing Water, the Singing Apple, and the Bird of Truth, and bade them do their business. So the Water danced, the Apple sang, and the Bird told the whole story to the assembled company. To prove the truth of it he bade the head-bands be removed from the two brothers and the sister: whereupon it was seen that each of the lads had a gold star on his forehead, and the young girl a silver star. The king fainted away. Recovering himself, he went and fetched the queen from her solitary tower. Despite twenty years' imprisonment, she was still beautiful and gracious. She ate and drank a little, and then—died where she sat! The king, mad with grief and rage, had a furnace heated in the field, into which his sister-in-law and the midwife were cast.

## (7) The Myth of Zethos and Amphion as an 'Expulsion' Tale.

It would be easy, but needless, to cite other variants. Tales of this type are, in fact, spread throughout the south of Europe, and with sundry modifications and adaptations could be traced yet further afield<sup>1</sup>. J. G. von Hahn, regarding them as essentially tales of 'expulsion' (*Verstossung*), formulated their common characteristics as follows<sup>2</sup>:

- (a) Jealous relatives deprive the mother of her new-born children, who are found and brought up at a distance from the father's home by a childless foster-parent.
- (b) Beasts are substituted for the new-born children; or the mother is accused of having devoured them.
- (c) Expulsion or punishment of the mother.
- (d) The children, found again by the father, deliver the mother.

Von Hahn has done good service by thus emphasising the permanent features of the tale. But, when he states that they cannot be illustrated from Greek mythology<sup>3</sup>, he has somewhat seriously misconceived the situation and has thereby missed a certain number of interesting parallels. Ancient Greek folk-tales have for the most part come down to us through the discriminating sieve of ancient Greek literature. Sometimes, as in the case of Sophokles, that sieve had a very fine mesh, the result being that the primitive traits still to be seen in Sophoclean dramas are but few. Sometimes, as in the case of Euripides, the mesh was broad, and traits of this kind are comparatively numerous. Nevertheless, Euripides too made his appeal to one of the most aesthetically cultivated audiences of all time and it is certain that he would not have thought the folk-tale as outlined above immediately suitable for dramatic presentation in the theatre at Athens. How then, would Euripides, say, have manipulated such a theme to suit his purpose? We may here with some assurance hazard a twofold guess. On the one hand, he would have excised the whole of the second or bestial episode: nowhere in Greek tragedy do we find any precedent for a scene which, to Euripides' gener-

<sup>1</sup> See L. Gonzenbach *Sicilianische Märcen* Leipzig 1870 i. 19 ff. no. 5 'Die verstossene Königin und ihre beiden ausgesetzten Kinder.' *ib.* ii. 206 f., G. Pitre *Fiabe novelle racconti popolari siciliani* Palermo 1875 i (= *Biblioteca delle tradizioni popolari siciliane* iv) 328 f. 'La cammissa di lu gran jucaturi e l' aucceddu parlanti' (Montevago), *ib.* 330 'Sub e Luna' (Capaci), *ib.* 330 f. 'Stilla d' oru e Stilla Diana' (Casteltermini), *ib.* 331 'Lu Re Turcu' (Noto), *ib.* 331 ff., G. Pitre *Nuovo saggio de fiabe e novelle popolari siciliane* Imola 1873 (= *Rivista di Filologia Romanza* vol. i fasc. 2 f.) no. 1 'Re Sonnu' (Palermo), G. Finamore *Tradizioni popolari Abruzzesi* Lanciano 1882 i (Novelle) 192 ff. no. 39 'Lu fatte de le tré ssurèle,' *Il Pentamerone* trans. by Sir R. Burton London 1893 390 ff. 'Fifth Diversion of the Fourth Day,' F. M. Luzel 'Les trois filles du boulanger' (P. Duaret) variants in *Mélusine* 1878 i. 209 n. 1, 210 n. 1, R. Koehler *ib.* 213 f. T. W. Crane *Italian Popular Tales* London 1885 p. 325 f., J. F. Campbell *Popular Tales of the West Highlands* Edinburgh 1860 i. p. lxxxiii f., J. Curtin *Fairy Tales of Eastern Europe* London s.a. pp. 91-119 'The Golden Fish, the Wonder-working Tree, and the Golden Bird' (a Hungarian tale of a prince with a golden sun on his breast and a princess with a golden moon on her bosom, who sought a Golden Fish, a branch cut from a Music-tree, and a Golden Bird, all kept in the Glass Mountain beyond the Sea: the old queen is burned on the public square), L. A. Magnus *Russian Folk-tales* London 1915 pp. 269-273 'The Singing-Tree and the Speaking-Bird' (two princes and a princess seek the Talking-Bird, the Singing-Tree, and the Water of Life on the top of a steep mountain). Most of these authors refer to further sources.

<sup>2</sup> J. G. von Hahn *Griechische und albanesische Märcen* Leipzig 1864 i. 46.

<sup>3</sup> *Id. ib.* 'Hellenische und germanische Sage: fehlt.'

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ation at least, would have been so outrageous and so unconvincing as that of the supposititious animals or the cannibalistic mother. On the other hand, the poet would have expanded such parts of the story as were susceptible of pathetic treatment, and in particular would have elaborated the final scene of recognition<sup>1</sup>. But I need not follow out this *à priori* enquiry; for it so happens that there is extant, not indeed a play of Euripides, but at least the summary of a Euripidean play, on a strictly analogous theme.

Apollodoros, who is paraphrasing Euripides' *Antiope*<sup>2</sup>, tells the tale of that heroine in these words<sup>3</sup>: 'Antiope was the daughter of Nykteus. Zeus consorted with her, and she, when pregnant, to avoid her father's threats, fled to Epopeus at Sikyon and married him. Nykteus in despair took his own life, after laying his behest upon Lykos to exact vengeance from Epopeus and Antiope. So Lykos made an expedition against Sikyon and captured it: Epopeus he slew, but Antiope he took captive. As she was being led along, at Eleutheraï in Boiotia, she gave birth to two sons. They were exposed; but a herdsman found them and reared them, calling the one Zethos, the other Amphion. Zethos gave his attention to herds of cattle; but Amphion used to practise harp-playing, for Hermes gave him a lyre. Lykos shut up Antiope and evil intreated her, as did Dirke his wife. At last her bonds dropped off of their own accord, and she escaped by stealth to her sons' homestead, eager to be welcomed by them. They recognised their mother, slew Lykos, bound Dirke to a bull, and, when she had been killed, flung her into a spring that is called Dirke after her.'

The general similarity of Euripides' play to the 'expulsion' formula of J. G. von Hahn is sufficiently obvious. The main discrepancy lies in the fact that, according to von Hahn's formula, the father of Zethos and Amphion ought to have been Lykos rather than Zeus. But this difficulty vanishes, if with H. Usener we suppose (indeed, we have already supposed it<sup>4</sup>) that *Lýkos* was an ancient god of daylight comparable with Zeus *Lýkaios*: the Theban Lykos will then be a doublet of the Sicyonian Epopeus, two kings bearing the name of the local god. Again, it might be objected that, on von Hahn's showing, Zethos and Amphion should have slain Dirke, but not Lykos. Here the explanation of the difficulty is simpler still. Hyginus, our ultimate authority for the Euripidean character of the narrative<sup>5</sup>, has a different ending to it: 'They bound Dirce,' he says, 'by her hair to a bull and slew her. When they were about to slay Lycus, Mercurius forbade them and at the same time ordered Lycus to yield his kingdom to Amphion<sup>6</sup>.' Euripides, in short, preserved the main outlines of the old-world tale.

<sup>1</sup> On ἀναγνώρισις as a strong point with Euripides see e.g. M. Croiset *Histoire de la littérature grecque* Paris 1891 iii. 315 f. Karkinos in his *Thyestes* (*Trag. Gr. frag.* p. 797 Nauck<sup>2</sup>) ap. Aristot. *poet.* 16. 1454 b 21 ff. used certain congenital signs in the shape of stars (ἀστέρας) as the means of effecting such a recognition: this is a parallel to the Breton tale *supra* p. 1011.

<sup>2</sup> This appears from a comparison of Apollod. 3. 5. 5 with Hyg. *fab.* 8, which is headed *eadem Euripidis, quam scribit Ennius*. See also schol. Ap. Rhod. 4. 1090, and the remarks of A. Nauck *Trag. Gr. frag.*<sup>2</sup> p. 410 ff. An analogous version by Kephallion, a rhetorical historian of Hadrian's age, is preserved by Io. Malal. *chron.* 2 pp. 45—49 Dindorf.

<sup>3</sup> Apollod. 3. 5. 5.

<sup>4</sup> *Supra* i. 64 n. 3, 738.

<sup>5</sup> *Supra* n. 2.

<sup>6</sup> Hyg. *fab.* 8. So the schol. Ap. Rhod. 4. 1090.

## (θ) Stellar names of the children in 'Expulsion' Tales.

Now Zethos and Amphion were the Theban Dioskouroi<sup>1</sup>. It seems worth while, therefore, to consider whether the features common to the 'expulsion' tales can be paralleled from the numerous classical myths with regard to heroic twins. To begin with, one characteristic of the six 'expulsion' tales cited above is a certain peculiarity of nomenclature. The king's wife bears him children as follows:

1. A boy called *Sun*, a boy called *Moon*, a girl called *Star* (successively).
2. A boy called *Sun*, a girl called *Moon*, a boy called *Morning-star* (simultaneously).
3. A boy with the *Morning-star* on his face, a girl with the *Evening-star* on her face (simultaneously).
4. Three golden children, of whom two at least were boys (successively).
5. Two boys with golden apples in their hands, a girl with a *star* on her brow (simultaneously).
6. Two boys with *golden stars* on their brows, a girl with a *silver star* on her brow (successively).

The children, then, are definitely stellar; and a comparison of the last two tales shows beyond all doubt that the golden apples are tantamount to golden stars. Further, in four, perhaps five, out of the six tales the children consist of two boys and a girl. On both grounds we are forced to compare them with Kastor, Polydeukes, and Helene<sup>2</sup>. Zethos and Amphion too were, as we have before seen<sup>3</sup>, intimately related to sun, moon, and stars. Even Romulus and Remus on Roman imperial coins are treated as Dioskouroi and surmounted by a couple of stars<sup>4</sup>.

## (ι) Exposure of the children and Punishment of the mother in 'Expulsion' Tales.

J. Rendel Harris in *The Cult of the Heavenly Twins* argues well in defence of the thesis 'That, in the earliest stages of human evolution, twins are taboo, without distinction between them, and that their mother shares the taboo with them<sup>5</sup>.' In conformity with this rule the children of the 'expulsion' tales are regularly exposed as castaways:

1. They are put into boxes and flung into the sea.
2. Orders are given that they should be flung into a river; but they are actually left on a bed of rushes.

<sup>1</sup> *Supra* i. 739, ii. 317, 445.

<sup>2</sup> If this comparison be well founded, the relation of the children to horses may be more than fortuitous:

- (1) Sun rides a green winged horse, which can thunder and lighten.
- (2) Sun and Morning-star spend their time in exercising their horses: Moon also rides on horseback.
- (3) Morning-star and Evening-star are abandoned on a lame horse: Morning-star secures the winged horse of the plain, which eats men and beasts.
- (4) The brothers with golden apples and the sister with a star all ride on horseback.
- (6) The brothers with golden stars and the sister with a silver star all ride on horseback as cavaliers.

<sup>3</sup> *Supra* i. 739.

<sup>4</sup> Stevenson—Smith—Madden *Dict. Rom. Coins* pp. 761, 914 f., *supra* p. 443 f. figs. 349—351.

<sup>5</sup> J. Rendel Harris *The Cult of the Heavenly Twins* Cambridge 1906 p. 10 ff.

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3. They are put into a basket and flung into a river.
4. They are flung into a hen-house.
5. They are thrown out for the dogs to eat.
6. They are put into baskets and floated down the Seine.

Their mother too is (1) walled up in the jakes, or (3) partially walled up at the entrance to the castle, or (6) shut up in a tower, or (5) put into a tread-mill, or (2 and 4) thrown into the hen-house. Here again classical parallels are not far to seek. According to Kephalion, Lykos had the twins Zethos and Amphion exposed near Mount Kithairon, where a childless labourer named Ordion found and reared them; Dirke took their mother Antiope to the same place, fastened a torch to the horns of a wild bull, and gave orders that Antiope should be roped to its neck and so dragged to death, when in the nick of time the twins learned the victim's name from Ordion, set free their mother, and at her request bound Dirke to the bull<sup>1</sup>. As to Kastor, Polydeukes, and Helene, an anonymous narrative, probably drawn from the *Kypria*<sup>2</sup>, said that Zeus under the form of a swan had mated with Nemesis under the form of a goose, that Nemesis had laid an egg and left it in the marsh, that a certain shepherd had found it there and brought it to Leda, who kept it carefully in a chest, and that in time Helene was born from this egg and brought up as the child of Leda<sup>3</sup>. A tradition, late in date<sup>4</sup> but early in character<sup>5</sup>, added that Kastor and Polydeukes were born of the same egg<sup>6</sup>, and used the halves of it as conical caps<sup>7</sup>. Ibykos, a sixth-century lyrical poet, introduced some speaker, presumably Herakles, saying of the twin Moliones:

The white-horsed youths,  
Sons of Molione, I slew,  
Like-aged and equal-headed and one-bodied,  
Both born in a silver egg<sup>8</sup>.

<sup>1</sup> Kephalion *frag.* 6 (*Frag. hist. Gr.* iii. 628 ff. Muller) *ap.* Io. Malal. *chron.* 2 p. 45 ff. Dindorf.

<sup>2</sup> See O. Rossbach in Roscher *Lex. Myth.* iii. 118 ff.

<sup>3</sup> Tzet. *in* Lyk. *Al.* 88, Apollod. 3. 10. 7. The egg was left ἐν τῷ ἔλει (Tzet.), ἐν τοῖς ἄλσεσιν (Apollod.: ἄλσεσιν cod. S. ἔλεσιν Preller, δάσεσιν Bekker).

<sup>4</sup> A. Furtwangler in Roscher *Lex. Myth.* i. 1159.

<sup>5</sup> E. Bethe in Pauly-Wissowa *Real-Enc.* v. 1113.

<sup>6</sup> Tzet. *in* Lyk. *Al.* 88, 506, schol. Kallim. *h. Artem.* 232, schol. *Od.* 11. 298, *Hor. sat.* 2. 1. 26, *ars poet.* 147 with Acron *ad locc.*, Serv. *in* Verg. *Aen.* 3. 328, Fulgent. *myth.* 2. 16, *Myth. Vat.* 1. 78, 3. 3. 6.

<sup>7</sup> Lyk. *Al.* 506 f., Loukian. *dial. deor.* 26. 1.

Another account said that Iupiter as a swan consorted with Leda, who laid two eggs, one of them containing Castor and Pollux, the other Clytemnestra and Helena (*Myth. Vat.* 1. 204).

In a sanctuary of Hilaeira and Phoibe at Sparta an egg, hung from the roof by ribbons, was shown as that to which Leda had given birth (*Paus.* 3. 16. 1). Its position, slung in mid air, suggests that it may have symbolised the moon. Neokles of Kroton stated that the egg from which Helene was born had fallen from the moon, the women there being oviparous and their offspring fifteen times as large as we are, according to Herodotos of Herakleia (*frag.* 28 in *Frag. hist. Gr.* ii. 35, where see C. Muller's note).

<sup>8</sup> Ibyk. *frag.* 16 Bergk<sup>4</sup> *ap.* Athen. 57 F f., cp. Eustath. *in* *Il.* p. 1321. 33 ff., *in* *Od.* p. 1686, 45 ff. According to Pherekydes *frag.* 36 (*Frag. hist. Gr.* i. 81 Muller) *ap.* schol. *Il.* 11. 709. Kteatos and Eurytos were the sons of Molione, daughter of Molos, nominally by Aktor, but really by Poseidon: each of them had two heads, four hands, four feet, and one body. They thus closely resembled the composite beings, whom Plato related to the



But whether this egg, like that of Helene, was left in the wilds, we do not know. Far more familiar is the fate of Romulus and Remus. Amulius, king of Alba Longa, gave orders that they together with their mother, the Vestal Ilia, should be thrown into the Tiber. The twins were washed up on the bank, where the shepherd Faustulus found them, suckled by a she-wolf and attended by a woodpecker and a jay. He took them to his wife Acca Laurentia, who reared them. Their mother Ilia became the wife of the river-god Anien or Tiberis<sup>1</sup>. According to another account, Amulius doomed the guilty mother to be flogged to death. Others again said that, owing to the entreaties of his daughter Antho, Amulius commuted her punishment into close imprisonment, but that after his death she was let out<sup>2</sup>.

(κ) **Quests undertaken by the children in 'Expulsion' Tales.**

The quests undertaken by the children in the 'expulsion' tales are not regarded by J. G. von Hahn as essential to this type of story; and in point of fact they are absent altogether from the Eubœan version (4). Still, where they are present, they are likely to repay investigation. Indeed, I suspect that ultimately they will prove to be quite the most interesting portion of the whole. For purposes of comparison, let us enumerate them in order:

1. (a) A golden apple kept by forty dragons.  
     (b) A golden bough, on which all the birds of the world meet to sing.  
     (c) The Tzitzinaina, who knows the language of all birds and can turn men into stone.
2. (a) A branch, which makes music and is kept by two dragons.  
     (b) A mirror, which shows the whole world and is kept by forty dragons.  
     (c) The bird Dikjeretto, which can turn men into stone.
3. (a) The Winged Horse of the Plain, which swears by its brother.  
     (b) The Beauty of the Land, who can turn men into stone.
5. (a) The Dancing Water, which is guarded by four giants and four lions.  
     (b) The Singing Apple, which grows on the top of a wonderful tree with shears before it.  
     (c) The Speaking Bird, which is perched on the bason of a fountain in a garden and can turn men into statues.
6. (a)+(b)+(c) The Dancing Water, the Singing Apple, and the Bird of Truth. The Dancing Water comes from a fountain beneath an apple-tree. On a branch of the tree grows the Singing Apple. A blackbird on the tree is the Bird of Truth. Beside the tree is a golden seat. All these are found in a summery plain on the top of a wintry mountain, the path up which is bordered by cavaliers turned into stone.

It will be seen that the last tale gives the most coherent account of the various objects to be sought. Moreover, it alone makes mention of one detail, the golden seat, which affords a clue to the meaning of all the rest. Whoever can sit on that golden throne thereby establishes his claim to be king, the Dancing Water, the Singing Apple, and the Bird of Truth being in some sort his *regalia*. But this is a matter for further investigation. For the moment I content myself with observing that traces, substantial traces, of similar quests are to be found

sun and moon (*supra* i. 311). Cp. Plout. *de frut. am.* i τοὺς Μολιονίδας ἐκείνους, συμφυεῖς τοῖς σώμασι γεγενῆσθαι δοκοῦντας.

<sup>1</sup> Serv. in Verg. *Aen.* i. 273.

<sup>2</sup> Dion. Hal. *ant. Rom.* i. 78f., Plout. *v. Rom.* 3, Liv. i. 4. 3.

## Dioskouroi and Helene in Folk-Tales 1017

throughout ancient Greek mythology. The folk-tale hero rides off to get the golden apple kept by forty dragons in a garden<sup>1</sup>. We think of Herakles, the great twin brother of Iphikles, who seeks the golden apples of the Hesperides, apples that grow in the garden of Zeus and are kept by the dragon Ladon<sup>2</sup>. The same folk-tale hero rides a green winged horse, which can thunder and lighten<sup>3</sup>. We are familiar with the winged horse Pegasos, of whom Hesiod wrote:

In Zeus' home he dwells  
Bearing the thunder-peal and lightning-flash  
For Zeus the wise<sup>4</sup>.

<sup>1</sup> *Supra* p. 1003.

<sup>2</sup> K. Seeliger in Roscher *Lex. Myth.* i. 2594 ff.

<sup>3</sup> *Supra* p. 1003.

<sup>4</sup> Hes. *theog.* 285 f., cp. Eur. *Bellerophon* frag. 312 Nauck<sup>2</sup> ἵφ' ἄμαρ' ἐλθὼν Ζηνὸς ἀστραπήφορεῖ. I do not know any ancient representation of Pegasos as lightning-bearer. But a very remarkable red-figured *hyária* at Paris (De Ridder *Cat. Vases de la Bibl. Nat.* ii. 343 no. 449, J. B. Biot in the *Ann. d. Inst.* 1847 MIX. 184 ff., *Mon. d. Inst.* iv pl. 39, 2 (= my fig. 885), Reinach *Rép. Vases* i. 129. 4. R. Eisler *Wattenmantel und Himmelszelt* München



Fig. 885.

1910 i. 84 n. 2 fig. 26 ('Apotropäische Darstellung einer Sonnenfinsternis') appears to represent him as a constellation in the sky. My friend Prof. E. T. Whittaker, late Astronomer Royal of Ireland, has kindly supplied me with the following note on this unique vase-painting:

Four stars of approximately equal magnitude will be noticed forming a rectangular figure flanked by two other stars. There are in the northern sky two well-known instances of stars disposed in a rectangle, *viz.* the body of the Plough (Ursa Major) and the great square of Pegasus. Here the addition of Pegasus himself puts the meaning beyond doubt.

The fact that the moon appears as a comparatively thin crescent shows that a time

The hero of another folk-tale captures the Winged Horse of the Plain: he waits till it stoops its head in drinking from a spring, then leaps on to its back and makes it swear by its brother to serve him<sup>1</sup>. He too can be paralleled by Bellerophontes, who captures Pegasus while drinking at the spring Peirene; and Pegasus, we remember, has Chrysaor for brother<sup>2</sup>. Lastly, the folk-tale hero, who as a new-born babe is put into a box and flung into the sea, while his mother is walled up in the jakes<sup>3</sup>, recalls the classical myth of Danae, first shut up in an underground chamber and then sent adrift in a chest on the sea.



Fig. 886.

with the infant Perseus. And, when the said folk-tale hero vanquishes the Tzitzinaina that turns men into stone<sup>4</sup>, we can but compare Perseus decapitating Medousa and returning in triumph with her petrifying head. The fact is, these modern European folk-tales are—as E. S. Hartland expresses it—‘stuff of the kind out of which the classical and other mythologies grew’<sup>5</sup>. Such correspondences between the modern illiterate folk-tale and the ancient literary myth are, therefore, to be expected. Parian marble must needs bear a certain resemblance to the Hermes of Praxiteles<sup>7</sup>.

either quite early or quite late in the lunation is intended. If the former, the vase must represent the western horizon soon after sunset in spring. If the latter, it represents the eastern sky shortly before sunrise in autumn. No obvious meaning attaches to the short curved lines within or without the moon’s disc. The scale on which the moon is represented is much larger than that on which the great square of Pegasus appears.<sup>7</sup>

<sup>1</sup> *Supra* p. 1006.

<sup>2</sup> Strab. 379.

<sup>3</sup> O. Jessen in Pauly—Wissowa *Real-Enc.* iii. 2484, H. W. Stoll in Roscher *Lex. Myth.* i. 900, F. Hannig *ib.* iii. 1749. *Supra* p. 716 ff.

<sup>4</sup> *Supra* p. 1003 f.

<sup>5</sup> *Supra* p. 1004.

<sup>6</sup> E. S. Hartland *Mythology and Folktales* London 1900 p. 35.

<sup>7</sup> We must, however, bear in mind the warning uttered by that careful student of Greek

# Orphic Theogonies and Cosmogonic Eros 1019

## (A) Penalties exacted by the children in 'Expulsion' Tales.

It remains but to notice the extreme savagery with which, in the folk-tales, the guilty parties are punished:

1. The king's mother and the midwife are torn asunder by horses.
2. The king's mother is banished from the palace: the midwife is beheaded.
3. The king's mother and the midwife are torn asunder by horses.
4. The king's mother is torn asunder by mules.
5. The jealous sisters are thrown into a caldron of boiling oil: the nurse is flung from the window.
6. The jealous sister and the midwife are cast into a furnace.

Even here classical mythology, for all its refinement and polish, can offer a gruesome analogy. Zethos and Amphion, as we have already heard<sup>1</sup>, bind the ill-starred Dirke to a wild bull, by which she is dragged to death. Nay worse, the scene of her agony was a favourite subject with the sensational art of the Hellenistic age (fig. 886)<sup>2</sup>.

## APPENDIX G.

### ORPHIC THEOGONIES AND THE COSMOGONIC EROS.

The Orphic fragments were collected and discussed with marvellous insight by C. A. Lobeck *Aglaophamus* Regimontii Prussorum 1829 i. 411—ii. 964. A somewhat fuller and handier collection is that of E. Abel *Orphica* Lipsiae-Pragae 1885 pp. 137—273, who, however, does not add a commentary and occasionally refers a fragment to the wrong context. An important supplement is G. Murray 'Critical Appendix on the Orphic Tablets' in Harrison *Proleg. Gk. Rel.*<sup>2</sup> pp. 659—673 (*supra* p. 118 n. 2<sup>1</sup>). Recently O. Kern in his *Orphicorum fragmenta* Berolini 1922 has produced an admirably careful and complete edition, which includes 'Testimonia' (pp. 1—79), 'Fragmenta' (pp. 80—344), bibliography (pp. 345—350), reference-tables (pp. 351—353), and 'Indices' (pp. 360—407). But the subject is even now far from being exhausted, and a *Corpus* of the monu-

folk-tales, Prof. W. R. Halliday, in R. M. Dawkins *Modern Greek in Asia Minor* Cambridge 1916 p. 216 f.: 'It cannot be too strongly insisted that there is no special connexion at all between ancient mythology and modern Greek folk-tales. Wherever it has been traced, there is obvious to the impartial observer either a straining of the evidence or a palpable mistake.'

<sup>1</sup> *Supra* pp. 1013, 1015.

<sup>2</sup> See e.g. Collignon *Hist. de la Sculpt. gr.* ii. 532 ff., Herrmann *Denkm. d. Malerei* pl. 43 Text p. 55, E. Bethe in Pauly—Wissowa *Real-Enc.* v. 1170.

I figure e.g. the principal design on an Apulian *krater* from Palazzuolo near Syracuse, now in Berlin (Furtwangler *Vasensamml. Berlin* ii. 926 f. no. 3296 K. Dilthey in the *Arch. Zeit.* 1878 xxxvi. 42 ff. pls. 7 (= my fig. 886) and 8, Reinach *Rép. Vases* i. 421, 2, O. Jessen in Roscher *Lex. Myth.* ii. 2184 ff. fig. 1, J. H. Huddilston *Greek Tragedy in the light of Vase Paintings* London 1898 p. 9 n. 1). On the left Dirke, a pathetic figure with bared breast, is dragged to death by the raging bull. On the right Lykos, caught skulking in a cave by Zethos and Amphion, is about to be dispatched, when Hermes—as in the Euripidean version (*supra* p. 1013)—suddenly intervenes to stay the slaughter. Antiope escapes to the right. The panther-skin hung on the wall of the cave hints at the Dionysiac character of Antiope (*supra* i. 735).

mental evidence is still sorely needed. Of scholars that in modern times have devoted special attention to the Orphic theogonies (P. R. Schuster *De veteris Orphicae theogoniae indole atque origine* Lipsiae 1869, O. Kern *De Orphei Epimenidis Pherecydis theogoniis quaestiones criticae* Berolini 1888, *id.* 'Theogonia Orphicae fragmenta nova' in *Hermes* 1888 xxiii. 481—488, F. Susemihl 'Die Orphische theogonie' in the *Jahrb. f. class. Philol.* 1874 xx. 666—676, *id.* *Die theogoniae Orphicae forma antiquissima* Gryphiswaldiae 1890, *id.* 'Zu den orphischen Theogonien' in the *Jahrb. f. class. Philol.* 1890 xxxvi. 820—826, *id.* *Geschichte der griechischen Litteratur in der Alexandrinerzeit* Leipzig 1891, 896, F. Lukas *Die Grundbegriffe in den Kosmogonien der alten Völker* Leipzig 1893, pp. 178—195, A. E. J. Holwerda 'De Theogonia Orphica' in *Mnemosyne* N.S. 1894 xxii. 286—329, 361—385, W. Kroll 'De Orphicis addendum' in *Philologus* 1894 liii. 561, P. Tannery 'Sur la première theogonie Orphique' in the *Archiv für Geschichte der Philosophie* 1897 xi. 13—17, Rohde *Psyche* ii. 414—417, and others) none has done better service than O. Gruppe (*Cult. Myth. orient. Rel.* i. 612—675, 'Berichtigung' in the *Jahrb. f. class. Philol.* 1888 xxvi. Anhang 1 f., 'Die rhapsodische Theogonie und ihre Bedeutung innerhalb der orphischen Litteratur' *ib.* 1890 Suppl. xvii. 687—747, *Gr. Myth. Rel.* pp. 410, 423, 430—432, 'Älteste orphische Theogonie' in Roscher *Lex. Myth.* iii. 1120, 1124, 'Die Lehre von der periodischen Weiterneuerung' *ib.* iii. 1139—1149 *Myth. Lit.* 1908 p. 215 f.), whose views—with sundry modifications—are here summarised.

#### (1) The earliest Orphic Theogony.

Quotations in authors of the classical age (cp. H. Diels *Die Fragmente der Vorsokratiker*<sup>3</sup> Berlin 1912 ii. 167 ff. 'Altbezeugte Fragmente') postulate the existence of an early Orphic theogony, to which even Homer, at least in the *Διὸς ἀπάρη*, was indebted (*Il.* 14. 201 cp. Plat. *Cratyl.* 402 B—C: *Il.* 14. 246 cp. Athenag. *supplicatio pro Christianis* 18 p. 20 Schwartz. Krates *ap. Plout. de fa. in orbe lun.* 25, Orph. *h. Okean.* 83. 1 f., Hippol. *ref. haeres.* 5. 7 p. 148 Duncker—Schneidewin, 8. 12 p. 424; but hardly *Il.* 14. 259 ff. cp. Damaskios *quaest. de primis principiis* 124 (i. 319, 8 ff. Ruelle)). The contents of the poem can be partially reconstructed as follows.—In the beginning was Nyx (Aristot. *met.* 12. 6. 1071 b 26 f., 14. 4. 1091 b 4 ff., Eudemos of Rhodes *ap. Damaskios loc. cit.* Lyd. *de mens.* 2. 8 p. 26, 1 ff. Wunsch). Black-winged Nyx laid a wind-egg, from which in due time sprang gold-winged Eros (Aristoph. *av.* 695 ff.). Apparently heaven and earth were regarded as the upper and lower halves of the vast egg (so in the later theogony of Orph. *frag.* 57 Kern *ap. Athenag. supplicatio pro Christianis* 18 p. 20 f. Schwartz, cp. Varro *frag.* 109 Funaioli *ap. Prob. in Verg. ecl.* 6. 31 p. 354 Lion). Ouranos (Aristot. *met.* 14. 4. 1091 b 5) and Ge (Lyd. *de mens.* 2. 8 p. 26, 2 f. Wunsch) together produced as their offspring Okeanos and Tethys (Plat. *Tim.* 40 E). Fair-flowing Okeanos took to wife Tethys, his sister by the same mother, and so was the first to begin regular wedlock (Orph. *frag.* 15 Kern *ap. Plat. Cratyl.* 402 B—C, cp. Aristot. *met.* 1. 3. 983 b 30 f.). Their children were Phorkys, Kronos, Rhea, and others (Plat. *Tim.* 40 E, Cic. *Tim.* 11). The sequel can perhaps be surmised from the *Διὸς ἀπάρη*. Rhea took Hera to Okeanos and Tethys, who brought up the child in their abode; and Zeus thrust Kronos down below the earth and the sea (*Il.* 14. 200 ff.). Zeus used to visit Hera clandestinely (*Il.* 14. 294 ff.), repairing to Okeanos for the purpose (Orph. *περὶ Διὸς καὶ Ἥρας frag.* 115 Kern *ap. Eustath. in Dionys. per.* 1). Not improbably the poem tells how, to grace this 'sacred marriage' (Dion Chrys. *or.* 36 p. 99 Reiske, Prok. Plat. *Tim.* i. 49, 13 f. Diehl cp. *ib.* iii. 248, 5 ff.), Ge sent up golden app'reek

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(Asklepiades of Mende *frag.* 1 (*Frag. hist. Gr.* iii. 306 Muller) *ap.* Athen. 83 c) or apple-trees bearing golden fruit in Okeanos (Pherekydes of Leros *frag.* 33 (*Frag. hist. Gr.* i. 78 f. Müller) *ap.* schol. Ap. Rhod. 4. 1396), or came with branches of golden apples to the wedding and allowed Hera to plant them in her garden by Mt Atlas, where they were protected by the Hesperides and the snake (Pherekydes of Leros *frag.* 33 a (*Frag. hist. Gr.* i. 79 f. Müller) *ap.* Hyg. *poet. astr.* 2. 3, schol. Caes. Germ. *Aratea* p. 383, 1 ff. Eyssenhardt: *id. ap.* pseudo-Eratosth. *catast.* 3 calls it the garden of the gods; others, the gardens of Zeus (Soph. *Ion frag.* 297 Nauck<sup>2</sup>, 320 Jebb, *ap.* Stob. *flor.* 103. 10 (ed. Gaisford iii. 292) ἐν Διὸς κήποις ἀρῶσθαι (T. Bergk cj. ἀρύεσθαι) μόνον εὐδαίμονος (leg. εὐδαίμονας) ὀλβους) or the plain of Zeus (Aristoph. *av.* 1758 πέδον Διὸς καὶ λέχος γαμήλιον, cp. Eur. *Hipp.* 749 Ζανὸς μελάρων παρὰ κοίταις (J. G. J. Hermann cj. παρ' εὐναίς)), or the gardens of Father Okeanos (Aristoph. *nuθ.* 271), or the meadow of Hera (Kallim. *h. Artem.* 164)). The poem concluded with the sixth generation (Orph. *frag.* 14 Kern *ap.* Plat. *Phileb.* 66 c). O. Gruppe thinks that it was probably composed towards the end of s. vii B.C. at Kroton, where Hera Lakiniá had a garden (Lyk. *Al.* 856 ff. ὄρχατον with Tzetz. *ad loc.* δῆλον τὸν κήπον λέγειν) and a temple of the Muses (Iambl. *v. Pyth.* 50 after Timaios?) may betoken Orphic influence.

[Here I dissent. It seems to me that clear indications point to an earlier age and a very different locality. If the Διὸς ἀπάτη really presupposes an Orphic theogony, that theogony can hardly be later than s. x (see the sober estimates of W. Christ *Geschichte der griechischen Litteratur*<sup>5</sup> Munchen 1908 i. 59–62)—a period which accords well with the epic metre and dialect of the extant fragments, not to lay stress on the remote traditional dates of Orpheus himself (O. Gruppe in Roscher *Lex. Myth.* iii. 1064–1073). Moreover, our attention is drawn eastwards rather than westwards: the scene of the Διὸς ἀπάτη is laid on Mt Ide in Phrygia (*supra* i. 154, ii. 950); the position assigned by the theogony to Nyx recalls the archaic (s. vi) figure of Nyx by Rhoikos at Ephesos (Paus. 10. 38. 6 f.); Okeanos and Tethys as forbears are compared by Aristotle with water as the primal substance assumed by Thales of Miletos (Aristot. *met.* 1. 3. 983 b 20 ff.); and the cosmic egg, not to mention other points of resemblance, occurs also in the Phoenician theogony (Sanchouniathon as translated by Philon Bybl. *frag.* 2. 2 (*Frag. hist. Gr.* iii. 565 Muller) *ap.* Euseb. *praep.* cv. 1. 10. 2 ἀνεπλάσθη ὁμοίως φού σχηματι κ.τ.λ., cp. *supra* i. 583 n. 4, 785, and Mochos *ap.* Damask. *quaest. de primis principiis* 125 *ter* (i. 323, 6 ff. Ruelle) ὦν...τὸ δὲ ὦν ὁ οὐρανός). I infer that the Orphic poem took shape somewhere in Asia Minor as the result of early Ionian speculation brought to bear on primitive Thraco-Phrygian beliefs. A trace of such beliefs may be found in the Lesbian tale of Enorches. A certain Thyestes consorting with his sister Daita or Daito (*v.l.* Daiso, cp. the Lesbian Theodaisia (Nilsson *Gr. Feste* pp. 280 n. 2, 472 n. 2)) produced from an egg a son called Enorches, who founded a temple for Dionysos and called the god after himself Dionysos Ἐνὸρχης (Eudok. *viol.* 345, schol. Lyk. *Al.* 212)—a title borne by Dionysos in Samos also (Hesych. s.v. Ἐνὸρχης) and obviously derived from ὄρχις, 'testicles' (ἐνὸρχης, ἐνορχος, ἐνορχις is elsewhere used e.g. of a ram (*Il.* 23. 147, Synes. *epist.* 148) or he-goat (Theokr. 3. 4, Loukian. *dial. deor.* 4. 1) or bull (Aristot. *hist. an.* 9.50. 632 a 20)). Now the names Thyestes and Daito recall at once the banquet of Thyestes, son of Pelops the Phrygian (Bakchyl. 7. 5, Hdt. 7. 8 and 11, Telestes *frag.* 5 Bergk<sup>4</sup> *ap.* Athen. 625 E—626 A, schol. Pind. *Ol.* 9. 15 a), and imply that in Lesbos as at Mykenai there lingered the memory of ritual cannibalism. H. D. Muller *Mythologie der griechischen Stamme* Göttingen

1861 ii. 154—158 argues that the Mycenaean myth points back to a human sacrifice offered to a Zeus-like deity *Θυέστης*, the 'Dashing' storm-god (*θίω*, *θύελλα*). This etymology is possible (Dionysios i of Syracuse *ap. Phot. bibl.* p. 532 b 32 ff. Bekker *θυέστην τὸν δοῖδνκα ἐκάλει*, a pestle being a 'dasher' or 'bruiser': see Boisacq *Dict. étym. de la Langue Gr.* p. 355), though the Lesbian Thyestes appears in a Dionysiac context (Gruppe *Gr. Myth. Rel.* p. 660 n. 1) which relates his name to *θυιάδες*, *θυιστάδες*, *Θυνώνη*, etc. Be that as it may, the association of human sacrifice with the cult of Dionysos takes us from Lesbos (*supra* i. 656 n. 4: see also the story told by Ail. *var. hist.* 13. 2 of the Mytilenaeae Makareus, priest of Dionysos, and his sons, who *μιμούμενοι τὴν τοῦ πατρὸς ἱερουργίαν τῷ βωμῷ τῷ πατρὶ τὴν προσήλθον ἐτι καομένων τῶν ἐμπύρων· καὶ ὁ μὲν νεώτερος παρέσχε τὸν τράχηλον, ὁ δὲ πρεσβύτερος ἡμελημένην εὐρὴν σφαγίδα τοῖς ἀδελφὸν ἀπέκτεινεν ὡς ἱερίον*) to Thrace, where the devouring of a dismembered child was not unknown (*supra*, i. 656). Others explained the title *Ἐνὸρχης* by the tale of Polyhymnos (Eudok. *viol.* 345, Tzetz. *in Lyk. Al.* 212: O. Höfer in Roscher *Lex. Myth.* iii. 2657—2661, 3154f discusses variants). Dionysos, when his mother was struck by the thunderbolt, groped about for her. A young man named Polyhymnos undertook to show him the way to her, if allowed to consort with him. Dionysos agreed, provided that he found his mother first. Following the advice of Polyhymnos, he went down to Hades and brought her up from the spring at Lerna. Polyhymnos having died, Dionysos by way of keeping his promise attached genitals of fig-wood to himself and leathern *phalloi* of deer-skin. Hence his title *Ἐνὸρχης*. The clue to the understanding of this narrative is the fact that *πολύμνος* was an appellation of Dionysos himself (*h. Dion.* 26. 7, Eur. *Ion* 1074f.), kindred names being found in his *entourage* (Polyhymno his Dodonaean nurse (*supra* i. 111 n. 6), Polymnia mother of Orpheus (schol. *Ap. Rhod.* 1. 23) and of Triptolemos (schol. *Il.* 10. 435, Eustath. *in Il.* p. 817, 32 Tzetz. *in Hes. o. d.* 1 p. 28, 6f. Gaisford)). The descent of Dionysos and Polyhymnos is therefore tantamount to a descent of Dionysos *Πολύμνος*; and the obscene pact between the two, which is missing in the version given by Paus. 2. 37. 5, is a piece of aetiology meant to elucidate the Lernaean *Φαλλαγῶγος*. The quest of Dionysos for Semele thus becomes comparable with that of Orpheus for Eurydike (see Harrison *Themis* pp. 420, 523) and again points Thrace-wards.]

## (2) The Orphic Theogony of Hieronymos and Hellanikos.

Another Orphic theogony, distinguished as *ἡ...κατὰ τὸν Ἱερώνυμον φερομένη* καὶ Ἑλλάνικον, εἴπερ μὴ καὶ ὁ αὐτός ἐστιν, is set forth by Damaskios *quaest. de primis principiis* 123 bis (i. 317, 15 ff. Ruelle):—In the beginning was water and slime (Lobeck *Aglaophamus* i. 484, followed by F. Creuzer *Symbolik und Mythologie*<sup>3</sup> Leipzig and Darmstadt 1842 iv. 83, rightly *cj. ἰλύς* for *ἵλη*; but *cp. Stephanus Thes. Gr. Ling.* iii. 249 B—C) which thickened into earth. Water, the combining element, and earth, the scattered, together produced a snake with three heads, in the middle that of a god, to one side that of a bull, to the other that of a lion. The snake had wings on its shoulders and was named Chronos, the ageless and Herakles (*cp. Orph. h. Herakl.* 12). With it consorted Ananke or Adrasteia, a bodiless being whose arms stretch throughout the world and clasp its extremities: she is described as at once male and female. The snake Chronos begat intelligent (but Lobeck *Aglaophamus* i. 486 n.† *cj. νοτερόν* for *νοερόν*, and C. E. Ruelle *ad loc.* approves the change) Aither, boundless Chaos, and misty Erebus. Among these Chronos produced an egg containing male and female elements, a multiplicity of seeds, and a bodiless god (*supra* i. 311 n. 5: see also

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O. Kern *De Orphei Epimenidis Pherecydis theogoniis quaestiones criticae* Berolini 1888 p. 25 f.) with golden wings on his shoulders, the heads of bulls attached to his sides (cp. Orph. *h. Protog.* 6. 3 ταυροβόαν), and on his head a monstrous snake resembling all manner of wild beasts. This god is named Protogonos or Zeus the arranger of all or Pan (Πρωτόγονον ἀνυμνεῖ καὶ Δία καλεῖ πάντων διατάκτορα καὶ ὅλου τοῦ κόσμου, διὸ καὶ Πάνα καλεῖσθαι (cp. Orph. *h. Pan.* 11. 12 ἀληθὴς Ζεὺς ὁ κεράστης)). The account given by Damaskios is borne out by Athenag. *supplicatio pro Christianis* 18 p. 20, 22 ff. Schwartz and schol. Greg. Naz. *or.* 31. 16 (E. Norden in *Hermes* 1892 xxvii. 614 f.), who, however, omit the bovine head of the snake, ascribing to it the head of a god between the heads of a snake and a lion, and say nothing of Aither, Chaos, and Erebos. The snake Herakles—they declare—produced a huge egg, which, filled with his force, cracked and broke into halves—the upper heaven, the lower earth. Forth from the egg came a bodiless god (*supra*), Phanes by name. Athenag. *loc. cit.* p. 21, 1 ff. Schwartz adds the sequel. Ouranos and Ge had as their daughters Klotho, Lachesis, Atropos, as their sons the Hekatoncheires Kottos, Gyges, Briareos, and the Kyklopes Brontes, Steropes, Arges. These Ouranos bound and flung into Tartaros, having heard that his sons would dethrone him. Thereupon Ge was angered and bare the Titans, so called ‘because they took vengeance (τιμώσθην) on great Ouranos the starry’ (Orph. *frag.* 57 Kern).

[As to the date and *provenance* of the theogony, we are reduced to guess-work. C. Muller *Frag. hist. Gr.* ii. 450 n.\*\* cj. that Hieronymos was ἱερώνυμος ὁ Αἰγύπτιος ὁ τὴν ἀρχαιολογίαν τὴν Φοινικικὴν συγγραψάμενος (Ioseph. *ant. Iud.* 1. 3. 6, cp. 1. 3. 9, = Euseb. *praep. ev.* 9. 11. 3, cp. 9. 13. 5, Kedren. *hist. comp.* 11 b c (i. 23 Bekker)), and he is followed e.g. by F. Susemihl *Geschichte der griechischen Litteratur in der Alexandrinerzeit* Leipzig 1891 i. 376 n. 6; but A. Gudeman in Pauly—Wissowa *Real-Enc.* viii. 1564 enters a caveat. Hellanikos is commonly regarded as pseudo-Hellanikos; but Gudeman *loc. cit.* viii. 121 thinks that the theogony current under his name ‘war sicher kein besonderes Buch, sondern der Bericht über die Entstehung der Welt nach einem orphischen Gedicht. H. kann ihn recht gut irgendwo gegeben haben.’ If so, the Orphic poem itself cannot have been composed later than c. 450 B.C. and may have been a good deal earlier. It exhibits various traces of oriental cosmogony and of Greek philosophy. The complex monsters are more Semitic than Hellenic. The world-creating Herakles is perhaps Phoenician (Gruppe *Gr. Myth. Rel.* p. 499; but see *eund.* in Roscher *Lex. Myth.* iii. 1141). So, as was pointed out by E. Zeller (*A History of Greek Philosophy* trans. S. F. Alleyne London 1881 i. 102 n. 4 *fin.*), is primeval slime (Sanchouniathon in Philon Bybl. *frag.* 2. 1 *Frag. hist. Gr.* iii. 565 Muller; *ap.* Euseb. *praep. ev.* 1. 10. 1 f. καὶ ἐκ τῆς αὐτοῦ συμπλοκῆς τοῦ πνεύματος ἐγένετο Μῶτ· τοῦτό τινες φασιν ἰλύν, οἱ δὲ ὕδατῶδους μίξεως σῆψιν, with which Gruppe *Cult. Myth. orient. Rel.* i. 386 f. well cp. Diod. 1. 10 φασὶ τοῖνυν Αἰγύπτιοι κατὰ τὴν ἐξ ἀρχῆς τῶν ὅλων γένεσιν πρώτους ἀνθρώπους γενέσθαι κατὰ τὴν Αἴγυπτον διὰ τε τὴν ἐκκράσιαν τῆς χώρας καὶ διὰ τὴν φύσιν τοῦ Νείλου. τοῦτον γὰρ πολύγονον ὄντα καὶ τὰς τροφὰς αὐτοφύει παρεχόμενον ῥαδίως ἐκτρέφειν τὰ ζωογονηθέντα... ὅταν γὰρ τοῦ ποταμοῦ τὴν ἀναχώρησιν ποιούμενον τὴν πρώτην τῆς ἰλῦς ὁ ἥλιος διαξηράνῃ, φασὶ συνίστασθαι ζῶα, τινὰ μὲν εἰς τέλος ἀπηρτισμένα, τινὰ δὲ ἡμιτελῆ καὶ πρὸς αὐτῇ συμφυῇ τῇ γῇ, 1b. 12 τὸ μὲν οὖν πνεῦμα Δία προσαγορεύσαι μεθερμηνευμένης τῆς λέξεως, ὃν αἴτιον ὄντα τοῦ ψυχικοῦ τοῖς ζῴοις ἐνόμισαν ὑπάρχειν πάντων οἰοῦναι τινα πατέρα... τὴν δὲ γῆν ὥσπερ ἀγγεῖον τι τῶν φυσμένων ὑπολαμβάνοντας μητέρα προσαγορεύσαι, the Egyptian word for ‘mother being μούθ (Plout. *de Is. et Os.* 36) = Sanchouniathon’s Μῶτ· *id. Gr. Myth. Rel.*



p. 431 n. 3 further cites the thickening of water into slime and earth in Mandaeic speculation (A. J. H. W. Brandt *Die mandäische Religion* Leipzig 1889 p. 50 ff.). But a similar view was held by Anaximandros (E. Zeller *op. cit.* i. 255 f.), Diogenes of Apollonia (*id. ib.* i. 294, 296), and Anaxagoras (*id. ib.* ii. 356). Empedokles too had spoken of water as a combining element (*frag.* 34 *Διελκόμενον ὕδατι κολλήσας*). And the equation of Zeus with Pan is again suggestive of philosophical influence (E. Zeller *op. cit.* i. 101), conceivably that of Hera-kleitos (*supra* i. 28 ff.). On the whole we may conclude that the Orphic theogony bearing the name of Hieronymos or Hellanikos was the summary of an epic poem drafted somewhere in Ionia c. 500 B.C.]

### (3) The Theogony of the Orphic Rhapsodies.

But the bulk of the Orphic fragments, quoted by neo-Platonists and others, belongs to a third theogony probably called the *ἱερὸς λόγος* (Orph. *frag.* 63 Kerk. *ap. et. mag.* p. 231, 22 ff.) or *ἱεροὶ λόγοι* (Soud. *s.v.* 'Ορφεύς) and contained in 24 Rhapsodies ascribed by some to Theognetos the Thessalian, by others to Kerkops the Pythagorean (*id. ib.*). Of Theognetos nothing more is known. Epigenes in his work *On poetry attributed to Orpheus* (*ap. Clem. Al. Strom.* i. 21 p. 81, 11 ff. Stahlin) regarded Kerkops the Pythagorean as the author of the Orphic *εἰς Ἄιδου κατάστασις* and *ἱερὸς λόγος* (cp. Cic. *de nat. deor.* i. 107). And Pythagorean authorship is not impossible, or even improbable; for Hera-klides Lembos *frag.* 8 (*Frag. hist. Gr.* iii. 169 f. Muller) *ap. Diog. Laert.* 8. cites the opening hexameter of a *ἱερὸς λόγος* ascribed to Pythagoras; Iamblichus *Pyth.* 146 quotes from another *ἱερὸς λόγος* or *περὶ θεῶν λόγος*, believed to be by Pythagoras himself or by his son Telauges, a passage of Doric prose, in which Pythagoras declares that he was initiated at Libethra in Thrace by Aglaophamos and there learnt that Orpheus son of Kalliope, taught by his mother on Mt Pangaion, had enunciated the fundamental significance of numbers etc.; *id. ib.* 258 f. tells how the rhetorician Ninon professed to divulge Pythagorean secrets contained in a work entitled *λόγος ἱερὸς*; Soud. *s.v.* 'Αριγνώτης = Eudok. *viol.* 173 speaks of a *ἱερὸς λόγος* written by the Pythagorean Arignote; and Plout. *de gen. Socr.* 24 makes Theanor the Pythagorean describe Simmias' story of Timarchos' visit to the Underworld as *λόγον...ἱερόν*: see further A. Delatte *Études sur la littérature pythagoricienne* Paris 1915 pp. 1—79 ('Un 'ΙΕΡΟΣ ΛΟΓΟΣ pythagoricien'). The Rhapsodic theogony, according to Damaskios *quaest. de primis principiis* 123 (i. 316, 18 ff. Ruelle), cp. *ib.* 50 (i. 100, 19 f. 123 bis (i. 318, 6 ff.)), gave the following sequence of events:—In the beginning was Chronos the ageless, father of Aither and Chaos. Then came the cosmic egg, called also 'the brilliant *chiton*' or 'the cloud' (*ib.* 123 (i. 317, 2 f.) *ἦτοι το κυούμενον καὶ τὸ κύον ὦν τὸν θεόν, ἢ τὸν ἀργῆτα χιτῶνα, ἢ τὴν νεφέλην*), from which sprang Phanes, otherwise known as Metis or Erikepaïos. [As to the meaning of these names valuable information is preserved to us by Io. Malal. *chron.* 4 p. 74 Dindorf ἔφρασε δὲ ὅτι τὸ φῶς ῥῆξαν τὸν αἰθέρα ἐφώτισε τὴν γῆν καὶ πᾶσαν τὴν κτίσιν, εἰπὼν ἐκεῖνο εἶναι τὸ φῶς τὸ ῥῆξαν τὸν αἰθέρα τὸ προειρημένον, τὸ ὑπέρτατον πάντων, οὗ ὄνομα ὁ αὐτὸς Ὁρφεύς ἀκούσας ἐκ τῆς μαντείας ἐξείπε, Μῆτιν, Φάνητα, Ἐρικεπαῖον (*sic*)· ὅπερ ἐρμηνεύεται τῇ κοινῇ γλῶσση βουλῇ, φῶς, ζωοδοτήρ (= Kedren. *hist. comp.* 57 D (i. 102 Bekker) βουλῇ, φῶς, ζωοδοτήρ, cp. Soud. *s.v.* Ὁρφεύς 7 βουλῆν, φῶς, ζωῆν = Kedren. *hist. comp.* 84 B (i. 148) βουλῇ, φῶς, ζωῇ) and by Nonnos Abbas *collectio et explicatio historiarum quibus Gregorius Nazianzenus in priore invectione in Julianum usus est* 78 (xxxvi. 1028 c Migne) *Περὶ Φάνητος καὶ Ἐρικεπαίου. ἐν τοῖς Ὁρφικοῖς ποιήμασιν εἰσηνέχθη τὰ δύο ταῦτα ὀνόματα μετὰ καὶ ἄλλων πολλῶν. ὦν τὸν Φάνητα εἰσφέρει αἰδοῖον ἔχοντα*

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ὁπίσω περὶ τὴν πυγὴν. λέγουσι δὲ αὐτὸν ἔφορον εἶναι τῆς ζωογόνου δυνάμεως ὁμοίως δὲ καὶ τὸν Ἑρικεπαῖον λέγουσιν ἐτέρας ἔφορον εἶναι δυνάμεως (repeated in a corrupt form by Soud. s.v. Φάνης: see G. Bernhardt *ad loc.*). From this it appears that the names Μῆτις and Φάνης had an obvious sense for Greek ears, but that Ἑρικεπαῖος or Ἑρικαπαῖος had not. Presumably Μῆτις (masc.) was a *Kose-name* either for πολύμητις, which occurs as an Orphic designation of this deity (Orph. *h. Protog.* 6. 10), or—and this I regard as the more probable view—for μητίετα, the epic appellative of Zeus (*supra* i. 14 n. 1). Φάνης was certainly taken by the Greeks to denote a god of light or daylight or sunlight (*supra* i. 7 n. 6): but of course it remains possible that his name was originally non-Greek; it may e.g. have been Thracio-Phrygian, cp. Auson. *epigr.* 48. 3 Mysi Phanacen nominant, 49. 1 Μυσῶν δὲ Φανάκης (F. Creuzer *Symbolik und Mythologie*<sup>3</sup> Leipzig and Darmstadt 1840 ii. 226, 1842 iv. 80, Lobeck *Aglaophamus* i. 478 n. 1, O. Höfer in Roscher *Lex. Myth.* iii. 2248). Ἑρικεπαῖος or Ἑρικαπαῖος is a well-known *crux* (for older views see K. W. Goettling *De Ericapaeo Orphicorum numine* Jenae 1862 (= *id. Opuscula academica* Lipsiae 1869 pp. 206—214); for newer, O. Waser in Pauly—Wissowa *Real-Enc.* vi. 452 f. and K. Beth 'Über die Herkunft der orphischen Erikepaïos' (god of *Ericibba*=Eridu) in the *Wiener Studien* 1912 xxxiv. 288—300). If we may rely on Malalas' interpretation ζωοδοτήρ, it is clear that the name was not Greek. I incline to think that it was Thracian or Thracio-Phrygian. Hence its occurrence as a cult-title of Dionysos at Hierokaisareia in Lydia (J. Keil—A. v. Premenstein 'Bericht über eine Reise in Lydien und der südlichen Aiolis' in the *Denkschr. d. Akad. Wien* 1910 ii. Abh. p. 54 f. no. 112 fig. 51=W. Quandt *De Baccho ab Alexandri aetate in Asia Minore culto* Halis Saxonium 1913 p. 181 a round altar of white marble inscribed in lettering of s. ii A.D. ἐπὶ ἱεροφάντου | Ἀρτεμιδώρου τοῦ Ἀπολλωνίου Μηρόφιλος, Περηλίας καὶ Σεκούνδος Ἀπολλωνίου οἱ συγγενεῖς Διόνυσῳ Ἑρικεπαῖῳ τὸν βωμόν with wreath below and two garlands supported on ram's-heads). The second element in the compound might be paralleled, as O. Gruppe saw (in Roscher *Lex. Myth.* iii. 2268), from Παντικιάπης the river in European Sarmatia and Παντικαπαῖον the town in the Tauric Chersonesos. The first element, it seems to me, recurs in the name of the river Ἑριδανός (with which A. Fick *Vorgriechische Ortsnamen* Göttingen 1905 p. 129 and *Hattuden und Danubier in Griechenland* Göttingen 1909 p. 37 compared the river-names Ἀπιδανός in Thessaly, Ἰαριδανός in Lydia, Crete, and Elis). Indeed, if Ἑρικεπαῖος meant 'Giver of Life,' I would venture to translate Ἑριδανός by 'River of Life'—an appellation suited to that mythical stream (Strab. 215 περὶ τὸν Ἑριδανόν, τὸν μηδαμοῦ γῆς ὄντα, πλησίον δὲ τοῦ Πάδου λεγόμενον, cp. Hdt. 3. 115, Polyb. 2. 16. 6, Plin. *nat. hist.* 37. 31), which was not only a river on earth but also a constellation in heaven (Hes. *frag.* 199 Rzach *ap. Hyg. fab.* 152 b, 154, schol. Stroziana in Caes. Germ. *Aratea* p. 174, 6 ff. (cp. p. 185, 4 ff.) Breysig, Lact. Plac. *narr. fab.* 2. 2 f., Arat *phaen.* 359 ff. with schol. *ad loc.* 355, 359, pseudo-Eratosth. *catast.* 37, Caes. Germ. *Aratea* 367 ff., Cic. *Aratea* 143 ff. Bachrens (387 ff.), Mart. Cap. 838, 841, 842, Claudian. *de sext. cons. Hon. Aug.* 175 ff., *Anth. Lat.* i. 2 no. 679. 12 Riese (Priscianus), Nonn. *Dion.* 2. 326 f., 23. 298 ff., 38. 429 ff., *Myth. Vat.* 3. 6. 21, Eustath. in Dionys. *per.* 288) by some called Okeanos (Hyg. *poet. astr.* 2. 32) or the Nile (Hyg. *poet. astr.* 2. 32, pseudo-Eratosth. *catast.* 37, schol. Arat. *phaen.* 359, schol. Caes. Germ. *Aratea* p. 417, 19 Eyssenhardt): see further R. Brown *Eridanus: river and constellation* London 1883, G. Thiele *Antike Himmelsbilder* Berlin 1898 pp. 5, 29 f., 39 f., 49, 124 ff. fig. 50, 147, 164 ff. fig. 72, pls. 2, 4, A. Jeremias *Handbuch der altorientalischen Geisteskultur* Leipzig 1913 pp. 60, 189, *id.* in

Roscher *Lex. Myth.* iv. 1468 fig. 35.] Phanes was also spoken of as *Πρωτόγονος* (Orph. *frag.* 86 Kern *ap.* Herm. in Plat. *Phaedr.* p. 141 (p. 148, 25 ff. Couvreur). Orph. *frag.* 85 Kern *ap.* Prokl. in Plat. *Cratyl.* p. 33, 3 ff. Pasquali, *eund.* in Plat. *Tim.* i. 450, 9 ff. Diehl, i. 451, 11 ff., iii. 209, 1 f., Damask. *quaest. de primis principiis* 53 (i. 107, 13 f. Ruelle), 89 (i. 217, 26 f.), 98 (i. 251, 18 ff.), 111 (i. 281, 15 f.), Orph. *h. Protog.* 6. 1, *h. Rhè.* 14. 1, Athenag. *supplicatio pro Christianis* 20 p. 23 Schwartz, Lact. *div. inst.* 1. 5, Nonn. *Dion.* 9. 141 (cp. 157 *αὐτογόνοιο* 12. 34 : see further O. Gruppe in Roscher *Lex. Myth.* iii. 2257 f., O. Höfer *ib.* iii. 3183 f.), *Ἀνταύγης* (Orph. *frag.* 237, 4 Kern *ap.* Macrob. *Sat.* 1. 18. 12, Orph. *h. Protog.* 6. 9), *Φαίθων* (Orph. *frag.* 73 Kern *ap.* Lact. *div. inst.* 1. 5), *Διόνυσος* (Orph. *frag.* 237, 3 Kern *ap.* Macrob. *Sat.* 1. 18. 12 f., Orph. *frag.* 237 p. 250 Kern *ap.* Diod. 1. 11, Prokl. in Plat. *Tim.* i. 336, 15 f. Diehl, cp. Orph. *frag.* 239 b, 1 Kern *ap.* Iust. *cohort.* 15 and *frag.* 239 b Kern *ap.* Macrob. *Sat.* 1. 18. 18 cited *supra* 187 n. 4, i. 234 n. 4 : see also O. Gruppe in Roscher *Lex. Myth.* iii. 2260, *Εὐβουλεύς* (Orph. *frag.* 237, 4 Kern *ap.* Macrob. *Sat.* 1. 18. 12 and 17, cp. Orph. *h. Adon.* 56. 3), *Πιρήπος ἀναξ* (Orph. *h. Protog.* 6. 9), and *Ἐρως* (e.g. Orph. *frag.* 74 Kern *ap.* Prokl. in Plat. *Tim.* i. 433, 31 ff. Diehl, Orph. *frag.* 37 Kern *ap.* schol. Ap. Rhod. 3. 26, Orph. *frag.* 82 Kern *ap.* Prokl. in Plat. *Tim.* iii. 101, 20 ff. Diehl, Orph. *frag.* 83 Kern *ap.* Prokl. in Plat. *Alcib.* i. 66 Creuzer, Orph. *frag.* 172 Kern *ap.* Prokl. in Plat. *Tim.* i. 336, 11 ff. Diehl and *ap. eund.* in Plat. *Alcib.* i. 233 Creuzer, cp. Orph. *Arg.* 14 ff.). As *μονογενής* he was in the time of the emperor Zenon (474—491 A.D.) compared with Christ Himself (*theosephia*. *Tubing.* 61 in K. Buresch *Klaros* Leipzig 1889 p. 116 f. *ὅτι ἐν πολλοῖς Φάνης φερονύμως ὁ Ὀρφεὺς προσαγορεύει τὸν μονογενῆ, τὸν υἱὸν τοῦ θεοῦ. κ.τ.λ.*). Phanes, when he emerged from the 'white egg' (Orph. *frag.* 70 Kern *ap.* Damask. *quaest. de primis principiis* 55 (i. 111, 17 ff. Ruelle) *ἔπειτα δ' ἔτευξε μέγας Χρόνος* (so C. A. Lobeck for *Κρόνος* codd.) *αἰθέρι διφ | ὡδὸν ἀργύφειον*), contained within him the seed of the gods (Orph. *frag.* 85 Kern *ap.* Prokl. in Plat. *Cratyl.* p. 33, 5 ff. Pasquali *Μῆτιν σπέρμα φέροντα θεῶν κλυτόν, ὃν τε Φάνητα | πρωτόγονον μάκαρος κάλειον κατὰ μακρόν Ὀλυμπον*). Being female as well as male, he begat Nyx, and subsequently consorted with her (Orph. *frag.* 98 Kern *ap.* Prokl. in Plat. *Tim.* i. 450, 22 ff. Diehl, Damask. *quaest. de primis principiis* 244 (ii. 116, 4 Ruelle), cp. Prokl. in Plat. *Tim.* iii. 170, 4 f. Diehl, Damask. *quaest. de primis principiis* 209 (ii. 92, 22 f. Ruelle)) and by her had three successive pairs of children—Gaia or Gaia and Ouranos (Orph. *frag.* 109 Kern *ap.* Herm. in Plat. *Phaedr.* pp. 141, 144 (pp. 148, 17 ff., 154, 23 ff. Couvreur)), Rhea and Kronos, Hera and Zeus (Damaskios *quaest. de primis principiis* 244 (ii. 116, 5 ff. Ruelle)). Nyx as queen (Damaskios *quaest. de primis principiis* 209 (ii. 92, 25 ff. Ruelle)) received the sceptre of Phanes or Erikepaïos, and in her turn transmitted it to Ouranos, Kronos, Zeus, Dionysos (Orph. *frag.* 107 Kern *ap.* Syrian. in Aristot. *met.* N. 4. 1091 b 4 p. 182, 9 ff. Kroll, Alex. Aphr. in Aristot. *met.* N. 4. 1091 b 4 p. 821, 5 ff. Hayduck, Prokl. in Plat. *Tim.* i. 306, 12 f. and iii. 168, 15 ff. Diehl, Herm. in Plat. *Phaedr.* p. 143 (p. 152, 15 ff. Couvreur), Olympiod. in Plat. *Phaed.* 61 c p. 2, 21 ff. Norvin, Michael Ephes. in Aristot. *met.* N. 4. 1091 b 4 (ed. Berolin. iv. 828 a 8 ff.), Orph. *frag.* 101 Kern *ap.* Prokl. in Plat. *Cratyl.* p. 54, 28 ff. Pasquali, Orph. *frag.* 102 Kern *ap.* Alex. Aphr. in Aristot. *met.* N. 4. 1091 b 4 p. 821, 19 ff. Hayduck, Syrian. in Aristot. *met.* N. 4. 1091 b 4 p. 182, 14 f. Kroll); she also had the gift of prophecy (Orph. *frag.* 103 Kern *ap.* Herm. in Plat. *Phaedr.* p. 140 (p. 147, 20 ff. Couvreur)). The gods saw with wonderment the light of their creator Phanes shining in the *aithér* (Orph. *frag.* 86 Kern *ap.* Prokl. in Plat. *Tim.* i. 435, 3 ff. Diehl (cp. *ib.* iii. 83, 4 ff.), Prokl. in Plat. *theol.* 3. 21 p. 161 Portus, Damask

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*quaest. de primis principiis* 113 (i. 291, 18 ff. Ruelle), Herm. in Plat. *Phaedr.* p. 141 (p. 148, 25 ff. Couvreur), cp. Wolf *anecd.* iii. 209). But Zeus with a view to the ordering of all things consulted both Nyx and Kronos, whom he had already bound (Orph. *frag.* 164 Kern *ap.* Prokl. in Plat. *Tim.* i. 206, 26 ff. Diehl, *id.* in Plat. *Cratyl.* p. 30 f.) and mutilated after making him drunk on honey (Orph. *frag.* 154 Kern *ap.* Porph. *de antr. nymph.* 16 παρὰ δὲ τῷ Ὀρφεὶ ὁ Κρόνος μέλιτι ὑπὸ Διὸς ἐνεδρεύεται· πλησθεὶς γὰρ μέλιτος μεθύει καὶ σκοτοῦται ὡς ἀπὸ (Lobeck cj. ὑπὸ) οἴνου καὶ ὑπνοῖ ὡς παρὰ Πλάτωνι (*symph.* 203 B ὁ οὖν Πόρος μεθυσθεὶς τοῦ νέκταρος, οἶνος γὰρ οὐπω ἦν, εἰς τὸν τοῦ Διὸς κῆπον εἰσελθὼν βεβαρημένος ἤδεν) ὁ Πόρος τοῦ νέκταρος πλησθεὶς· οὐπω γὰρ οἶνος ἦν. φησὶ γὰρ παρ' Ὀρφεὶ ἡ Νύξ τῷ Διὶ ὑποτιθεμένη τὸν διὰ μέλιτος δόλον· εὖτ' ἂν δὴ μιν ἴδῃαι ὑπὸ δρυσὶν ὑφικόμεοισιν | ἔργοισιν μεθύοντα μελισσῶων ἐριβόμβων, | δῆσον αὐτὸν (Barnes cj. αὐτίκα μιν δῆσον). ὁ καὶ πάσχει ὁ Κρόνος καὶ δεθεὶς ἐκτέμνεται ὡς ὁ Οὐρανός, cp. Prokl. in Plat. *Cratyl.* pp. 54, 19 and 62, 3 ff. Pasquali). At the advice of Nyx Zeus leapt upon Phanes and swallowed him (Orph. *frag.* 82 Kern *ap.* Prokl. in Plat. *Tim.* iii. 102, 2 f. Diehl ὁ δὲ Ὀρφεὺς καὶ ἐπιπηδᾷ αὐτῷ καὶ καταπίνειν δεξιᾶσθης μέντοι τῆς Νυκτός, Orph. *frag.* 167 Kern *ap.* Prokl. in Plat. *Tim.* i. 324, 14 ff. Diehl ταῦτα δὲ καὶ ὁ Ὀρφεὺς ἐνδεικνύμενος καταπίνεσθαι τὸν νοητὸν θεὸν ἔφατο παρὰ τοῦ δημιουργοῦ τῶν ὅλων· ...ὁ δὲ θεολόγος καὶ οἶον ἐπιπηδᾷ αὐτὸν τῷ νοητῷ καὶ καταπίνειν, ὡς ὁ μῦθος ἔφησεν). Having thus with wide open jaws devoured Phanes, Zeus had within his own belly the body of all things, and, since he had digested the power of that creative god, was himself able to create the universe anew (Orph. *frag.* 167 a Kern *ap.* Prokl. in Plat. *Tim.* i. 324, 29 ff. Diehl ὡς τότε Πρωτογόνοιον χανὼν μένος Ἑρικεπαίου | τῶν πάντων δέμας εἶχεν ἔῃ ἐνὶ γαστέρι κοίλῃ, | μίξε δ' εἰς μελέεσσι θεοῦ δυνάμιν τε καὶ ἀλκήν, | τοῦνεκα σὺν τῷ πάντα (παρὰ codd. E. Abel prints παντὶ E. Diehl cj. πάντα) Διὸς πάλιν ἐντὸς ἐτύχθη. | ...πάντα τάδε κρύψας αὖθις φάος ἐς πολυγυθές | μέλλεν ἀπὸ κραδῆς προφέρειν πάλι θέσκελα βέζων, cp. Prokl. in Plat. *Cratyl.* p. 62, 3 ff. Pasquali). Inside Zeus were made afresh the world and all its contents, including gods and goddesses (Orph. *frag.* 167 b Kern *ap.* Prokl. in Plat. *Tim.* i. 313, 9 ff. Diehl τοῦνεκα σὺν τῷ πάντα (E. Abel gives παντὶ) Διὸς πάλιν ἐντὸς ἐτύχθη | αἰθέρος εὐρείης ἢδ' οὐρανοῦ ἀγλαὸν ὕψος, | πόντου τ' ἀτρυγέτου γαίης τ' ἐρικυδέος ἔδρη (E. Abel has εὔρη), | Ὀκεανὸς τε μέγας καὶ νείατα τάρταρα γαίης | καὶ ποταμοὶ καὶ πόντος ἀπείριτος ἄλλα τε πάντα | πάντες τ' ἀθάνατοι μάκαρες θεοὶ ἡδὲ θέαιναι, | ὅσσα τ' ἔην γεγαῶτα καὶ ὕστερον ὀππὸς' ἔμελλεν, | ἐνγένετο, Ζηνὸς δ' ἐνὶ γαστέρι σὺρρα πεφύκει, cp. Prokl. in Plat. *Parm.* iii (p. 621 Stallbaum), Orph. *frag.* 169 Kern *ap.* Prokl. in Plat. *Parm.* iv (p. 750 Stallbaum) οὕτως δὲ Ζηνὸς καὶ ἐν ὄμμασι πατρὸς ἀνακτος | ναίουσ' ἀθάνατοί τε θεοὶ θνητοὶ τ' ἄνθρωποι | ὅσσα τ' ἔην γεγαῶτα καὶ ὕστερον ὀππὸς' ἔμελλε, cp. *theosoph. Tubing.* 50 in K. Buresch *Klarios* Leipzig 1889 p. 109 f.). Accordingly Zeus himself was described by the Orphists in pantheistic terms (Orph. *frag.* 21 a Kern *ap.* Aristot. *de mundo* 7. 401 a 27 ff. (cp. Clem. Al. *strom.* 5. 14 p. 409, 4 ff. Stählin) διὸ καὶ ἐν τοῖς Ὀρφικοῖς οὐ κακῶς λέγεται—

Ζεὺς πρῶτος γένητο, Ζεὺς ὕστατος ἀργικέρανος·  
 Ζεὺς κεφαλὴ, Ζεὺς μέσσα, Διὸς δ' ἐκ πάντα τέτυκται·  
 Ζεὺς πυθμὴν γαίης τε καὶ οὐρανοῦ ἀστερόεντος·  
 Ζεὺς ἄρσῃν γένητο, Ζεὺς ἄμβροτος ἔπλετο νύμφη·  
 Ζεὺς πνοὴ πάντων, Ζεὺς ἀκαμάτου πυρὸς ὁρμή·  
 Ζεὺς πόντου ρίζα, Ζεὺς ἥλιος ἡδὲ σελήνη·  
 Ζεὺς βασιλεὺς, Ζεὺς ἀρχὸς ἀπάντων ἀργικέρανος·  
 πάντας γὰρ κρύψας αὖθις φάος ἐς πολυγυθές  
 ἐξ ἱερῆς κραδῆς ἀνενέγκατο μέμμερα βέζων.

A fuller version of these lines is found in Orph. *frag.* 168 Kern *ap.* Euseb. *praep. ev.* 3. 9. 1—3=Stob. *eccl.* 1. 1. 23 p. 29, 9 ff. Wachsmuth (cp. Prokl. *in* Plat. *Alcib.* i. 233 Creuzer, *id.* *in* Plat. *Parm.* iii (p. 621 Stallbaum), *id.* *in* Plat. *Tim.* ... 313, 18 ff. Diehl, *ib.* i. 161, 23 ff., i. 307, 28 ff.) τὸν γὰρ Δία τὸν νοῦν τοῦ κόσμου ὑπολαμβάνοντες, ὃς τὰ ἐν αὐτῷ ἐδημιούργησεν ἔχων τὸν κόσμον, ἐν μὲν ταῖς θεολογίαις ταύτῃ περὶ αὐτοῦ παραδεδώκασιν οἱ τὰ Ὀρφείως εἰπόντες·

Zeús prōtos géneto, Zeús ūstatos árnikéranunos·  
Zeús kefalḗ, Zeús méssa, Diós δ' ἐκ πάντα tétyktaí·  
Zeús ársēn géneto, Zeús áphitos<sup>1</sup> ἔπλετο nýmē·  
Zeús puthmī gaîs te kaí ouranōú ásterórentos·  
Zeús basileús, Zeús aítōs ápántwn árchigénethlos.  
ἐν κράτος, εἰς daímwn géneto, mégas árchos ápántwn,  
ἐν δέ<sup>2</sup> démas basíleion, ἐν ᾧ τάδε πάντα κυκλείται,  
pŷr kaí ūdwr kaí gaía kaí aithḗr, nŷx te kaí ḥmar,  
kaí Mḥtis prōtos genétyw<sup>3</sup> kaí Ἔρως πολυτερπῆς·  
πάντα γὰρ ἐν μεγάλῳ Zḥnós<sup>4</sup> τάδε σώματι<sup>5</sup> κείται.  
τοῦ δή τοι κεφαλῇ<sup>6</sup> μὲν ἰδεῖν kaí kalá prósōpa  
ouranós aiglēis, ὃν χρύσειαι áμφis ἔθειραι  
ástrwn marmaréōn perikaalléēs ἡερέθονται·  
taŷrea δ' ámfotérōthe dúo chrŷseia kérata,  
ántolī te dúsis te, theōn ὁδοὶ ouraniōnw·  
ōmma ta δ' ἡελίws te kaí antíōsa<sup>7</sup> selḗnē·  
noŷs<sup>8</sup> dé <οἱ<sup>9</sup>> áψευdḥs, basilḗios<sup>10</sup>, áphitos aithḗr,  
ᾧ δὴ πάντα κλύει<sup>11</sup> kaí φράζεται, οὐδέ τις ἐστὶν  
aŷdḥ oŷt'<sup>12</sup> énoπῇ oŷte<sup>13</sup> ktŷpos oŷdè<sup>14</sup> μὲν ὅσσα  
ἡ λῆθι Diós oŷas ūpermenéōs Kroniōnos.  
ōde mēn áthanátyēn kefalḥn ἔχει ἡδὲ nóhma·  
sōma<sup>15</sup> dé οἱ perifeγγés<sup>16</sup>, ápeiriton, ástufélikton,  
ōbrimōn<sup>17</sup>, ōbrimōnyion, ūpermenés ōde tétyktaí·  
ōmoi mēn kaí stérna kaí eŷrea nōta theío  
áḥr eŷrubíns· pterŷges dé οἱ éxeφúonto,  
tḥs ἐπὶ πάντα potāth'· ierḥ dé οἱ ἔπλετο nḥdŷs  
gaía te pamḥteir' ὀρέων τ' aipeiná kárhna·  
mésση dé zōnḥ barŷkhéōs<sup>18</sup> oídmα thalássēs  
kaí pónyton· pŷmátē dé básis khonós ēndothi rízai  
tárta<sup>19</sup>rá τ' eŷrōenta kaí ἔσχατα péira ta gaîs.  
πάντα δ' ápokrŷpas<sup>19</sup> aŷthis φάος ἐς πολυγηθῆς  
méllēn<sup>20</sup> ἀπὸ κραδίης προφέρειν páli, theske<sup>20</sup>la rízyon.

Zeús oŷn ὁ pās kósmos, zōwn ἐκ zōwōn kaí theós ἐκ theōw· Zeús dé, kathō noŷs, áph' oí

<sup>1</sup> ámbrotos Stob.

<sup>2</sup> dé om. Stob.

<sup>3</sup> So Prokl. *protogénetyw* codd. A Euseb., F Stob.

<sup>4</sup> Zḥnós megálw Stob. Zḥnós megálon Prokl.

<sup>5</sup> dōmati Prokl.

<sup>6</sup> δ' ἦτοι κεφαλῇ Prokl. δῆ τοι κεφαλῇ Euseb.

<sup>7</sup> Heringa cj. *ántauyōssa*.

<sup>8</sup> Heringa cj. oŷs.

<sup>10</sup> Heringa cj. áψευdēs basilḥion.

<sup>9</sup> So Prokl. Om. Euseb., cod. F Stob.

<sup>11</sup> κλύει cod. F Stob. and Prokl. κυκλεῖ Euseb.

<sup>12</sup> oŷd' Stob.

<sup>13</sup> oŷdē Stob. oŷd' aŷ Prokl.

<sup>14</sup> So Prokl. oŷte Euseb.

<sup>15</sup> sḥma cod. F Stob.

<sup>16</sup> pŷrifeγγés Prokl.

<sup>17</sup> átrōmon Stob.

<sup>18</sup> bathḥkhéōs Prokl.

<sup>19</sup> táde krŷpas Prokl.

<sup>20</sup> So cod. F Stob., cp. Prokl. μέλλει Euseb.

προφέρει πάντα καὶ δημιουργεῖ τοῖς νοήμασι. κ.τ.λ., *ib.* 3. 9. 10 f. δι' ὧν ἀνεπι-  
καλύπτως ζῶον μέγα τὸν κόσμον ὑποθέμενος, καὶ τοῦτον Δία προσειπῶν, νοῦν μὲν  
αὐτοῦ τὸν αἰθέρα, σῶμα δὲ τὰ λοιπὰ τοῦ κόσμου μέρη ἀπεφώνητο εἶναι. τοιοῦτος μὲν  
τις ὁ διὰ τῶν ἐπῶν ὑπογραφόμενος τυγχάνει Ζεύς. ὁ δὲ τῶν ἐπῶν ἐξηγητὴς ἀρξάμενος  
μὲν τοῖς ἔπεσιν ἀκολουθῶς λέγει, Ζεὺς οὖν ὁ πᾶς κόσμος, ζῶον ἐκ ζῶων, θεὸς ἐκ  
θεῶν· σαφῶς τὸν θεολογούμενον Δία οὐδὲ ἄλλον ἢ τὸν ὁρώμενον καὶ αἰσθητὸν κόσμον  
δηλοῦσθαι διὰ τῶν ἐπῶν ἐρμηνεύσας). Having asked of Nyx how all things might  
be both one and divided, he was bidden to wrap *aithér* round the world and tie  
up the bundle with the 'golden cord' (Orph. *frag.* 165 f. Kern *ap.* Prokl. *in* Plat.  
*Tim.* i. 313, 31 ff. Diehl, ii. 24, 23 ff., ii. 112, 3 ff.: cp. *Il.* 8. 18 ff. with the sensible  
remarks of Dr W. Leaf *ad loc.*). In arranging the universe he was helped by  
Dike (Orph. *frag.* 158 Kern *ap.* Prokl. *in* Plat. *remph.* ii. 144, 29 ff. Kroll, *in* Plat.  
*theol.* 6. 8 p. 363 Portus) and Nomos (Orph. *frag.* 160 Kern *ap.* Prokl. *in* Plat.  
*Tim.* i. 315, 11 ff. Diehl, *id.* *in* Plat. *Alcib.* i. 219 f. Creuzer). Rhea, as the  
mother of Zeus, was named Demeter (Orph. *frag.* 145 Kern *ap.* Prokl. *in* Plat.  
*Cratyl.* pp. 80, 10 ff. and 90, 28 ff. Pasquali, *in* Plat. *theol.* 5. 11 p. 267 Portus).  
Athena in full armour sprang from the head of Zeus (Orph. *frag.* 174 Kern *ap.*  
Prokl. *in* Plat. *Tim.* i. 166, 21 ff. Diehl, cp. Orph. *frag.* 176 Kern *ap.* Prokl. *in*  
Plat. *Tim.* i. 169, 1 ff. Diehl) and, as 'leader of the Kouretes,' taught them  
rhythmic dancing (Orph. *frag.* 185 Kern *ap.* Prokl. *in* Plat. *Cratyl.* p. 112, 16 ff.  
Pasquali): hence the first Kouretes are said to have been wreathed with olive  
(Orph. *frag.* 186 Kern *ap.* Prokl. *in* Plat. *remph.* i. 138, 12 ff. Kroll). Athena was  
also the best of the goddesses at weaving and spinning (Orph. *frag.* 178 Kern  
*ap.* Prokl. *in* Plat. *Cratyl.* p. 21, 13 ff. Pasquali). Being herself the wisdom of  
the creator and the virtue of the leading gods, she bore the name of Arete  
(Orph. *frag.* 175 Kern *ap.* Prokl. *in* Plat. *Tim.* i. 170, 3 ff. Diehl, cp. i. 185, 1 ff.).  
Artemis, the lover of virginity (Orph. *frag.* 187 f. Kern *ap.* Prokl. *in* Plat.  
*Cratyl.* p. 105, 18 ff. Pasquali), was also called Hekate (Orph. *frag.* 188 Kern *ap.*  
Prokl. *in* Plat. *Cratyl.* p. 106, 25 ff. Pasquali). Zeus and Dione between them  
produced Aphrodite, who arose—like her namesake the daughter of Ouranos—  
from the seed of the god falling into the sea (cp. Orph. *frag.* 127 Kern *ap.* Prokl.  
*in* Plat. *Cratyl.* p. 110, 15 ff. Pasquali *μήδεα δ' ἐς πέλαγος πέσεν ὑψόθεν, ἀμφὶ δὲ*  
*τοῖσι | λευκὸς ἐπιπλώουσιν εἰσσετο πάντοθεν ἀφρὺς· | ἐν δὲ περιπλομέναις ὥραις*  
*ἐνιαυτὸς ἔτικτεν | παρθένον αἰδοίην, ἣν δὴ παλάμαις ὑπέδεκτο | γεινομένην τὸ πρῶτον*  
*ἰοῦ Ζηλὸς τ' Ἀπάτη τε* of the first Aphrodite with Orph. *frag.* 183 Kern *ap.*  
Prokl. *in* Plat. *Cratyl.* p. 110, 23 ff. Pasquali *τὸν δὲ πόθος πλέον εἶλ', ἀπὸ*  
*δ' ἔκθορε πατρὶ μεγίστῳ | αἰδοίω ἀφροῖο γονή, ὑπέδεκτο δὲ πόντος | σπέρμα*  
*Διὸς μεγάλου· περιτελλομένου δ' ἐνιαυτοῦ | ὥραις καλλιφύτοις τέκ' ἐγέρσι γέλωτ'*  
*Ἀφροδίτην | ἀφρογενή* of the second). Zeus also mated with his sister Hera, who  
was said to be *ισοτελής*, 'of equal rank,' with him (Orph. *frag.* 163 Kern *ap.*  
Prokl. *in* Plat. *Tim.* i. 450, 20 ff. Diehl, cp. *ib.* iii. 249, 2 ff. So also Orph. *εὐχὴ*  
*πρὸς Μουσαῖον* 16, *id.* *h. Her.* 16. 2, *id.* *frag.* 115 Kern *ap.* Eustath. *in* Dionys.  
*per.* 1, Dion Chrys. *or.* 36 p. 99 Reiske). O. Gruppe (*Cult. Myth. orient. Rel.*  
i. 637 ff., in the *Jahrb. f. class. Philol.* 1890 Suppl. xvii. 716 ff., *Gr. Myth. Rel.*  
p. 432, in Roscher *Lex. Myth.* iii. 1140 f.) contends that the Rhapsodic theogony  
further included much that E. Abel (*Orphica* Lipsiae—Pragae 1885 p. 224 ff.)  
assigns to the *Τελευταί*, in particular the whole story of Dionysos. Zeus consorted  
with his own mother Rhea or Demeter, both he and she being in the form of  
snakes, and had by her a horned, four-eyed, two-faced daughter Phersephone  
or Kore, with whom he, again in snake-form, consorted and had for offspring a  
horned babe, the chthonian Dionysos or Zagreus (*supra* i. 398: other notices of

the myth in Ov. *met.* 6. 114, Philostr. *epist.* 30 (58) Hercher, Nonn. *Dion.* 5. 563 ff., Orph. *frag.* 195 Kern *ap.* Prokl. in Plat. *Cratyl.* p. 85, 19 ff. Pasquali, Orph. *frag.* 198 Kern *ap.* Prokl. in Plat. *theol.* 6. 11 p. 371 Portus, cp. Orph. *frag.* 180, 192 f. Kern with the remarks of Lobeck *Aglaophamus* i. 550 ff. and Orph. *frag.* 43 Kern). Zeus installed Dionysos or Zagreus on his own throne as king of the gods, allowing him to hold the sceptre and wield the lightning, the thunder, and the rain (*supra* i. 398 f., 647 n. 3). The decrees of the Father were confirmed by the Son (Orph. *frag.* 218 Kern *ap.* Prokl. in Plat. *Tim.* iii. 316, 3 ff. Diehl *κραίνει μὲν οὖν Ζεὺς πάντα πατήρ, Βάκχος δ' ἐπέκρανε*, with which Gruppe *Gr. Myth. Rel.* p. 432 n. 1 aptly cp. Damaskios *quaest. de primis principiis* 242 (ii. 117, 2 ff. Ruelle) *καὶ δὴ καὶ ὁ Διόνυσος ἐπικραίνει τὰ τοῦ Διὸς ἔργα, φησὶν Ὀρφεὺς ὁλοποιῶν τοῦ Διὸς ὄντος*). Apollon (Orph. *frag.* 211 Kern *ap.* Prokl. in Plat. *Alc.* i. 83 Creuzer) and the Kouretes (Orph. *frag.* 151 Kern *ap.* Prokl. in Plat. *Cratyl.* p. 58, 1 ff. Pasquali, in Plat. *Tim.* i. 317, 11 ff. Diehl, in Plat. *theol.* 5. 3 p. 253 Portus and 5. 35 p. 322 Portus) were set to keep watch and ward over the infant king, who was nurtured by the Nymphs (cp. Nonn. *Dion.* 24. 43 ff.) like a fruitful olive (Orph. *frag.* 206 Kern *ap.* Clem. Al. *strom.* 6. 2 p. 442, 8 ff. Stählin) till his sixth (?) year (Orph. *frag.* 257 Kern *ap.* Tzetz. *exeg. Il.* p. 26 (ed. G. Hermann: Leipzig 1812), cited in this connexion by Lobeck *Aglaophamus* i. 554). But Hera in anger got the Titans to trick the boy by means of certain toys (Orph. *frag.* 34 Kern *ap.* Clem. Al. *protr.* 2. 17. 2 f. p. 14, 7 ff. Stählin (=Euseb. *praep. ev.* 2. 3. 23 f.) *τὰ γὰρ Διονύσου μυστήρια τέλεον ἀπάνθρωπα· ὃν εἰσέτι παῖς, ὄντα ἐνόπλῳ κινήσει περιχορευόντων Κουρήτων, δόλῳ δὲ ὑποδύντων Τιτάνων, ἀπατισαντες παιδαριώδεσιν ἀθύρμασιν, οὗτοι δὴ οἱ Τιτᾶνες διέσπασαν, ἔτι νηπίαχον ὄντα, ὡς ὁ τῆς Τελετῆς ποιητὴς Ὀρφεὺς φησιν ὁ Θράκιος· "κῶνος καὶ ῥόμβος καὶ παίγνια καμπεσίγνια, | μῆλ' αὖτε χρύσεια καλὰ παρ' Ἑσπερίδων λιγυφώνων." καὶ τῆσδε ἑμὲ τῆς τελετῆς τὰ ἀχρεῖα σύμβολα οὐκ ἀχρεῖον εἰς κατὰ γυνωσιν παραθέσθαι· ἀστράγαλος, σφαῖρα, στρόβιλος, μῆλα, ῥόμβος, ἔσοπτρον, πόκος*, cp. Arnob. *adv. nat.* 5. 19 *cuncti rei testimonium argumentumque fortunae suis prodidit in carminibus Thracum talos, speculum, turbines, volubiles rotulas et teretis pilas et virginibus aureis sumpta ab Hesperidibus mala*, *supra* i. 661: on these 'toys' see further Lobeck *Aglaophamus* i. 699 ff. and Harrison *Proleg. Gk. Rel.* p. 490 f.) including a mirror made by Hephaistos (Orph. *frag.* 209 Kern *ap.* Prokl. in Plat. *Tim.* ii. 80, 19 ff. Diehl). He was looking at himself in this mirror (Plotin. *en.* 4. 3. 12, Nonn. *Dion.* 6. 173), when the Titans, having first smeared their faces with gypsum, attacked him with a knife (Nonn. *Dion.* 6. 169 ff., cp. *supra* i. 398, 655 n. 2). To escape them he became a youthful Zeus, an aged Kronos, a babe, a youth, a lion, a horse, a horned snake, a tiger, and a bull (Nonn. *Dion.* 6. 174 ff., cp. *supra* i. 398). A bellying in mid air from the throat of Hera was the signal for his fate: the Titans with their knife cut up his bovine form (Nonn. *Dion.* 6. 200 ff.) into seven portions (Orph. *frag.* 210 Kern *ap.* Prokl. in Plat. *Tim.* ii. 146, 9 ff. Diehl), one for each of themselves (Orph. *frag.* 114, 1 f. Kern *ap.* Prokl. in Plat. *Tim.* i. 450, 16 ff. Diehl, Orph. *frag.* 114, 3 ff. Kern *ap.* Prokl. in Plat. *Tim.* iii. 184, 3 ff. Diehl, cp. Orph. *frag.* 107 p. 171 f. Kern *ap.* Prokl. in Plat. *Tim.* iii. 169, 3 ff. Diehl: similarly Typhon divided the body of Osiris into fourteen (Plout. *de Is. et Os.* 18. 42. see Frazer *Golden Bough*<sup>3</sup>: Adonis Attis Osiris<sup>3</sup> ii. 129 n. 4, Farnell *Cults of Gk. States* v. 174 ff.) or twenty-six pieces, one for each of his assailants (Diod. i. 21 = Euseb. *praep. ev.* 2. 1. 16: Diod. 4. 6 calls the assailants Titans)); they then set a caldron on a tripod, boiled the portions, pierced them with spits, held them over the fire (Orph. *frag.* 35 Kern *ap.* Clem. Al. *protr.* 2. 18. 1 p. 14, 17 ff. Stählin cited *supra* p. 218, cp. Firm.

Mat. 8. 2), and finally devoured them (Firm. Mat. 6. 3 cited *supra* i. 661 f., Olympiod. in Plat. *Phaed.* 61 c pp. 2, 26 and 3, 4 f. Norvin). Thereupon Hekate went to Olympos (Orph. *frag.* 188 Kern *ap.* Prokl. in Plat. *Cratyl.* p. 107, 1 ff. Pasquali), Zeus appeared, struck the Titans with a thunderbolt, and gave the limbs of Dionysos to Apollon for burial (Orph. *frag.* 35 Kern *ap.* Clem. Al. *protr.* 2. 18. 2 p. 14, 20 ff. Stählin cited *supra* p. 218). Apollon, at the behest of Zeus, arranged all the limbs in order (Orph. *frag.* 216 b Kern *ap.* Prokl. in Plat. *Cratyl.* p. 108, 17 f. Pasquali Οἶνον (= Διονύσου) πάντα μέλη κόσμῳ λαβὲ καὶ μοι ἔνευκε, Prokl. in Plat. *Tim.* ii. 198, 11 ff. Diehl, cp. *ib.* ii. 197, 18 ff.) and took them to Parnassos (Orph. *frag.* 35 Kern *ap.* Clem. Al. *protr.* 2. 18. 2 p. 14, 24 f. Stählin cited *supra* p. 218)—the Titanic caldron being identified with the Delphic tripod (*supra* p. 218 ff.). The Titans had left intact the heart of Dionysos, and this was rescued by Athena (Orph. *frag.* 210 Kern *ap.* Prokl. in Plat. *Tim.* ii. 145 18 ff. Diehl, cp. Prokl. in Plat. *Cratyl.* p. 109, 19 ff. Pasquali), who was named Παλλάς because she brandished it (πάλλειν) or because it still beat (πάλλεσθαι) as she brought it to Zeus (Orph. *frag.* 35 Kern *ap.* Clem. Al. *protr.* 2. 18. 1 p. 14, 16 f. Stählin, schol. *Il.* 1. 200, *et. mag.* p. 649, 56 f., *et. Gud.* p. 450, 9 f., Zonar. *lex. s.v.* Παλλάς, Tzet. in Lyk. *Al.* 355, Eudok. *viol.* 746, Favorin. *lex.* p. 1417, 26 ff.: Eustath. in *Il.* p. 84, 43 f. transfers the incident to the Theban Dionysos, and *et. Gud.* p. 450, 11 ff. makes Athena drive off the Titans by 'brandishing' her spear. Lobeck *Aglaophamus* i. 560 n.<sup>o</sup> quotes Soud. *s.v.* κανοφόροι for the connexion of the heart with Dionysos, and Cornut. *theol.* 6 p. 6, 7 f. Lang for its relation to Rhea). As to what Zeus did with the heart, opinions differed: some said that he placed it in a gypsum image of the boy (Firm. Mat. 6. 4 cited *supra* i. 662), but the common view was that he pounded it into a potion and gave it to Semele to drink, that she conceived thereby, and that Zagreus thus came to life again as Dionysos (Hyg. *fab.* 167 Liber Iovis et Proserpinae filius a Titanis est distractus, cuius cor contritum Iovis Semelae dedit in potionem. ex eo praegnans cum esset facta, Iuno in Beroen nutricem Semeles se commutavit et ait. 'alumna, pete a Iove ut sic ad te veniat, quem ad modum ad Iunonem, ut scias quae voluptas est (J. Scheffer cj. *sit* cp. *fab.* 179) cum deo concumbere.' illa autem instigata petit ab Iove, et fulmine est icta. ex cuius utero Liberum exiit et Nyso dedit nutriendum unde Dionysus est appellatus et Bimater est dictus, Orph. *frag.* 210 p. 231 f. Kern *ap.* Prokl. *h. Ath. Polym.* 7. 11 ff. (E. Abel *Orphica* Lipsiae—Pragae 1885 p. 282) ἡ κραδίην ἐσώσας ἀμυστῶλλον ἀνακτος | αἰθέρος ἐν γυῖοις μεριζομένου ποτὲ Βάκχου | Τιτηῶν ὑπὸ χερσὶ· πόρες δὲ ἐ πατρὶ φέρουσα, | ὕψμα νέος βουλῆσιν ὑπ' ἀρρήτοις τοκῆος | ἐκ Σεμέλης περὶ (Lobeck *Aglaophamus* i. 561 prints κατὰ κόσμον ἀνηβήσῃ Διώνυσος, Nonn. *Dion.* 24. 47 ff. (Hydaspes to Dionysos) καὶ σὺ φέρεις Ζαγρῆος ὅλον δέμας· ἀλλὰ σὺ κείνῳ | δὸς χάριν ὀψιτέλεστον, ὅθεν πέλες· ἀρχηγόνον γάρ | ἐκ κραδὸς ἀνέτελλες, αἰδομένου Διονύσου (H. Koechly cj. ἀεζόμενος Διονύσου, but see Nonn. *Dion.* 1. 12), Commod. *instructiones* (an acrostich LIBER PATER etc.) 1. 12. 1 ff. Liberum Patrem certe bis genitum dicitis ipsi. | In India natus ex Iove Proserpina primum | Belligerans contra Titanas profuso cruore | Expiravit enim sicut ex mortalibus unus. | Rursus flato (B. Dombart *ad loc.* notes 'spiritui, animae, vitae?' flato C (l altera (?) manu expunctum). B. A<sup>m</sup>. r<sup>1</sup>. flato A<sup>1</sup>. r. v.) suo redditus (F. Oehler cj. *redditur*) in altero ventre. | Percepit (so B. Dombart for *percipit* codd.) hoc Semele iterum Iovis altera moecha (Maia r. Oehler), | Absciso (so C. *Absciso* B. A. r. v.) cuius utero prope partu (*partum* r<sup>2</sup>. Oehler) defunctae | Tollitur et datur Niso nutriendus alumnus. | Ex eo bis natus Dionysus ille vocatur, | Religio cuius in vacuo falsa curatur, | etc.). Thus the



upshot of the Titans' murderous onslaught was that their victim was put together again (Cornut. *theol.* 31 p. 62, 10 f. Lang *μυθολογείται δ' ὅτι διασπασθεὶς ὑπὸ τῶν Τιτάνων συνετέθη πάλιν ὑπὸ τῆς Ῥέας*, κ.τ.λ. = Eudok. *viol.* 272 p. 210, 10 ff. Flac. Ioul. *ap.* Kyrill. *Al. c. Iul.* 2. 44 (lxxvi. 568 B—C Migne) <τῇ> μητρὶ γὰρ ὁ Ζεὺς ἐμίχθη καὶ παιδοποιήσάμενος ἐξ αὐτῆς ἔζημεν αὐτὸς τὴν αὐτοῦ θυγατέρα <οὐδὲ κατ' ἔσχεν vel simile quiddam ins. Lobeck *Aglaophantus* i. 562 n. 1>, ἀλλὰ μυχθεὶς ἀπλῶς ἄλλῳ παραδίδωκεν αὐτήν. εἴτα οἱ Διονύσου σπαραγμοὶ καὶ μελῶν κολλήσεις and attained a joyful resurrection (Orph. *frag.* 205, 213, 240 Kern *ap.* Prokl. *in Plat. Tim.* iii. 241, 5 ff. Diehl, *Iust. Mart. apol.* 1. 21 (vi. 360 A Migne), 1. 54 (vi. 410 A—B Migne), *cum Tryph. Iud. dial.* 69 (vi. 636 C—638 A Migne), *Myth. Var.* 3. 12. 5, *Macrobi. comm. in somn. Scip.* 1. 12. 12), whilst the aggressors were visited with condign punishment (Nonn. *Dion.* 6. 206 ff. makes Zeus fling them into Tartaros, as does Prokl. *in Plat. Tim.* i. 188, 26 ff., cp. Prokl. *in Plat. remph.* i. 93 22 ff. Kroll; but various offenders, e.g. Atlas, were reserved for special fate (Orph. *frag.* 215 Kern *ap.* Prokl. *in Plat. Tim.* i. 173, 1 ff. Diehl, *Simpl. in Aristot. de cael.* 2. 1. 284 a 1 p. 375, 12 ff. Heiberg, cp. Firm. *Mat.* 6. 4 cited *supra* i. 662). The bodies of those that had been struck by the thunderbolts were reduced to powder, hence called *τίτανος* (Eustath. *in Il.* p. 332, 23 ff.: see *supra* i. 655 n. 2) and from their smoking ashes men were made (Olympiod. *in Plat. Phaed.* 610 p. 2, 27 ff. Norvin καὶ τούτους ὀργισθεὶς ὁ Ζεὺς ἐκέραιωσε, καὶ ἐκ τῆς αἰθάλης τῶν ἀτμῶν τῶν ἀναδοθέντων ἐξ αὐτῶν ὕλης γενομένης γενέσθαι τοὺς ἀνθρώπους, cp. *Dion. Chrys. or.* 30 p. 550 Reiske ὅτι τοῦ τῶν Τιτάνων αἵματος ἐσμὲν ἡμεῖς ἅπαντες οἱ ἄνθρωποι). It follows that we are part and parcel of Dionysus (Olympiod. *ib.* p. 3. 2 ff. Norvin οὐδεὶς ἐξάγειν ἡμᾶς ἑαυτοὺς ὡς τοῦ σώματος ἡμῶν Διωνυσιακοῦ ὄντος· μέρος γὰρ αὐτοῦ ἐσμεν, εἴ γε ἐκ τῆς αἰθάλης τῶν Τιτάνων συγκείμεθα γευσάμενων τῶν σαρκῶν τούτου), or he of us (Prokl. *in Plat. Cratyl.* p. 77, 24 ff. Pasquali ὅτι ὁ ἐν ἡμῖν νοῦς Διωνυσιακός ἐστιν καὶ ἄγαλμα ὄντως τοῦ Διονύσου. κ.τ.λ.). Others taught that men arose from the blood of the Giants (Ov. *met.* 1. 154 ff., interp. Serv. *in Verg. ecl.* 6. 41) or from a rain of blood-drops let fall by Zeus (Ioul. *frag. epist.* i. 375. 21 ff. Hertlein ἀποβλέψαντα...εἰς τὴν τῶν θεῶν φήμην, ἣ παραδίδεται διὰ τῶν ἀρχαίων ἡμῖν θεωρηγόν, ὡς, ὅτε Ζεὺς ἐκόσμη τὰ πάντα, σταγόνων αἵματος ἱεροῦ πεσουσῶν, ἐξ ὧν πού τὸ τῶν ἀνθρώπων βλαστήσειε γένος).

The Rhapsodies, which—as the foregoing summary shows—began with theogony and ended with anthropogony, are supposed by O. Gruppe (*Gr. Myth. Rel.* p. 430, *id.* in Roscher *Lex. Myth.* iii. 1141 ff., cp. *Myth. Lit.* 1908 p. 215) to have been put together at Athens between 550 and 300 B.C., though they did not obtain much recognition till the time of the neo-Pythagoreans. A *provenance* in Pisistratic Athens is suggested, he thinks, by the dedication of this Orphic poem to Mousaios (*theosoph. Tubing.* 61 in K. Buresch *Klaros* Leipzig 1889 p. 117, 3), by the identification of Phanes with Metis which allowed Athena (*infra* § 9 (h) ii (μ)) to be viewed as one aspect of the reborn Erikepaïos, by the affiliation of Artemis or Hekate (*supra* p. 1029) to Demeter (Orph. *frag.* 188 Kern *ap.* Prokl. *in Plat. Cratyl.* p. 106, 25 ff. Pasquali, Orph. *frag.* 41 Kern *ap.* schol. *Ap. Rhod.* 3. 467, cp. Kallim. *frag.* 556 Schneider *ap.* schol. Theokr. 2. 12.—a genealogy known to Aischylos (*supra* p. 252), and by the equation of Rhea with Demeter (*supra* i. 398, ii. 1029) which appears also in Euripides (*Eur. Hel.* 1301 ff.) and other fifth-century poets (Pind. *Isthm.* 7 (6). 3 f., Melanippid. *frag.* 10 Bergk<sup>4</sup> *ap.* Philodem. *περὶ εὐσεβείας* 51, 11 ff. p. 23 Gomperz: see further Gruppe *Gr. Myth. Rel.* p. 1169 n. 7, O. Kern in Pauly—Wissowa *Real-Enc.* iv. 2755, Farnell *Cults of Gk. States* iii. 32, 312). Bendis (Orph. *frag.* 200 Kern *ap.* Prokl. *in Plat. remph.* i. 18, 12 ff. Kroll), the one barbaric deity mentioned in

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the poem, was worshipped at Athens in 403 B.C. (*supra* p. 115), if not earlier (A. Rapp in Roscher *Lex. Myth.* i. 780, G. Knaack in Pauly—Wissowa *Real-Enc.* iii. 269 f. : Gruppe in Roscher *Lex. Myth.* iii. 1142 suggests that her cult was introduced 'wahrscheinlich durch Peisistratos' thrakische Unternehmungen'). M. Mayer *Die Giganten und Titanen* Berlin 1887 p. 239 f. (cp. *ib.* p. 3 n. 2) notes that Kratinos the younger, a contemporary of Platon the philosopher, in his *Gigantes frag.* 1 (*Frag. com. Gr.* iii. 374 Meineke) *ap.* Athen. 661 E—F *ἐνθυμέσθαι* (so A. Meineke for *ἐνθύμει* δὲ codd. K. W. Dindorf cj. *ἐνθυμοῦ* (?) δὲ) *τῆς γῆς ὡς γλυκὺ | ὄζει, καπνὸς τ' ἐξέρχεται* *εὐωδέστερος* (T. Bergk cj. *εὐωδέστατος*); | *οἰκεῖ τις ὡς ἔοικεν ἐν τῷ χάσματι | λιβανωτοπώλης ἢ μάγειρος Σικελικός* makes fun of the scene in which Zeus was attracted to the Titans' feast by the smell of roast flesh (*Orph. frag.* 34 Kern *ap.* Arnob. *adv. nat.* 5. 19, *Orph. frag.* 35 Kern *ap.* Clem. Al. *protr.* 2. 18. 2 p. 14, 20 ff. Stählin cited *supra* p. 218) and works in a not very appropriate allusion to the *χάσμα* (*Orph. frag.* 66 a Kern *ap.* Prokl. in Plat. *remph.* ii. 138, 8 ff. Kroll, Syrian. in Aristot. *met.* 2. 4. 1000 b 14 p. 43, 30 f. Kroll, Simplic. in Aristot. *phys.* 4. 1. 208 b 29 p. 528, 14 f. Diels, *Orph. frag.* 66 b Kern *ap.* Prokl. in Plat. *Tim.* i. 385, 29 ff. Diehl). Further evidence as to date is at best doubtful. Platon himself has no direct allusion to the Rhapsodies<sup>1</sup>; but it must not be inferred that therefore they are post-Platonic, for they in turn are apparently uninfluenced either by Platon or by later philosophers. Their principal trait, the conception of a world born and re-born, first created by Phanes and then re-created by Zeus, points rather—as Gruppe saw (*Cult. Myth. orient. Rel.* i. 643 ff., *Gr. Myth. Rel.* p. 428 ff., and in Roscher *Lex. Myth.* iii. 1143 ff.)—to ideas that were current in Greece (Anaximandros, Herakleitos, Empedokles) between, say, 550 and 450 B.C. On the whole, then, it may be concluded that the Rhapsodic Theogony was composed at Athens(?) c. 500 B.C.(?), and consisted in a rehandling of older Orphic materials by a Pythagorising(?) poet. Hence its vogue among neo-Pythagorean writers of the Graeco-Roman age.

## (4) Conspectus of the Orphic Theogonies.

For clearness' sake I add a conspectus showing the three chief forms of Orphic theogony. The letters at the side indicate the creation (A) and re-creation (B) of the world: the numerals give the sequence of mythical generations (1—6).

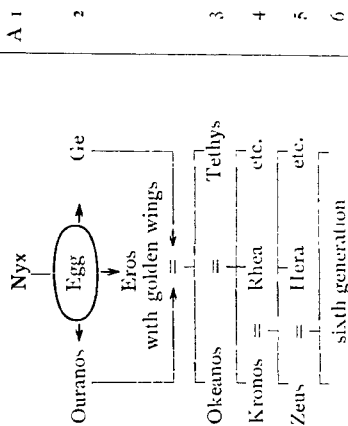
## (5) The Cosmic Egg.

The most striking feature of these theogonies is the cosmic egg—a conception discussed by R. G. Latham *Descriptive Ethnology* London 1859 i. 439—441, J. Grimm *Teutonic Mythology* trans. J. S. Stallybrass London 1883 ii. 559 n. 4, Costantin in the *Rev. Arch.* 1899 i. 355 ff. fig. 6 f., L. Frobenius *Das Zeitalter des Sonnengottes* Berlin 1904 i. 269—271 ('Die Ureimythe'), M. P. Nilsson 'Das Ei im Totenkult der Alten' in the *Archiv f. Rel.* 1908 xi. 543 and 544 f., and especially F. Lukas 'Das Ei als kosmogonische Vorstellung' in the *Zeitschrift des Vereins für Volkskunde* 1894 iv. 227—243 (this author attempts, not altogether successfully, to distinguish three aspects of the egg in ancient and modern cosmogonies: (1) the world in general is egg-shaped and

<sup>1</sup> Mr F. M. Cornford, however, points out to me that Plat. *legg.* 715 E—716 A is apparently paraphrasing not only, as the schol. *ad loc.* saw, *Orph. frag.* 21 Kern *Zeὺς ἀρχή, Ζεὺς μέσσα, Διὸς δ' ἐκ πάντα τέτυκται*, but also *Orph. frag.* 158 Kern *τῷ δὲ Δίῳ πολὺπαινος ἐφέλπετο πᾶσιν ἀπαργός*—both lines being probably extant in the Rhapsodic Theogony (cp. E. Abel *Orphica* Lipsiae—Pragae 1885 p. 157 n. 1).

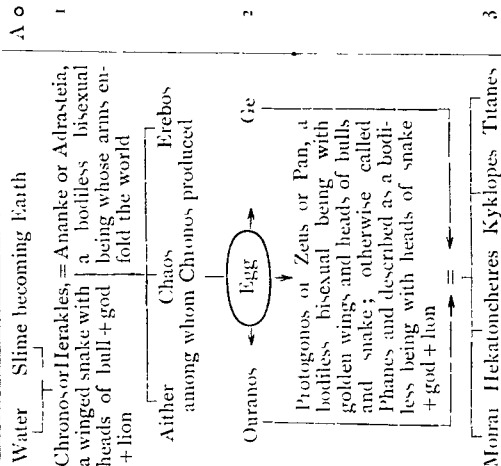
## EARLY ORPHIC THEOGONY

composed in Asia Minor (?) c. x. B.C. (?) as the result of Ionic speculation on Thracio-Phrygian beliefs.



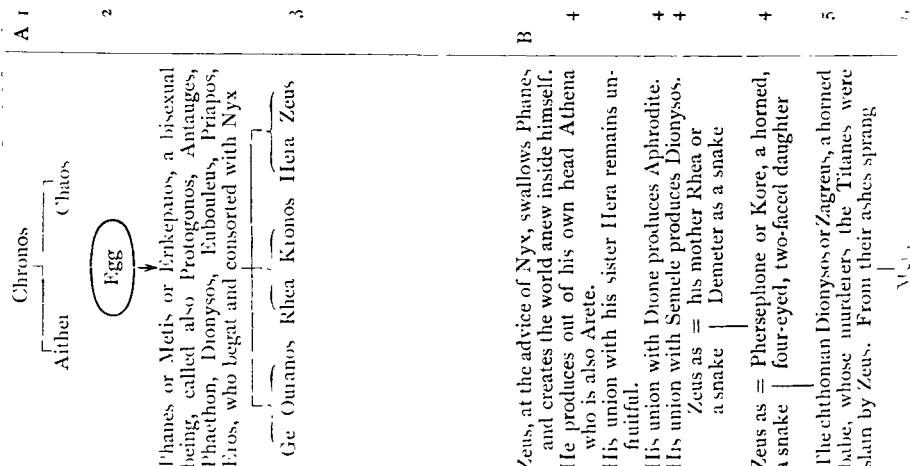
## ORPHIC THEOGONY OF HELLANIKOS

i.e. Hellenikos' summary of a poem composed in Ionia (?) c. 500 B.C. (?) under the influence of oriental cosmogony and of Greek philosophy.



## RHAPSODIC THEOGONY

composed at Athens (?) c. 500 B.C. (?) by a Pythagorising (?) poet in touch with the doctrines of other Greek philosophers.



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was originally an egg ('*Weltei*'); (2) the sun in particular is egg-shaped and was originally an egg ('*Lichte*', '*Sonnenei*'); (3) the life of all things has been developed like that of a chicken from an egg ('*das Ei als Embryonalzustand*').

Confining our attention to old-world examples, we note the following : (a) EGYPT. Râ as a phoenix (*supra* i. 341) came out of the great egg produced by Seb and Nut (E. A. Wallis Budge *The Gods of the Egyptians* London 1904 ii. 95 f., 107 n. 1, 110, cp. A. Erman *A Handbook of Egyptian Religion* trans. A. S. Griffith London 1907 pp. 26, 81, 157). Ptaḥ the 'Padre dei principii creatore dell' uovo del sole e della Luna' (Lanzone *Dizion. di Mitol. Egiz.* p. 239) was represented as a potter shaping on his wheel the cosmic egg (*id. ib.* p. 250 f. pl. 94, 1). Cp. Sir G. Maspero *The Dawn of Civilization*<sup>1</sup> London 1901 p. 128 with *id. The Struggle of the Nations* London 1896 p. 168 n. 1.

(b) INDIA. In Vedic cosmogony Aditi had eight sons, but the eighth, Mārtāṇḍa, the 'Egg-born,' she cast away, having brought him forth to be born and to die (*i.e.* to rise and to set : see the *Rig-Veda* 10. 72. 8 and the remarks of E. W. Hopkins *The Religions of India* Boston etc. 1895 p. 208 n. 2, A. A. Macdonell *Vedic Mythology* Strassburg 1897 p. 13, H. Oldenberg *La religion du Vēda* Paris 1903 p. 156 n. 2). Again, according to the *Rig-Veda* 10. 121. 1 (*Vedic Hymns* trans. F. Max Müller (*The Sacred Books of the East* xxxii) Oxford 1891 p. 1), 'In the beginning there arose the Golden Child (Hiraṇyagarbha) ; as soon as born, he alone was the lord of all that is'..., on which Max Müller *ib.* p. 6 observes that the epithet *Hiraṇyagarbha* 'means literally the golden embryo, the golden germ or child, or born of a golden womb, and was no doubt an attempt at naming the sun'—a view endorsed by A. A. Macdonell *Vedic Mythology* Strassburg 1897 pp. 13, 119 : 'In the last verse of this hymn, he is called Prajāpati, "lord of created beings," the name which became that of the chief god of the Brāhmaṇas.' 'This is the only occurrence of the name [*Hiraṇyagarbha*] in the RV., but it is mentioned several times in the AV. and the literature of the Brāhmaṇa period (cp. p. 13). Hiraṇyagarbha is also alluded to in a passage of the AV. (4, 2\*) where it is stated that the waters produced an embryo, which as it was being born, was enveloped in a golden covering. In the TS. (5, 5, 1<sup>2</sup>) Hiraṇyagarbha is expressly identified with Prajāpati. In the later literature he is chiefly a designation of the personal Brahman.' A. A. Macdonell *op. cit.* p. 14 : 'The account given in the Chāndogya Brāhmaṇa (5, 19) is that not-being became being ; the latter changed into an egg, which after a year by splitting in two became heaven and earth ; whatever was produced is the sun, which is Brahman'... Similarly in the *Khāndogya-upanishad* 3. 19. 1 ff. (*The Upanishads* trans. F. Max Müller (*The Sacred Books of the East* i) Oxford 1879 p. 54 f.) : '1. Āditya (the sun) is Brahman... In the beginning this was non-existent. It became existent, it grew. It turned into an egg. The egg lay for the time of a year. The egg broke open. The two halves were one of silver, the other of gold. 2. The silver one became this earth, the golden one the sky, the thick membrane (of the white) the mountains, the thin membrane (of the yoke [*sic!*]) the mist with the clouds, the small veins the rivers, the fluid the sea. 3. And what was born from it that was Āditya, the sun'... Cp. the birth of Prajāpati as described in the *Śatapatha Brāhmaṇa* 11. 1. 6. 1 f. (*The Śatapatha-Brāhmaṇa* trans. J. Eggeling Part V (*The Sacred Books of the East* xlv) Oxford 1900 p. 12) : '1. Verily, in the beginning this (universe) was water, nothing but a sea of water. The waters desired, "How can we be reproduced?" They toiled and performed fervid devotions<sup>1</sup> (1 Or, they toiled and became heated (with fervid devotion).), when they were becoming heated, a golden egg was produced. The

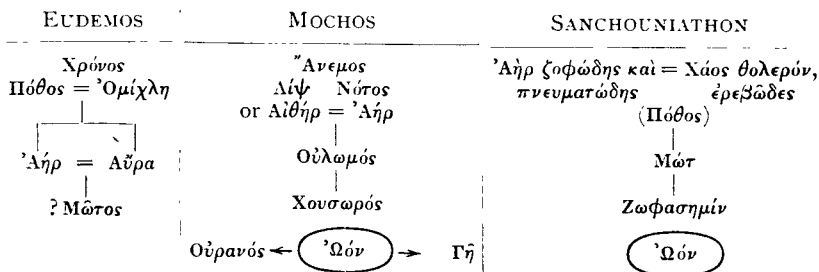
year, indeed, was not then in existence : this golden egg floated about for as long as the space of a year. 2 In a year's time a man, this Praṅgāpati, was produced therefrom... He broke open this golden egg'... or the birth of Brahma as related in the *Laws of Manu* 1. 5 ff. (*The Laws of Manu* trans. G. Buhler (*The Sacred Books of the East* xxv) Oxford 1886 p. 2 ff.): '5 This (universe) existed in the shape of Darkness... 6 Then the divine Self-existent (Svayambhū, himself)... appeared, dispelling the darkness... 8 He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them. 9 That (seed) became a golden egg, in brilliancy equal to the sun ; in that (egg) he himself was born as Brahman, the progenitor of the whole world... 12 The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves ; 13 And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.' Later Hinduism sometimes represented Brahma as born in a golden egg (*Mahā-Bhārata* 12. 312. 1—7 cited by E. W. Hopkins *The Religions of India* Boston etc. 1895 p. 411), and spoke of a bubble, which contained Viṣṇu as Brahma (*Viṣṇu Purāṇa* 1. 2. 45 f.). See further H. Jacobi in J. Hastings *Encyclopædia of Religion and Ethics* Edinburgh 1911 iv. 156—160 and the monograph of K. F. Geldner *Zur Kosmogonie des R̥gveda* Marburg 1908.

(c) PERSIA. In Parsi speculation of Sassanian date Ahura the creator made heaven like an egg with the earth for its yolk. *Minokhired* 44. 8—11 (*Dīnā-ī Māinōg-i Khirad* trans. E. W. West (*The Sacred Books of the East* xxiv) Oxford 1885 p. 84 f.): 'The sky and earth and water, and whatever else is within them are egg-like (khāfiyak-dis), just as it were like the egg of a bird. 9. The sky is arranged above the earth (L 19 adds 'and below the earth'), like an egg, by the handiwork of the creator Aūharmazd ; (10) and the semblance of the earth, in the midst of the sky (L 19 has 'and the earth within the sky'), is just like as it were the yolk amid the egg : [(11) and the water within the earth and sky is such as the water within the egg.]'. Cp. Plout. *de Is. et Os.* 47 εἶθ' ὁ μὲν Ὠρομάξης τρὶς ἐαυτὸν αἰξήσας ἀπέστησε τοῦ ἡλίου τοσοῦτον ὅσον ὁ ἥλιος τῆς γῆς ἀφέστηκε, καὶ τὸν οὐρανὸν ἄστροις ἐκόσμησεν· ἓνα δὲ ἀστέρα πρὸ πάντων οἶον φύλακα καὶ προόπτην ἐγκατέστησε τὸν σείριον, ἄλλους δὲ ποιήσας τέτταρας καὶ εἴκοσι θεοὺς εἰς ὧν ἔθηκεν. οἱ δὲ ὑπὸ τοῦ Ἀρειμανίου γινόμενοι καὶ αὐτοὶ τοσοῦτοι διέτρησαν τὸ ὦν· ὅθεν (so D. Wyttenbach, after Xylander, for διατρήσαντος τὸ ὦν γανωθέν) ἀναμείμνεται τὰ κακὰ τοῖς ἀγχοῖς with the comments of R. Eisler *Weltenmantel und Himmelszelt* München 1910 pp. 410 n. 2 f., 414 n. 2, 537 and J. H. Moulton *Early Zoroastrianism* London 1913 p. 402 n. 4.

(d) PHOENIKE. Of the Phœnician cosmogony we have a threefold account. (i) Eudemos of Rhodes *ap. Damask. quaest. de primis principiis* 125 *ter* (i. 323, 1 ff. Ruelle) Σιδώνιοι δὲ κατὰ τὸν αὐτὸν συγγραφέα πρὸ πάντων χρόνον ὑποτίθενται καὶ Πόθον καὶ Ὀμίχλην, Πόθον δὲ καὶ Ὀμίχλην μιγέντων ὥς δυνεῖ ἀρχῶν Ἀέρα γενέσθαι καὶ Αὔραν, Ἀέρα μὲν ἄκρατον τοῦ νοητοῦ παραδηλοῦντες, Αὔραν δὲ τὸ ἐξ αὐτοῦ κινούμενον τοῦ νοητοῦ ζωτικὸν προτύπωμα. πάλιν δὲ ἐκ τούτων ἀμφοῖν Ὠτον γεννηθῆναι κατὰ τὸν νοῦν, οἶμαι τὸν νοητόν. Ὠτος is hardly to be identified with either of the mythical personages so named (O. Hofer in Roscher *Lex. Myth.* iii. 1231 f.) ; nor shall we venture with Gruppe *Cult. Myth. orient.* i. 349 to take the word as ὄτος, 'the horned owl' (though this bird with crook and flail appears on the coinage of Tyre : see Imhoof-Blumer and O. Keller *Tier- und Pflanzenbilder auf Münzen und Gemmen des klassischen Altertums* Leipzig 1889 p. 32 pl. 5, 22, O. Keller *Die antike Tierwelt* Leipzig 1913 ii. 38 f. pl. 1, 8—other

examples in *Brit. Mus. Cat. Coins* Phoenicia pp. cxxvii, 227—233 pls. 28, 9—29, 17, *Hunter Cat. Coins* iii. 263 pl. 76, 31, *Head Coins of the Ancients* p. 41 pl. 20, 46, p. 61 pl. 29, 36, *id. Hist. num.*<sup>2</sup> p. 799 fig. 352); nor yet to treat Ὠτον as a corruption of ὦν, the cosmic 'egg' (J. Kopp in his ed. of Damaskios (Frankfurt-am-Main 1826) c). ὦν, and so did F. Creuzer *Symbolik und Mythologie*<sup>3</sup> Leipzig and Darmstadt 1840 ii. 345 n. 2), though we should thereby reduce all the names in this genealogy to common Greek substantives—χρόνος, πόθος, ὁμίχλη, ἄηρ, αἶρα, ὦν. If any change is required, I would rather correct Ὠτον to Μῶτον = the Μῶτ of Sanchouniathon's cosmogony (*infra* (iii)). (ii) Mochos of Sidon (W. Pape—G. E. Benseler *Wörterbuch der griechischen Eigennamen*<sup>3</sup> Braunschweig 1875 p. 969 f) *ap. Damask. quaest. de primis principiis* 125 *ter* (i. 323, 6 ff. Ruelle) ὥς δὲ ἔξωθεν Εὐδήμου τὴν Φοινίκων εὐρίσκομεν κατὰ Μῶχον μυθολογίαν, Αἰθέρῃ ἦν τὸ πρῶτον καὶ Αἴηρ αἱ δύο αὐται ἀρχαί, ἐξ ὧν γεννᾶται Οὐλωμός, ὁ νοητὸς θεός, αὐτὸ, οἶμαι, τὸ ἄκρον τοῦ νοητοῦ· ἐξ οὗ ἐαυτῷ συνελθόντος γεννηθῆναι φασὶ Χουσωρόν, ἀνοίγει πρῶτον, εἶτα ὦν, τοῦτον μὲν, οἶμαι, τὸν νοητὸν νοῦν λέγοντες, τὸν δὲ ἀνοίγει Χουσωρόν, τὴν νοητὴν δύναμιν ἄτε πρῶτην διακρίνασαν τὴν ἀδιάκριτον φύσιν, εἰ μὴ ἄρα μετὰ τὰς δύο ἀρχὰς τὸ μὲν ἄκρον ἐστὶν Ἄνεμος ὁ εἷς, τὸ δὲ μέσον οἱ δύο ἄνεμοι Λίψ τε καὶ Νότος· ποιοῦσι γάρ πως καὶ τούτους πρὸ τοῦ Οὐλωμοῦ· ὁ δὲ Οὐλωμός αὐτὸς ὁ νοητὸς εἷη νοῦς, ὁ δὲ ἀνοίγει Χουσωρός ἢ μετὰ τὸ νοητὸν πρῶτη τάξις, τὸ δὲ ὦν ὁ οὐρανός· λέγεται γάρ ἐξ αὐτοῦ βραγέντος εἰς δύο γενέσθαι Οὐρανὸς καὶ Γῆ, τῶν διχοτομημάτων ἑκάτερον. The names Οὐλωμός and Χουσωρός are presumably Phoenician, not Greek. Οὐλωμός is commonly regarded as the transliteration of the Hebrew עֹלָם ('*olām*'), 'eternity,' though Gruppe *Cult. Myth. orient. Rel.* i. 514 (cp. i. 349, 642) says: 'Dies Wesen war höchst wahrscheinlich zweigeschlechtig gedacht, da es mit sich selbst den Χουσωρός erzeugt... Demnach scheint es mir (trotz der von Schuster *de vet. Orph. theog. ind. atq. or.* S. 98. Anm. 1 citirten *Kabbalinstelle*) zweifelloß, dass Οὐλωμός nicht... von עֹלָם "Ewigkeit," sondern von עֶלָם "Geschlechtstrieb empfinden" abgeleitet ist.' Mr N. McLean, to whom I have referred the point, tells me (Sept. 13, 1916) that Οὐλωμός might perhaps be connected with עֲלָם (*alām*), 'the front, that which is first,' but is more probably the Grecised form of עֹלָם ('*olām*'), 'eternity.' Similarly Count Baudissin sees in 'Οἰλωμός (wohl עֲלָם) 'Den Gott der Vorzeit' (W. W. Baudissin *Adonis und Esmun* Leipzig 1911 pp. 503 and 488). Cp. Gen. 21. 33 'And Abraham planted a tamarisk tree in Beer-sheba, and called there on the name of the LORD, the Everlasting God' with J. Skinner's note *ad loc.*: 'El '*Olām*] presumably the pre-Israelite name of the local *numen*, here identified with Yahwe' etc. Χουσωρός, 'the Opener,' remains obscure. H. Ewald 'Über die phonikischen Ansichten von der Welterschöpfung und den geschichtlichen Werth Sanchuniathon's' in the *Abh. d. gott. Gesellsch. d. Wiss.* 1851—1852 Phil.-hist. Classe v. 17 would read Χουσῶρ for Χρυσῶρ in the anthropogony of Sanchouniathon as given by Philon Bybl. *frag.* 2. 9 (*Frag. hist. Gr.* iii. 566 Muller) *ap. Euseb. praep. ev.* i. 10. 11 f. χρόνοις δὲ ὕστερον πολλοῖς ἀπὸ τῆς Ὑψουρανίου γενεᾶς γενέσθαι Ἀγρέα καὶ Ἀλιέα, τοὺς ἄγρας καὶ ἀλιέας εὐρετάς, ἐξ ὧν κληθῆναι ἄγρευτάς καὶ ἀλιεῖς· ἐξ ὧν γενέσθαι δύο ἀδελφοὺς σιδήρου εὐρετάς καὶ τῆς τοῦτον ἐργασίας, ὧν θάτερον τὸν Χρυσῶρ λόγους ἀσκήσαι καὶ ἐπὶ ὧδας καὶ μαντείας· εἶναι δὲ τοῦτον τὸν Ἥφαιστον, εὐρεῖν δὲ καὶ ἀγκιστρον καὶ δέλεαρ καὶ ὅρμιαν καὶ σχεδῖαν, πρῶτόν τε πάντων ἀνθρώπων πλεῖσαι· διὸ καὶ ὡς θεὸν αὐτὸν μετὰ θάνατον ἐσεβάζεσθαι· καλεῖσθαι δὲ αὐτὸν καὶ Δία Μελίχρον. κ.τ.λ. But Χρυσῶρ may well be an attempt to make the Phoenician Χουσωρός intelligible to Greek readers. Be that as it may, Χουσωρός was doubtless 'the Opener' of the cosmic egg (so F. Creuzer *Symbolik und Mythologie*<sup>3</sup> Leipzig

and Darmstadt 1840 ii. 347, 1842 iv. 250, W. Robertson Smith in T. K. Cheyne — J. S. Black *Encyclopædia Biblica* London 1899 i. 942 n. 9, R. Eisler *Weltenmantel und Himmelszelt* München 1910 ii. 440 n. 6). (iii) Sanchouniathon in Philon Bybl. frag. 2. 1 f. (*Frag. hist. Gr.* iii. 565 Muller) *ap.* Euseb. *praep. ev.* i. 10. 1 f. τὴν τῶν ὄλων ἀρχὴν ὑποτίθεται ἀέρα ζοφώδη καὶ πνευματώδη, ἣ πνοὴν ἀέρος ζοφώδους, καὶ χάος θολερόν, ἐρεβώδες· ταῦτα δὲ εἶναι ἀπειρα, καὶ διὰ πολλὸν αἰῶνα μὴ ἔχειν πέρας. 'ὅτε δέ,' φησὶν, 'ἡράσθη τὸ πνεῦμα τῶν ἰδίων ἀρχῶν, καὶ ἐγένετο σύγκρασις, ἡ πλοκή ἐκείνη ἐκλήθη πύθος. αὕτη δὲ ἀρχὴ κτίσεως ἀπάντων. αὐτὸ δὲ οὐκ ἐγένωσκε τὴν αὐτοῦ κτίσιν· καὶ ἐκ τῆς αὐτοῦ συμπλοκῆς τοῦ πνεύματος ἐγένετο Μῶτ· τοῦτο τινὲς φασιν ἰλὶν, οἱ δὲ ὑδατώδους μίξεως σῆψιν. καὶ ἐκ ταύτης ἐγένετο πᾶσα σπορά κτίσεως καὶ γένεσις τῶν ὄλων. ἦν δὲ τινα ζῶα οὐκ ἔχοντα αἴσθησιν, ἐξ ὧν ἐγένετο ζῶα νοερά, καὶ ἐκλήθη Ζωφασημὶν (Ζωφισσημὴν cod. H.), τοῦτ' ἔστιν οὐρανοῦ κατόπται. καὶ ἀνεπλάσθη ὁμοίως αὐτοῦ σχήματι. καὶ ἐξέλαμψε Μῶτ ἡλιὸς τε καὶ σελήνη ἀστέρης τε καὶ ἄστρα μεγάλα.' Μῶτ is another conundrum, of which very various interpretations have been given (W. Drexler in Roscher *Lex. Myth.* ii. 3222 f.). F. C. Movers *Die Phönizier* Berlin 1841 i. 136 equated it with the Egyptian Μούθ, 'Mother' (Plout. *de Is. et Os.* 56 : see further Stephanus *Thes. Gr. Ling.* v. 1219 C—D). H. Ewald *loc. cit.* v. 30 connected it with the Arabic *mádda*, 'stuff, matter.' W. W. Baudissin *Studien zur semitischen Religionsgeschichte* Leipzig 1876 i. 11 f., 195 supposes מו = מ' 'water'; and Sir G. Maspero *The Struggle of the Nations* London 1896 p. 168 n. 1 likewise says: 'Môt ... is probably a Phœnician form of a word which means *water* in the Semitic languages (ROTH, *Geschichte unserer abendlandischen Philosophie*, vol. i. p. 251; SCHRODER, *Die Phönizische Sprache*, p. 133).' C. C. J. von Bunsen *Aegyptens Stelle in der Weltgeschichte* Gotha 1857 v. 3. 257 n. 25 would correct Μῶτ to Μῶχ = מ' 'mud.' J. Halévy 'Les principes cosmogoniques phéniciens πύθος et μῶτ' in the *Mélanges Graux* Paris 1884 p. 59 f. assumes haplography ἐγένετο [TO]ΜΩΤ and takes Τομῶτ to be a Phœnician *Tchômôt* formed with the feminine ending from the Hebrew *Tchôm*, 'deep,' thus obtaining a Phœnician equivalent of the Babylonian *Tiāmat*. R. Eisler *Weltenmantel und Himmelszelt* München 1910 ii. 440 n. 6 is content with the old (Stephanus *Thes. Gr. Ling.* v. 1219 D) transcription Μῶτ = מ' *mawet*, 'death.' Mr N. McLean, who has kindly considered the matter for me, inclines (Sept. 13, 1916) to think that מ' (*mak*), 'rotteness,' might have an infinitival form מ' (*māk*), which would be represented by Μῶκ (not Μῶχ, as Bunsen proposed). He further notes that Ζωφασημὶν is a fairly correct translation of מ' *šāphē šamayim*, 'observers of heaven.' The three versions of the Phœnician cosmogony may be set out as follows:



(6) The Cosmogonic Eros.

It will be observed that in several respects the Indian and the Phœnician cosmogonies recall Orphic speculation. In particular, they assign the same

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primary position to cosmic Desire or Love. According to the *Çatapatha Brāhmaṇa* (*supra* p. 1035) the golden egg was caused by the desire of the waters for reproduction; according to *The Laws of Manu* (*supra* p. 1036) it was occasioned by similar desire on the part of the divine Self-existent. Eudemos (*supra* p. 1036) spoke of *Póthos* as uniting with Mist to beget Air and Breeze; Sanchouniathon (*supra* p. 1038) applied the same term *Póthos* to the love of the primeval Wind. These conceptions are akin to that of Eros, who in the early Orphic scheme sprang from the wind-egg laid by Nyx. True, the theogony of Hellanikos dropped the name Eros and substituted for it Protogonos or Zeus or Pan. But the Rhapsodies retained both Eros and Protogonos as alternative appellations of their Phanes or Metis or Erikepaïos. It looks as though Eros were in some sense the very soul or self of a deity variously named. Hence his intimate connexion with Wind—a common form of soul (W. H. Roscher *Hermes der Windgott* Leipzig 1878 p. 54 ff., Rohde *Psyche*<sup>3</sup> i. 248 n. 1, ii. 264 n. 2, C. H. Toy *Introduction to the History of Religions* Boston etc. 1913 p. 22 f., S. Feist *Kultur Ausbreitung und Herkunft der Indogermanen* Berlin 1913 p. 99, W. Wundt *Volkerpsychologie* Leipzig 1906 ii. 2. 40 ff., *id. Elements of Folk Psychology* trans. E. L. Schaub London 1916 p. 212 f., *infra* § 7 (a)). Miss J. E. Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 625 n. 3 rightly suspected that a definite doctrine underlay Aristophanes' travesty of the 'wind-egg.' We must, I think, conclude that the Orphic cosmogonies rest in part upon a primitive psychology, which explained desire (*ἔπος, ἔρος*) as the issuing of the soul from the mouth in the form of a small winged being. That the early Greeks should have entertained such a belief is well within the bounds of possibility: cp. A. E. Crawley *The Idea of the Soul* London 1909 pp. 278 and 280 'In order to see the spiritual world, the savage either anoints his eyes to acquire an extension of sight, or "sends out his soul" to see it. The latter occurs as a theory of imagination'. (1 De Groot, *The Religious System of China*, iv. 105)....' 'The savage holds that when a man desires a thing his soul leaves his body and goes to it. The process is identical with imagination and with magic'... Homeric diction still shows traces of analogous notions. The stock phrase *ἔπεα πτερόεντα* together with certain less frequent expressions (*Od.* 17. 57, 19. 29, 21. 386, 22. 398 *τῇ δ' ἄπτερος ἐπλετο μῖθος*, and perhaps *Od.* 7. 36 *ὥκείαι ὡς εἰ πτερόν ἢ ἐ νόημα*) presupposes the view that words had actual wings and flew across from speaker to listener, while the formula *πόσιος καὶ ἔδηντος ἐξ ἔρον ἔντο* (*Il.* 1. 469, 2. 432, 7. 323, 9. 92, 23. 57, 24. 628, *Od.* 1. 150, 3. 67, 473, 4. 68, 8. 72, 485, 12. 308, 14. 454, 15. 143, 303, 501, 16. 55, 480, 17. 99, *h. Ap.* 513, cp. *Od.* 24. 489, *h. Ap.* 499) or the like (*Il.* 13. 636 ff., 24. 227, Theog. 1064) implies, if pressed, a physical expulsion or dismissal of desire. Not improbably, therefore, the Hesiodic idea that Eros had issued from Chaos (*supra* p. 315), could we trace it to its ultimate origin in the mind of unsophisticated folk, would be found to involve the conviction that the vast void between heaven and earth was a gaping or yawning mouth (*χάος* for \**χάφος* connected with *χαῖνος, χάσκω*, etc.: cp. *οἰπανός, οἰπανίσκος* in the sense of 'the mouth's palate' with the remarks of Stephanus *Thes. Gr. Ling.* v. 2405 B—C) from which the divine soul, desirous to create, had flown forth in the guise of Eros. Since winged things in general emerge from eggs, such a belief would naturally, though illogically, be fused with an egg-cosmogony.

Some support for the opinions here advanced is furnished, not indeed by the painted tablet from Tarragona (on which see Addenda to ii. 2 n. 4), but by the occasional numismatic representation of Desire or Love as a winged mannikin proceeding out of the mouth. At Emporion (*Ampurias*) in Hispania Tarra-



conensis the earliest coins (s. iii B.C.), copying the Siculo-Punic *drachmai*, show a head of Persephone on the obverse and a standing horse crowned by a flying Nike on the reverse side (fig. 887, *a* = A. Heiss *Description générale des monnaies antiques de l'Espagne* Paris 1870 pp. 86, 90 pl. 1 Emporiae 1, Head *Hist. num.*<sup>2</sup> p. 2). Later silver and copper coins of the same town exhibit a most remarkable modification of this originally Carthaginian horse. First, he is transformed into a winged and prancing Pegasos (fig. 887, *b* = Heiss *op. cit.* p. 87 pl. 1 Emporiae 2). Then there emerges from his head a small human head wearing a *pétasos* (Heiss *op. cit.* p. 87 pl. 1 Emporiae 3, cp. 4 f. = fig. 887, *c, d*). Finally,



Fig. 887.

this little personage becomes an obvious Eros, his wing formed by the horse's ear, his back by the horse's cheek, his arm and leg by the horse's muzzle (fig. 887, *e, f* = Heiss *op. cit.* p. 87 pl. 1 Emporiae 7 f., cp. *ib.* p. 89 f. pl. 2 Emporiae 23—29, 31—35, p. 93 pl. 4 Emporiae 37—43, Head *Hist. num.*<sup>2</sup> p. 2). Gallic imitations of the type sometimes show the winged figure riding the horse (R. Forrer *Keltische Numismatik der Rhein- und Donaulande* Strassburg 1908 p. 39 fig. 68 Pictones, p. 77 f. fig. 144 Pictones).

Once launched from the lips, the small figure representing the desire of the deity might run along his arm and so fare forth into the world to work his will. Silver coins of Kaulonia from c. 550 B.C. onwards have as their obverse design a naked male with hair in long ringlets and left foot advanced. In his uplifted right hand is a stalk with pinnate leaves: on or over his outstretched left arm runs a diminutive figure carrying a similar stalk in one (fig. 888) or both hands (figs. 889, 890) and sometimes equipped with a *chlamys* over his shoulders and wings on his heels (fig. 888). In the field stands a stag, beneath which on many specimens is another stalk of the plant springing from the ground (figs. 889, 890). The design is repeated, incuse, on the reverse side of the coin, though here the small runner is mostly omitted. One specimen (fig. 890) is known bearing the additional legend IKETESIA, with which festival-name cp. *Od.* 13. 213 Ζεύς σφεας

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τίσαντο ἱκετήσιος and the evidence collected by O. Jessen in Pauly—Wissowa *Real-Enc.* viii. 1592 f. (*Brit. Mus. Cat. Coins* Italy p. 334 ff., *Hunter Cat. Coins* i. 126 pl. 9, 8, cp. i. 127 f. pl. 9, 9 f., *Babelon Monn. gr. rom.* ii. 1. 1460 ff. pls. 70, 14 f., 71, 1—6, Garrucci *Mon. It. ant.* p. 155 f. pl. 111, 11—14, p. 186 pl. 125, 17 = my fig. 890, cp. p. 156 f. pl. 111, 15 ff., p. 186 pl. 125, 16, Head *Coins of the Ancients* p. 15 pl. 8, 17 = my fig. 888, cp. p. 15 pl. 8, 18, p. 30 pl. 15, 9, *id. Hist. num.*<sup>2</sup> p. 92 ff. figs. 50 f., G. Macdonald *Coin Types* Glasgow 1905 pp. 36, 97, 132 pl. 3, 7, cp. p. 132 f. pl. 5, 10. Fig. 889 is drawn from a specimen in my collection). Many and wonderful are the explanations of this remarkable

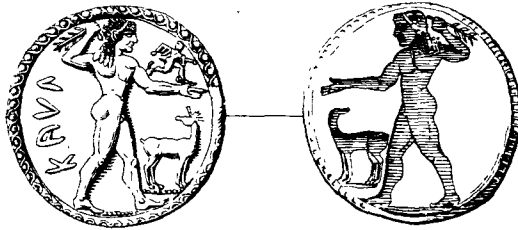


Fig. 888.

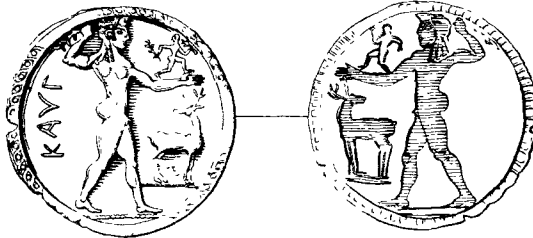


Fig. 889.

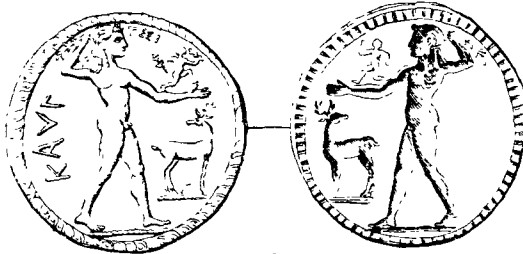


Fig. 890.

type that have been put forward (for a full list see now Oldfather in Pauly—Wissowa *Real-Enc.* xi. 80—85): e.g. Jupiter *Tonans* brandishing a thunderbolt (J. Hardouin *Nummi antiqui populorum et urbium illustrati* Parisiis 1684 p. 244, A. S. Mazzocchi *In Regii Herculaneensis Musei Aeneas Tabulas Heraclenses Commentarii* Neapoli 1754 p. 527 f.: see Eckhel *Doctr. num. vet.*<sup>2</sup> i. 168 f.), Dionysos with *Οἶστρος* (F. M. Avellino in the *Giornale numismatico* 1811—1812 ii. 24 and in his *Opuscoli diversi* Napoli 1833 ii. 108 ff. citing *inter alia* Nonn. *Dion.* 9. 263 f. where Ino lashes the Maenads with sprays of ivy. Note that in *Hunter Cat. Coins* i. 127 pl. 9, 10 = my fig. 891 the small runner is replaced by an ivy-leaf with a long stalk, an attribute which appears again on the reverse of the same coin), Herakles returning from the Hyperboreoi

with one of the Kerkopes (F. Streber 'Ueber die Münzen von Caulonia' in

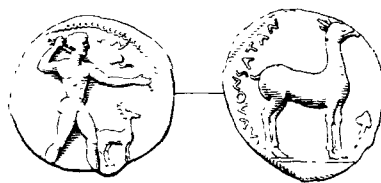


Fig. 891.

the *Abh. d. bayer. Akad. 1837* Philos.-philol. Classe ii. 709 ff.), Apollon with laurel-branch and the purified Orestes (K. O. Müller *Handbuch der Archäologie der Kunst*<sup>2</sup> Breslau 1835 p. 516, *id. Denkmäler der alten Kunst* Göttingen 1835 i. 8 pl. 16, 72), Apollon as καθαρτής or καθάρσιος with Aristaios (Honoré d'Albert duc de Luynes in the *Nouv.*

*Ann.* i. 426), Apollon with Daphnis or Hyakinthos (J. de Witte in the *Rev. Num.* 1845 p. 400 ff. makes these suggestions, but prefers to follow T. Panofka : see *infra*), Apollon as καθαρτής—or else the Demos of Kaulonia—performing the act of lustration with the genius of ἀγνισμός or καθαρμός on his arm (R. Rochette *Mémoires de Numismatique et d'antiquité* Paris 1840 p. 1 ff. followed by C. Cavedoni in the *Bull. d. Inst.* 1842 p. 90 f.), Apollon as sun-god with a lustral branch and a wind-god dispersing miasmas (W. Watkiss Lloyd 'On the types of the coins of Caulonia' in the *Num. Chron.* 1847 x. 1 ff. followed by P. Gardner *Types of Gk. Coins* p. 85 pl. 1, 1, cp. G. F. Hill *A Handbook of Greek and Roman Coins* London 1899 p. 171 pl. 3, 3), Apollon chasing the thief Hermes (S. Birch 'Notes on types of Caulonia' in the *Num. Chron.* 1845 viii. 163 ff.), the headlette Kointhos with the wind-god Zephyros (Garrucci *Mon. It. ant.* p. 186), 'Some local myth, which has not been handed down to us' (Head *Hist. num.*<sup>1</sup> p. 79 after Eckhel *Doctr. num. vet.*<sup>2</sup> i. 169). Specially ingenious was the view of T. Panofka 'Über die Münztypen von Kaulonia' in the *Arch. Zeit.* 1843 i. 165 ff.: accepting the identification of the larger figure with Apollon, he regarded the smaller as Kaulon (Steph. Byz. s.v. Καυλωνία) or Kaulos, son of the Amazon Kleite and eponymous founder of the town (interp. Serv. in Verg. *Aen.* 3. 153), and suggested that both figures bear an olive-branch not without a punning allusion to καυλός, *caulis*. Head *Hist. num.*<sup>2</sup> p. 93 does not mention Panofka, but adopts and modifies his interpretation: the main figure is the founder Καῖλος, who carries as his emblem a καυλός or 'parsnip' (*pastinaca sativa*); the running genius is 'Ἀγών (G. F. Hill in the *Journ. Hell. Stud.* 1897 xvii. 80, cp. W. Wroth *ib.* 1907 xxvii. 92), or Hermes Ἀγώνιος (Pind. *Isthm.* 1. 85, cp. *Ol.* 6. 133 ff. with scholl. *ad locc.*) or Δρόμιος (G. Doublet in the *Bull. Corr. Hell.* 1889 xiii. 69 f. publishes an inscription from Polyrrhenion Ἐρμῆι Δρομίωι, with which S. Eitrem in Pauly—Wissowa *Real-Enc.* viii. 755 cp. Hesych. οἶνιος...δρομεύς), carrying apparently the same emblem, which is also shown growing beneath the stag. P. Gardner *Types of Gk. Coins* p. 86 came nearer to the truth, when he wrote: 'The most plausible alternative view would be to regard him [the small figure] as an embodiment of the χολος or wrath of the Apollo, who is about to attack the enemies of the deity....' I hold that he is in fact the soul of the god sent forth to work the divine will. The god himself is Apollon, whose epithets ἐκάεργος, ἐκατηβελέτης, ἐκατηβόλος, ἔκατος, ἐκηβόλος are all connected with ἐκών (A. Fick—F. Bechtel *Die Griechischen Personennamen*<sup>2</sup> Göttingen 1894 pp. 107, 127, Prellwitz *Etym. Wörterb. d. Gr. Spr.*<sup>2</sup> p. 133, Boisacq *Dict. étym. de la Langue Gr.* p. 236 f., O. Jessen in Pauly—Wissowa *Real-Enc.* vii. 2664 f., 2799 f., 2800 ff., F. Bechtel *Lexilogus zu Homer* Halle a. d. S. 1914 pp. 114—117) and betoken his magical will-power (cp. *supra* i. 12 n. 1, 14 n. 1). Apollon ἐκηβόλος would thus mean Apollon 'who strikes what he wills' (less probably 'who projects his will'). And I am reminded by Mr F. M. Cornford that Plat. *Cratyl.* 420 c

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sought to connect βουλὴ with βολή—a notion well worth weighing (Boisacq *op. cit.* pp. 114, 129). However that may be, the καυλός in the hand of the god or of the god's soul is presumably the magician's rod; its precise botanical character can hardly be determined.

The nearest analogue to the Cauloniate sprite occurs on a fragmentary votive *pinax* of terra cotta found at Rosarno in Calabria and now preserved in the Antiquarium at Munich (A. Michaelis in the *Ann. d. Inst.* 1867 xxxix. 93—104 pl. D, A. Furtwangler in Roscher *Lex. Myth.* i. 1352 f., Christ—Lauth *Führer durch d. k. Antiquarium in München* 1891 p. 16 cited by O. Waser in Pauly—Wissowa *Real-Enc.* vi. 498 f. Fig. 892 is a fresh drawing made from the cast at Cambridge). This relief, which Furtwangler *loc. cit.* assigned to the period c. 450—440 B.C., shows Hermes confronting Aphrodite. The type of the goddess is obviously derived from a cult-statue—witness the rose in her hand and the

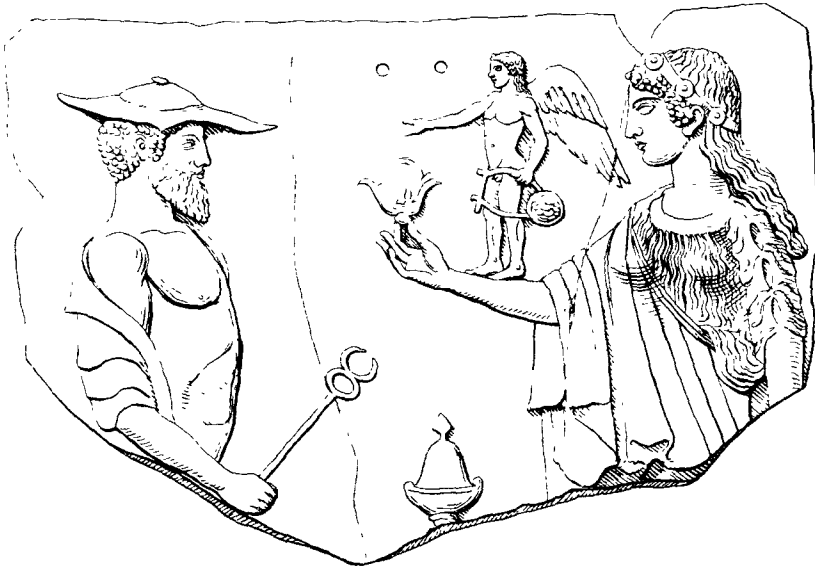


Fig. 892.

*thymiatérion* before her. But the chief interest of the design lies in the little figure of Eros, who stands on the arm of the goddess and with outstretched hand expresses her feelings towards the god (Plout. *praec. coniug.* 1 καὶ γὰρ οἱ παλαιοὶ τῇ Ἀφροδίτῃ τὸν Ἑρμῆν συγκαθίδρυσαν, ὡς τῆς περὶ τὸν γάμον ἡδονῆς μάλιστα λόγου δεομένης, Harpokr. *s.v.* Ψιθυριστῆς Ἑρμῆς· Δημοσθένης ἐν τῷ κατὰ Νεαίρας (39). ἦν τις Ἀθήνησιν Ἑρμῆς οὕτω καλούμενος· ἐτιμᾶτο δὲ Ἀθήνησι καὶ Ψίθυρος Ἀφροδίτῃ καὶ Ἔρως Ψίθυρος = Soud. *s.v.* Ψιθυριστῆς Ἑρμῆς, *id.* *s.v.* Ψιθυριστοῦ Ἑρμοῦ καὶ Ἔρωτος καὶ Ἀφροδίτης· ἅπερ πρῶτος ἐποίησεν, ὡς φησι Ζώπυρος (*Frag. hist. Gr.* iv. 533 Muller), Θησεύς, ἐπεὶ Φαῖδρα ὡς φασιν ἐψιθύριζε Θησεὶ κατὰ Ἱππολύτου, διαβάλλουσα αὐτόν. οἱ δὲ ἀνθρωπινώτερον φασιν Ἑρμῆν Ψιθυριστήν, παρὰ τὸ ἀνθρώπους ἐκεῖ συνερχομένους τὰ ἀπόρρητα συντίθεσθαι, καὶ ψιθυρίζειν ἀλλήλοις περὶ ὧν βούλονται = Bekker *anecd.* i. 317, 11 ff., Eustath. *in Od.* p. 1881, 1 ff. διὸ καὶ Ψιθύρου Ἀφροδίτης κατὰ Πανσανίαν (*sc.* the lexicographer Pausanias rather than a slip for Harpokration) ἱερὸν ἦν Ἀθήνησι καὶ Ἔρωτος δέ· οὐ καὶ Δημοσθένης, φησί, μέμνηται ἐν τῷ κατὰ Νεαίρας (39). ἐκαλεῖτο δέ, φασι, Ψίθυρος διὰ τὸ τὰς εὐχομένας αὐτῇ πρὸς

τὸ οὐδὲ λέγειν, κ.τ.λ. See further O. Höfer in Roscher *Lex. Myth.* iii. 3198 f. The genesis of the hero Psithyros at Athens (Hesych. s.v. ψιθύρα) and of the god Psithyros at Lindos (F. Hiller von Gaertringen in the *Jahrb. d. kais. deutsch. arch. Inst.* 1904 xix Arch. Anz. p. 185 f., H. Usener in the *Rhein. Mus.* 1904 lix. 623 f. (= *id. Kleine Schriften* Leipzig—Berlin 1913 iv. 467 ff.) in an inscription of early imperial date found by R. F. Kinch near the north angle of the temple of Athena: τῷ Ψιθύρῳ νηὸν πολυκείονα τεύξε Σέλευκος κ.τ.λ.) appears to have resembled that of Eros himself; the whispered prayer of the worshipper (S. Sudhaus 'Lautes und leises Beten' in the *Archiv f. Rel.* 1906 ix. 185—200), like the heartfelt desire of the deity, was projected in visible form).

Similarly a metope from the north side of the Parthenon (slab no. xxv) shows a diminutive Eros stepping down from behind the shoulder of Aphrodite towards Menelaos, who on the adjoining metope (slab no. xxiv) drops his sword at the sight of Helene clinging to the Palladion (A. Michaelis *Der Parthenon* Leipzig 1870 p. 139 Atlas pl. 4, Friederichs—Wolters *Gipsabgüsse* p. 265 no. 590, Overbeck *Gr. Plastik*<sup>1</sup> i. 424 n.\*, A. S. Murray *The Sculptures of the Parthenon* London 1903 p. 79 (misleading) pl. 12, 25 as drawn by Carrey, A. H. Smith *The Sculptures of the Parthenon* London 1910 p. 42 fig. 81 photographic view of metope *in situ*, *ib.* fig. 82 photograph of Eros from the cast at Berlin, C. Präscher

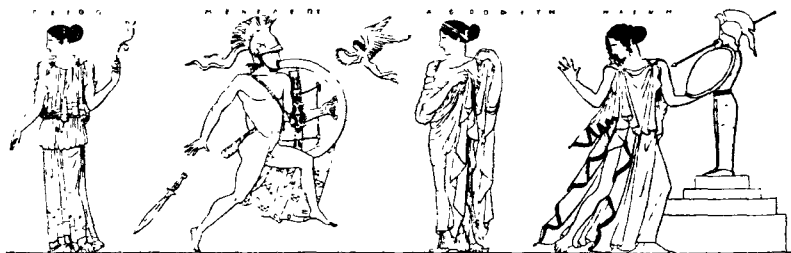


Fig. 893.

niker 'Die Metopen der Nordostecke des Parthenon' in the *Jahresh. d. oest. arch. Inst.* 1911 xiv. 149 fig. 136 photograph, M. Collignon *Le Parthénon* Paris 1912 p. 29 pl. 39, 25 photograph. In this familiar scene (literary and monumental evidence in Overbeck *Gall. her. Bildw.* i. 626 ff. Atlas pl. 26, 2 ff., Baumeister *Denkm.* i. 745 ff. fig. 798 f., R. Engelmann in Roscher *Lex. Myth.* i. 1970 ff. figs., H. W. Stoll *ib.* ii. 2786 f. figs. 4—6, E. Bethe in Pauly—Wissowa *Real-Enc.* vii. 2832, 2835), especially as represented on the fine red-figured *oinochôe* from Vulci now in the Vatican (fig. 893 = *Mus. Etr. Gregor.* ii pl. 5, 2<sup>a</sup>, Overbeck *Gall. her. Bildw.* i. 631 f. pl. 26, 12, Baumeister *Denkm.* i. 745 f. fig. 798, P. Weizsäcker in Roscher *Lex. Myth.* iii. 1800 f. fig. 3, J. H. Huddilston *Lessons from Greek Pottery* New York 1902 p. 86 f. fig. 16, Hoppin *Red-fig. Vases* i. 347 no. 7 (by 'The Painter of the Epinetron from Eretria in Athens')), Eros is already so far detached from Aphrodite that he signifies, not the love felt by the goddess, but the love caused by her in the heart of Menelaos. We are well on the way towards later conceptions of the love-god.

In Hellenistic times the favourite types of Eros were those of a boy (e.g. *Ausgewählte griechische Terrakotten im Antiquarium der königlichen Museen zu Berlin* Berlin 1903 p. 17 pl. 20, Winter *Ant. Terrakotten* iii. 2. 325 fig. 6 a flying Eros, said to be from Pagai in Megaris, now at Berlin, holding grapes in his raised right hand and other fruits in a fold of his *chlamys*: height 0.275<sup>m</sup>)

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or a mere child (e.g. O. Rayet *Monuments de l'art antique* Paris 1884 ii pl. (40), 7 with text, L. Heuzey *Les figurines antiques de terre cuite du Musée du Louvre* Paris 1883 p. 21 pl. 35<sup>bm</sup>, 5, M. Collignon in Daremberg—Saglio *Dict. Ant.* i. 1607 fig. 2188, E. Pottier *Les statuettes de terre cuite dans l'antiquité* Paris 1890 p. 129 fig. 44, Winter *Ant. Terrakotten* iii. 2. 320 no. 12 b a walking Eros, from Tanagra, formerly in the Barre collection (no. 449), now in the Louvre, with his *chlamys* drawn over his head: height 0'07<sup>m</sup>) or even a babe (e.g. L. Stephani in the *Compte-rendu St. Pét.* 1864 p. 202 f. Atlas pl. 6, 2, Winter *Ant. Terrakotten* iii. 2. 313 fig. 4 Eros clinging on to the neck of a swan, found at *Kerch* and now in the Hermitage at Petrograd: height 0'075<sup>m</sup>); and it is usually assumed that his progressive diminution in size was the natural outcome of fourth-century art with its well-defined *penchant* for youth and beauty (see e.g. the clear and sensible statements of O. Waser in Pauly—Wissowa *Real-Enc.* vi. 496 f., 502, 509). It must not, however, be forgotten that this tendency, which was undoubtedly a *vera causa*, gave fresh effect to the very ancient belief in the soul as a tiny winged form sent forth from the lover to compass his desires. That is the ultimate reason—I take it—why Eros with crossed legs and torch reversed became the commonest of all symbols for Death (A. Furtwängler in Roscher *Lex. Myth.* i. 1369, M. Collignon in Daremberg—Saglio *Dict. Ant.* i. 1610 fig. 2192 f., O. Waser in Pauly—Wissowa *Real-Enc.* vi. 508 f., F. Lübker *Reallexikon des klassischen Altertums*<sup>8</sup> Berlin 1914 p. 1028, C. Robert *Thanatos (Winckelmannsfest-Progr. Berlin xxxix)* Berlin 1879 p. 44, Preller—Robert *Gr. Myth.* i. 845, Gruppe *Gr. Myth. Rel.* p. 1050 n. 5, *supra* p. 309): a resting Eros meant a restful soul. Again, that is why Eros was so constantly associated with Psyche (L. Stephani in the *Compte-rendu St. Pét.* 1877 pp. 53—219, M. Collignon *Essai sur les monuments grecs et romains relatifs au mythe de Psyché* Paris 1877 (inadequate), A. Zinzow *Psyche und Eros* Halle 1881, A. Furtwängler in Roscher *Lex. Myth.* i. 1370—1372, O. Waser in Pauly—Wissowa *Real-Enc.* vi. 531—542 and in Roscher *Lex. Myth.* iii. 3237—3256): *quasi*-bird and *quasi*-butterfly were kindred conceptions of the soul. Finally, we may discover here one ground at least for the astonishing variety of *genre* occupations attributed to Eros and the Erotes in the Graeco-Roman age. Readers of these lines will probably remember an eloquent passage in which J. W. Mackail *Select Epigrams from the Greek Anthology* London 1890 p. 34 f. describes the wealth of imagination lavished by a single writer, Meleagros, upon the figure of Eros. The poet's words could be illustrated by scores of extant works of art, especially terra-cotta statuettes, engraved gems, and mural paintings. By way of relaxation at the end of a somewhat stuff and stodgy Appendix I subjoin a few specimens.

Eros pervaded the universe and swayed all hearts from the highest to the lowest. Time was when Alkibiades had given offence by carrying a shield of gold and ivory with the device of Eros fulminant (Plout. v. *Alcib.* 16, Athen. 534 E), and an onyx at Berlin dating from the first half of s. iv (?) B.C. very possibly shows this deity with his *protégé* (fig. 894=C. O. Müller *Denkmäler der alten Kunst* Göttingen 1835 ii. 2. 35 pl. 39, 451, Furtwängler *Geschnitt. Steine Berlin* p. 35 no. 355 pl. 7). But in s. i B.C. Eros was represented not merely holding a thunderbolt (Furtwängler *Geschnitt. Steine Berlin* p. 160 no. 3708 pl. 29 brown paste: Eros leaning on a pillar with thunderbolt (?) in right hand, sceptre in left and an altar (?) below, *id. ib.* p. 159 no. 3700 pl. 29 dark brown paste: Eros with thunderbolt in right hand, trident in left) but actually breaking it across his knee (fig. 895=Furtwängler *Ant. Gemmen* i pl. 30, 31, ii. 149 a cornelian in the royal collection at The Hague, *id. Geschnitt. Steine Berlin* p. 90 no. 1628 pl. 17

paste, Reinach *Pierres Gravées* p. 52 no. 16, 1 pl. 51 banded agate, cp. Babelon *Monn. rép. rom.* ii. 8 no. 7 fig. reverse type of a *quinarius* struck by L. Iulius Bursio in 88 B.C.). A sardonyx formerly in the Poniatowski cabinet shows Eros posing as Zeus himself with thunderbolt and sceptre (fig. 896=T. Cades *Collezione di N° 1400 Impronti delle migliori pietre incise, sì antiche, che moderne, ricavate dalle più distinte Collezioni conosciute dell' Europa 1<sup>ma</sup> Classe. A 6, 34 'Genio di Giove': genuine? Lippold *Gemmen* p. 171 pl. 28, 4 says*



Fig. 894.



Fig. 895.

'Römisch'). If Eros thus usurped the position of the strongest god, *a fortiori* he superseded the strongest hero. Lysippos is said to have represented Herakles as stripped of his weapons by Eros (*Anth. Pal.* 16. 103. 1 ff. (Tullius Geminus), cp. 16. 104. 1 ff. (Philippos)); and the incident became a commonplace of later art (see e.g. M. Collignon in Daremberg—Saglio *Dict. Ant.* i. 1606 fig. 2184, A. Furtwängler in Roscher *Lex. Myth.* i. 1366, 2248 f., O. Waser in Pauly—Wissowa *Real-Enc.* vi. 510, 513 f.). Hence Eros is arrayed in the hero's spoils



Fig. 896.



Fig. 897.

(fig. 897=Furtwängler *Ant. Gemmen* i pl. 64, 19, ii. 290 a sardonyx cameo of three layers—translucent ground, figure in opaque white, upper surface brown—at Munich; of Roman date. Cp. Furtwängler *ib.* i pl. 62, 2, ii. 280, *id. Geschnitt. Steine Berlin* p. 73 no. 1111 pl. 14 (shown more clearly in C. O. Muller *Denkmäler der alten Kunst Göttingen* 1835 ii. 3. 13 pl. 51, 636) small convex garnet, p. 135 no. 3020 pl. 25 cornelian, p. 135 nos. 3021—3028 pl. 25 pastes, p. 160 nos. 3713—3716 pastes, p. 237 no. 6482 (G. Winckelmann *Monumenti antichi inediti* Roma 1821 i. 39 f. *κρηδούχος*! pl. 32) sardonyx), or combines

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them with those of Zeus in a pantheistic scheme (fig. 898=Furtwängler *Ant. Gemmen* i pl. 43, 61, ii. 210). In short, Eros plants his foot upon the world (C. O. Müller *Denkmäler der alten Kunst* Göttingen 1835 ii. 3. 13 pl. 51, 633, Furtwängler *Geschnitt. Steine Berlin* p. 276 no. 7440 pl. 55 flat cornelian of imperial date. The motif occurs also in sculpture: see A. de Ridder *Les bronzes antiques du Louvre* Paris 1913 i. 87 no. 613=Reinach *Rép. Stat.* ii. 446 no. 7, Von Sacken *Ant. Bronzen Wien* pl. 14, 1=Reinach *Rép. Stat.* ii. 447 no. 1, L. Ulrichs in the *Bonner Jahrbücher* 1846 ix. 155 pl. 5, 4=Reinach *Rép. Stat.* ii. 431 no. 4), or takes his seat thereon (fig. 899=Furtwängler *Ant. Gemmen* i pl. 30, 37, ii. 149), or with a mighty effort carries the globe as if it were a mere ball



Fig. 898.



Fig. 899.



Fig. 900.

(fig. 900=Furtwängler *Geschnitt. Steine Berlin* p. 160 no. 3722 pl. 29 black paste with bluish band). We are meant to draw the moral: *omnia vincit Amor; et nos cedamus Amori* (Verg. *eccl.* 10. 69). Psyche is no match for the matchless one. Of countless illustrations I give but two: a convex banded agate in my daughter's possession shows Eros with one foot raised on a step in hot pursuit of a butterfly, the animal form of Psyche (fig. 901); and a flat cornelian in my own collection portrays him riding her round a race-course, the goals of which are marked by her butterfly and his weapons respectively (fig. 902). Such allegories, not to say 'sermons in stones,' were keenly relished in the early imperial age. If Eros thus masters the human soul, he enters into all the pleasures and pains of man. Sometimes he is represented as a veritable fay, doing the deeds of mortals with more



Fig. 901.



Fig. 902.

than mortal skill. Thus like 'the merry Grecian coaster' he sails the blue waters of the Mediterranean, but his boat is nothing more than a wine-jar—no wonder he bears the palm (fig. 903=T. Cades *op. cit.* 1<sup>ma</sup> Classe, A 6, 57, C. O. Müller *Denkmäler der alten Kunst* Göttingen 1835 ii. 3. 23 f. pl. 55, 702 a cornelian in the Poniatowski collection), or even a *murex*—a cockleshell, as we might say (fig. 904=T. Cades *op. cit.* 1<sup>ma</sup> Classe, A 6, 59 of unknown *provenance*). Sometimes, again, Erotes and Psychai play the part of ordinary men and women with no trace of divinity beyond the tell-tale wings of bird or butterfly or beetle and a certain exquisite grace that idealizes all—witness a wonderful band of decoration below the main panels on the wall of a dining-room in the house of the Vettii, which pictures Erotes and Psychai as twining garlands, making oil, coining



money (?), fulling clothes, and selling wine (Herrmann *Denkm. d. Malerei* pls. 22, 24, 25 Text pp. 34—39, A. Mau *Pompeii its life and art*<sup>2</sup> trans. F. W. Kelsey New York 1902 pp. 331—337 figs. 163, 165—169, A. Mau *Pompeii in Leben und Kunst* Anhang zur zweiten Auflage Leipzig 1913 p. 48, P. Gusman *Pompeii* Paris 1899 p. 339 with col. pl. 11 opposite p. 388, H. B. Walters *The Art of the Romans* London 1911 p. 102 f. pl. 43). Eros can be the schoolmaster and wield the whip

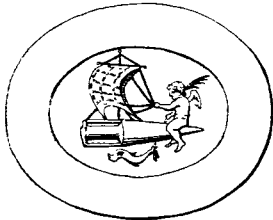


Fig. 903.

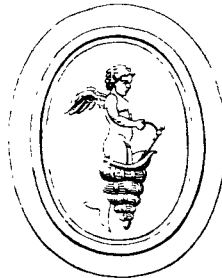


Fig. 904.



Fig. 905.

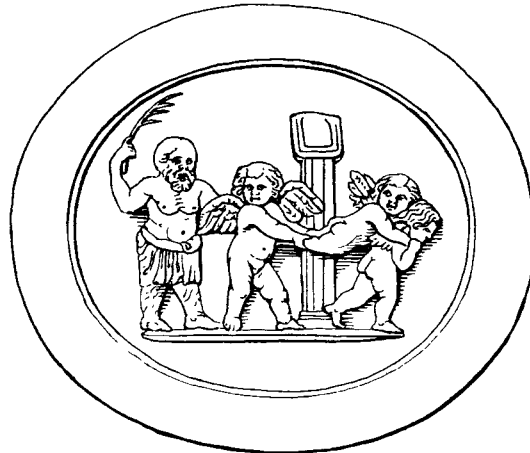


Fig. 906.

(fig. 905 = Furtwängler *Ant. Gemmen* i pl. 50, 36, ii. 244, E. Gerhard in the *Bull. d. Inst.* 1834 p. 124 no. 31 a cornelian from the Nott collection); Eros can be the schoolboy and suffer the whipping (fig. 906 = T. Chades *op. cit.* 1<sup>ma</sup> Classe, A 3, 59 'nel Museo Blacas,' *Brit. Mus. Cat. Gems* p. 127 no. 1005 an onyx cameo from the Castellani collection).



Fig. 907.

It seems a far call from Eros as a great cosmogonic deity to Eros as a diminutive fairy. But *ξυνὸν ἀρχῇ καὶ πέρας*, and the expression of the one belief may be curiously like the expression of the other. Thus a cornelian formerly in the collection of Sir Henry Russell represents the Orphic Eros seated in the world-egg, already split open to form heaven and earth (fig. 907 = C. O. Müller *Denkmäler der alten Kunst* Göttingen 1835 ii. 3. 12 pl. 50, 628, E. Gerhard in the *Bull. d. Inst.* 1839 p. 107 no. 100,

M. Collignon in Daremberg—Saglio *Dict. Ant.* i. 1595 f. fig. 2142, A. Furtwängler in Roscher *Lex. Myth.* i. 1357, *id. Ant. Gemmen* i pl. 50, 37, ii. 244), while one of the most charming of all Pompeian frescoes shows a pair of lovers examining a nestful of tiny Erotes (G. Bechi in the *Real Museo Borbonico Napoli* 1824 i pl. 24, L. Hirt 'Il nido. Idillio' in the *Ann. d. Inst.* 1829 p. 251 ff. pl. E, 1, Herrmann *Denkm. d. Malerei* Text p. 26 fig. 5, Helbig *Wandgem. Camp.* p. 163 no. 821, *Guida del Mus. Napoli* p. 313 no. 1324, from the *Casa del poeta tragico*.



Fig. 908.

Fig. 908, a *replica* from Pompeii *reg.* vii. 12. 26, well published by Herrmann *op. cit.* pl. 17 Text p. 26=Helbig *op. cit.* p. 164 no. 823, G. Rodenwaldt *Die Komposition der pompejanischen Wandgemälde* Berlin 1909 p. 152 ff. fig. 25, is more completely preserved, but less fine: it has only two Erotes in the nest. A second *replica*, Helbig *op. cit.* p. 164 no 822, omits the girl in the background to the right. See also J. Overbeck—A. Mau *Pompeji*<sup>2</sup> Leipzig 1884 pp. 288, 293, 581).

It was pointed out by F. Piper *Mythologie der christlichen Kunst* Weimar

1847 i. 214—217 that scenes representing Eros and Psyche passed from pagan to Christian *sarcophagi* ((1) R. Garrucci *Storia della Arte cristiana nei primi otto secoli della chiesa* Prato 1879 v. 12 f. pl. 302, 2—5, J. Ficker *Die altchristlichen Bildwerke im christlichen Museum des Laterans* Leipzig 1890 no. 181, W. Lowrie *Christian Art and Archaeology* New York 1901 p. 254 fig. 93, L. von Sybel *Christliche Antike* Marburg 1909 ii. 44, 70, 72, 98 n. 1, 103 n. 1, 194, 226 fig. 45, C. M. Kaufmann *Handbuch der christlichen Archäologie* Paderborn 1913 p. 498 fig. 193 = a marble *sarcophagus*, found near the catacomb of Praetextatus and now preserved in the Lateran Museum: it dates from the end of s. iii or the beginning of s. iv A.D. and shows on its main face the Good Shepherd, thrice repeated (bearded in centre, beardless to right and left), amid a vintage of Erotes, which includes a Psyche with butterfly-wings bringing grapes to an Eros with bird-wings. (2) A. Bosio *Roma Sotterranea* Roma 1632 p. 75 fig., G. Bottari *Sculture e pitture sagre estratte dai cimiterj di Roma* Roma 1737 i. 105 pl. 28 f., E. Z. Platner *Beschreibung der Stadt Rom* Stuttgart 1830—1842 ii. 1. 192 f. = a marble *sarcophagus* from the Vatican catacomb, now under an altar in the chapel of the Madonna della Colonna in St. Peter's: Christ, amid the apostles, adored by a man and his wife; beneath, a large lamb flanked by twelve smaller lambs; behind, vines and two palm-trees (phoenix on left palm); Christ stands in front of a gateway, the arch of which has a Psyche with butterfly-wings on the left, a wingless Eros with torch on the right. [But R. Garrucci *op. cit.* v. 50 f. pl. 327, 2—4 shows that these figures really represent Sol and Luna respectively.] (3) J. B. L. G. Séroux d'Agincourt *Histoire de l'Art par les monumens* Paris 1823 iii Sculpture p. 4 pl. 4, 3, 5 = a *sarcophagus* from the catacomb of S. Pietro e Marcellino (Torrepignatarra): the column which divides the front bears a relief of Eros embracing Psyche; the inscription reads *Zucinie cesque* (for *quiesce*) *in pace*. (4) E. Z. Platner *op. cit.* iii. 2. 450 = a *sarcophagus* in the Convent of S. Agnese at Rome: both ends show Eros and Psyche with reed and urn to betoken water, and a *cornu copiae* for earth, beneath them; the centre has inlaid a Christian medallion of S. Agnese. [(5) R. Garrucci *op. cit.* v. 138 pl. 395, 3, L. von Sybel *Christliche Antike* Marburg 1909 ii. 96 fig. 11 = a fragmentary *sarcophagus*-lid from the catacomb of S. Callisto at Rome with a medallion supported by two Erotes, adjoining which is the group of Eros and Psyche.] Indeed, early Christian art made constant use of Erotes, winged or wingless, in a variety of *motifs* derived from classical sources (see the examples collected by L. von Sybel *Christliche Antike* Marburg 1906 i col. pl. 1, 2, 169 fig., 175 f. with 176 n. 1, 179, 1909 ii. 96 n. 3). Eros still figured largely in Byzantine carvings and paintings (e.g. O. M. Dalton *Byzantine Art and Archaeology* Oxford 1911 p. 216 fig. 130, p. 281 fig. 171). He survived in the *putto* of the early renaissance (F. Wickhoff 'Die Gestalt Amors in der Phantasie des italienischen Mittelalters' in the *Jahrbuch der königlichen preussischen Kunstsammlungen* 1890 xi. 41—53, S. Weber *Die Entwicklung des Putto in der Plastik der Frührenaissance* Heidelberg 1898, O. Waser in Pauly—Wissowa *Real-Enc.* vi. 516), and is still recognizable on our valentines and Christmas-cards.

It would seem, then, that from first to last Eros was simply and essentially a soul-type. If we raise the further question—Whose soul was represented by the Orphic Eros?—, we get an uncertain reply. According to the early Orphic scheme (*supra* pp. 1020, 1034), golden-winged Eros sprang from the egg laid by black-winged Nyx Ἐρέβους... ἐν ἀπείροσι κοιλίῃσι (Aristoph. *av.* 695). But who was the consort of Nyx? We are not definitely told. Presumably it was Erebus (so in Hes. *theog.* 123 ff., Akousilaos *frag.* 1 (*Frag. hist. Gr.* i. 100

## Orphic Theogonies and Cosmogonic Eros 1051

Muller) *ap.* Damask. *quaest. de primis principiis* 124 (i. 320, 10 ff. Ruelle)—though schol. Theokr. 13. 1 f. says 'Ακουσίλλας (Kallierges corr. 'Ακουσίλαος) Νυκτὸς καὶ Αἰθέρος (*sc.* νὺν εἶπεν τὸν Ἐρωτα), Antagoras *ap.* Diog. Laert. 4. 26, Cic. *de nat. deor.* 3. 44, Hyg. *fab.* praef. p. 9, 3 ff. Schmidt). But the later Orphic theogonies (*supra* pp. 1022, 1024, 1034) appear to have regarded Chronos as the maker of the cosmic egg. In any case—and this is the main point—it was not Zeus. In the early Orphic theogony Zeus does not figure at all till the fourth generation (*supra* pp. 1020, 1034). In the theogony of Hellanikos he is a name for Protogonos in the second generation (*supra* pp. 1023, 1034). In the Rhapsodies he is one of the children of Phanes in the third generation (*supra* pp. 1026 ff., 1034). We may reasonably infer that the original form of the Orphic cosmogony was independent of, and perhaps anterior to, the recognition of Zeus.

The later Orphists, however, made much of Zeus and viewed him as a pantheistic power (*supra* p. 1027 ff.). The primitive notion of Chaos as a gaping or yawning mouth (*supra* p. 1039) was transferred to Zeus who, according to the Rhapsodies, opened his jaws wide and swallowed Phanes whole (*supra* p. 1027). Phanes himself was conceived as in some sort a Zeus (*supra* i. 7 n. 6); for Phanes was Protogonos (*supra* p. 1026), and Protogonos was 'Zeus the arranger of all' (*supra* p. 1023). This equation is presupposed by a relief (fig. 909), which seems to have come more than a century since from Rome and is now exhibited in the Royal Museum (no. 2676) at Modena (C. Cavedoni 'Dichiarazione di un bassorilievo Mitriaco della R. Galleria Palatina di Modena' in the *Atti e Memorie delle RR. deputazioni di storia patria per le provincie Modenesi e Parmensi* Modena 1863 i. 1—4 with lithographic pl., A. Venturi *La R. Galleria Estense in Modena* Modena 1883 p. 360 fig. 94, F. Cumont in the *Rev. Arch.* 1902 i. 1—10 with photographic pl. 1, R. Eisler *Weltenmantel und Himmelszelt* Munchen 1910 ii. 399 ff. fig. 47, Reinach *Rép. Reliefs* iii. 61 no. 1). On a thick slab of white marble (0.71<sup>m</sup> high, 0.49<sup>m</sup> wide) is an oval band enclosing an egg-shaped recess. The band is decorated with the twelve signs of the zodiac, and grouped about it are winged heads representing the four winds of heaven. Within the recess stands a nude youth encumbered with a plethora of attributes. Above his head and beneath his feet are the two halves of an egg, from each of which flames are bursting. A snake coiled round him rears its head on to the upper egg-shell. He has two large wings and a crescent on his back, the head of a lion growing from his front, and the heads of a goat and a ram projecting from his right and left sides. Instead of feet he has cloven hoofs. In his right hand he grasps a thunderbolt, in his left a sceptre. Cavedoni, followed by Cumont, regarded this singular figure as primarily Mithraic, though both admitted the presence of features susceptible of an Orphic interpretation. R. Eisler has done good service by insisting on its Orphic character. The egg-like recess in which the god is placed, the upper and lower shells from which he has emerged, the strange animal-heads on his flanks (*supra* p. 1022 f.), the snake's head appearing above his face (*supra* p. 1023), all mark him as Phanes. He bears thunderbolt and sceptre, because Phanes was one with Zeus. His face is that of the sun-god in Rhodian art, for Phanes was not only called Antauges and Phaethon (*supra* p. 1026) but also identified with Helios (*supra* i. 7 n. 6, 311). Cavedoni took the cloven hoofs to be those of a goat: if so, they hint that Phanes was Pan (*supra* p. 1023). Cumont and Eisler think them bovine: if so, they denote him as Dionysos (*supra* p. 1026). The relief bears two inscriptions. The first, [E]YPHROS[Y] [NE ET] FELIX on the background of the recess, has been intentionally effaced. The second, P | FELIX PATER on



Fig. 909.

either side of the zodiac, must be completed as *p(ecunia) p(osuit) Felix pater (sacrorum)*. Eisler ingeniously suggests that the relief in question originally adorned the Orphic sanctuary of a certain Felix and Euphrosyne and was subsequently re-dedicated in a Mithraic temple by Felix alone, since women were excluded from the rites of Mithras. That an Orphic monument should thus be re-consecrated in a Mithraic shrine seems likely enough in view of the fact that at Borcovicium (*Housesteads* on Hadrian's Wall) Mithras himself was represented in an oval zodiac with an egg-shell on his head (J. C. Bruce *The Roman Wall*<sup>3</sup> London 1867 p. 399 with fig. on p. 398, *id. Lapidarium Septentrionale* Newcastle-upon-Tyne 1871 ii. 96--98 no. 188 fig., F. Cumont *Textes et monuments figurés relatifs aux mystères de Mithra* Bruxelles 1896 i. 395 fig. 315, R. Eisler *Weltenmantel und Himmelszelt* München 1910 ii. 410 ff. fig. 48 a relief, 1.40<sup>m</sup> high, 0.77<sup>m</sup> wide, found *in situ* between two Mithraic altars = *Corp. inscr. Lat.* vii nos. 645, 646: Mithras' body emerges from the *Petra generatrix* (Dessau *Inscr. Lat. sel.* nos. 4244, 4248, 4250, cp. 4249); his arms are broken, but his right hand still holds a knife, his left hand a lighted torch), while the lion-headed god, usually described as the Mithraic Kronos or Aion, but more probably explained as Areimanios or Areimanes, the Mithraists' equivalent for Ahriman (F. Legge *Forerunners and Rivals of Christianity* Cambridge 1915 ii. 254 f.), appears with a snake coiled about him, wings attached to his shoulders and haunches, a sceptre held in his left hand, and a thunderbolt on his breast or at his side (e.g. Clarac *Mus. de Sculpt.* pl. 559 fig. 1193, Reinach *Rép. Stat.* i. 296 no. 3, F. Lajard *Introduction à l'étude du culte public et des mystères de Mithra en orient et en occident* Paris 1847 pl. 70, C. O. Muller *Denkmaler*

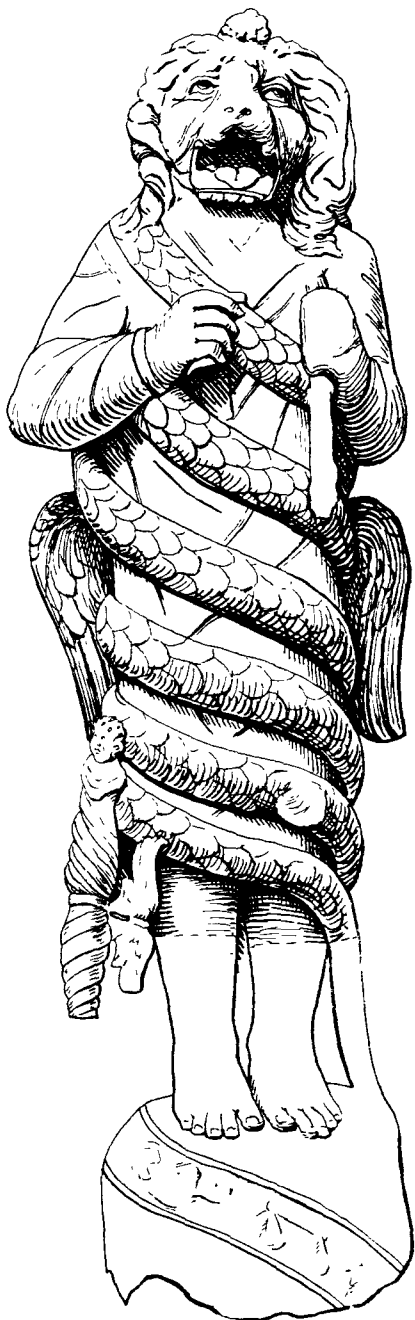


Fig. 910.

*der alten Kunst* Göttingen 1835 ii. 4. 71 f. pl. 75, 967, F. Cumont *Textes et monuments figurés relatifs aux mystères de Mithra* Bruxelles 1896 ii. 238 f. fig. 68, *id.* in Roscher *Lex. Myth.* ii. 3039 fig. 1, R. Eisler *Weltenmantel und Himmelszelt* München 1910 ii. 412 f. fig. 50 a statue in white marble (1.65<sup>m</sup> high, 0.47<sup>m</sup> wide at base), found at Ostia in 1797 by the English painter R. Fagan and now erected at the entrance of the Vatican Library: the four wings are adorned with symbols of the seasons, *viz.* the left upper wing with dove and swan, the right upper wing with corn-ears, the right lower wing with grapes, the left lower wing with two palm-trees and reeds; the hands hold keys and a sceptre; the breast is marked with a thunderbolt; the supporting slab shows hammer and tongs to left, *caduceus*, cock, and pine-cone to right, with an inscription (*Corp. inscr. Lat.* xiv no. 65 = Dessau *Inscr. Lat. sel.* no. 4212 C. Valerius Heracles pat(er) | et C. Valerii | Vitalis et Nicomes (*sic*) sacerdotēs s(ua) p(e)c(unia) p(o)s(ue)r(unt) | D. d. idi. Aug. imp. | Com. | VI et Septimiano | cos. = Aug. 13, 190 A.D.). H. Dutschke *Antike Bildwerke in Oberitalien* Leipzig 1878 iii. 180 f. no. 367, F. Cumont *Textes et monuments figurés relatifs aux mystères de Mithra* Bruxelles 1896 ii. 258 f. fig. 96, *id.* *Die Mysterien des Mithra*<sup>2</sup> trans. G. Gehrich Leipzig 1911 p. 215 n. 1 pl. 2, 4 (= my fig. 910), Reinach *Rép. Stat.* ii. 477 no. 7 a statue in white Italian marble (1.15<sup>m</sup> high, 0.35<sup>m</sup> wide) in the Uffizi at Florence: the god wears a sleeved garment; two slot-holes in his back show where the shoulder-wings were attached; his right hand held a key, his left a sceptre; the upper part of the thunderbolt at his side takes the form of a human head; his feet with the sphere on which he stands are restored).

## APPENDIX H.

### ZEUS KTÉSIOS.

#### (1) The Jars of Zeus *Ktésios*.

Any discussion of Zeus *Ktésios* must start from the *locus classicus* in Athen. 473 B—C ΚΑΔΙΣΚΟΣ. Φιλήμων ἐν τῷ προειρημένῳ συγγράμματι (*sc.* Philemon the Atticist, on whom see W. Christ *Geschichte der griechischen Litteratur*<sup>3</sup> München 1898 p. 771 n. 3) ποτηρίου εἶδος. ἀγγεῖον δ' ἐστὶν ἐν (M. P. Nilsson would delete ἐν) τῷ τοῦς Κτησίους Δίας ἐγκαθιδρύουσιν, ὡς Ἀντικλείδης φησὶν ἐν τῷ Ἑξηγητικῷ (E. Schwartz in Pauly—Wissowa *Real-Enc.* i. 2426, ii. 2597 f. makes it highly probable that the reference is to the Ἑξηγητικόν of Autokleides, not Antikleides,—a valuable source for traditional rites) γράφον οὕτως “Διὸς Κτησίον σημεῖα (G. Kaibel *cj. si πῶς*) ἰδρῦσθαι χρὴ ὧδε. καδίσκον καινὸν (κενὸν with *αι* above *ε* cod. P.) δῖον ἐπιθηματοῦντα στέψαι τὰ (so Villebrun and C. F. W. Jacobs for στέψαντα. K. W. Dindorf would follow Jacobs, or else read στέψαντα τὰ) ὅτα ἐρίῳ λευκῷ καὶ ἐκ τοῦ ὄμου τοῦ δεξιῷ καὶ ἐκ τοῦ μετώπου τῷ κροκίῳ καὶ (K. W. Dindorf would omit καὶ) ἐσθῆναι (so codd. A.B. ἐσθῆναι cod. P. edd. V. L.) ὁ τι ἂν εὖρης καὶ εἰσχεῖ (so J. Schweighäuser for εἰσχεῖ cod. C. ἴσχεται cod. P. edd. V. L.) ἀμβροσίαν. ἡ δ' ἀμβροσία ὕδωρ ἀκραιφνές, ἔλαιον, παγκαρπία. ἅπερ ἔμβαλε.” Cod. C. epitomizes as follows: φησὶ πού Διογένης. εἴτα εἰσχεῖ ἀμβροσίαν. ἡ δ' ἀμβροσία, ὕδωρ ἀκραιφνές, ἔλαιον, παγκαρπία. ἅπερ ἔμβαλε. For the word τῷ κροκίῳ, which I have marked as corrupt, no very satisfactory emenda-



Fig. 911.



tion has been proposed. I. Casaubon cj. ἄωτον κρόκινον κρεμαννύναι, 'lanam suspendito coloris crocei.' Villebrun cj. καὶ ἐκ τοῦ ὤμου τοῦ δεξιοῦ τε καὶ ἐκ τοῦ μετώπου τι κρόκινον ἀρθῆναι (meaning ἀρτηθῆναι!), ὃ τι ἂν εὕρησ. C. F. W. Jacobs cj. καὶ ἐκ τοῦ ὤμου τοῦ δεξιοῦ τοῦ θεοῦ καὶ ἐκ τοῦ μετώπου κρόκινον κάλυμμα ἐσθῆναι. G. Kaibel cj. < καθέσθαι τὰ ἄκρα > τοῦ κροκίου, 'to let down the ends of the thread.' Tresp *Frag. gr. Kultschr.* p. 47 keeps ἐκ τοῦ μετώπου τοῦ κροκίου, taking κροκίου in the sense of κροκίνου, 'from its forehead smeared with saffron.' But τοῦ κροκίου is a vox nihili; and there is, to my thinking, much difficulty in ἐσθῆναι ὃ τι ἂν εὕρησ. I suspect that we ought to read καὶ ἐκ τοῦ ὤμου τοῦ δεξιοῦ καὶ ἐκ τοῦ μετώπου κρόκινόν τι ἐκτείνειν, ὃ τι ἂν εὕρησ, and to translate the whole extract as follows: 'The right way to set up the signs of Zeus *Ktésios* is this. Take a new jar with two ears and a lid to it (ἐπιθηματούντα is adj.) and wreath its ears with white wool, and stretch a piece of yellow—anything you can find—from its right shoulder and its forehead, and pour ambrosia into it. Ambrosia is a mixture of pure water, olive oil, and all manner of fruits: empty these ingredients in.'

## (2) The Jars of Zeus *Ktésios* funereal in character.

The use of the terms ὄτα, ὄμος, μέτωπον reminded Miss Harrison (*Themis* p. 299) 'of the anthropoid vases of the Troad.' But, though such language may have originated in connexion with *Gesichtsurnen* (vide Forrer *Reallex.* pp. 275, 419 and especially J. Schlemm *Wörterbuch zur Vorgeschichte* Berlin 1908 pp. 173—176 figs. a—i), we cannot safely infer that the *kadiskos* of Zeus *Ktésios* was of human or partially human shape. The description of it given above recalls rather certain vase-forms developed out of the primitive *phithos* (H. B. Walters *History of Ancient Pottery* London 1905 i. 159) such as the large lidded *amphora* of the 'Dipylon' style, or its lineal descendants (A. Milchhofer in the *Ath. Mitth.* 1880 v. 177 f., A. Bruckner—E. Pernice *ib.* 1893 xviii. 143 ff., P. Wolters in the *Jahrb. d. kais. deutsch. arch. Inst.* 1899 xiv. 128 ff., F. Poulsen *Die Dipylongraber und die Dipylonvasen* Leipzig 1905 pp. 18 ff., 45 ff.) the *próthesis*-vase of the sixth century and the *loutrophóros* of the fifth. Now all these vases were connected with death and the grave. The 'Dipylon' *amphora*, of which I figure a typical specimen (Collignon—Couve *Cat. Vases d'Athènes* p. 40 f. no. 196 Planches p. 5 pl. 11, A. Furtwangler in the *Arch. Zeit.* 1885 xliii. 131. 139 figs., Perrot—Chipiez *Hist. de l'Art* vii. 174 fig. 58, 226 fig. 98, S. Wide in the *Jahrb. d. kais. deutsch. arch. Inst.* 1899 xiv. 196 f. fig. 61. My fig. 911 is from a photograph. Height with lid 0'90<sup>m</sup>), stood half-sunk beneath the surface of the ground (cp. A. Bruckner—E. Pernice in the *Ath. Mitth.* 1893 xviii. 92 fig. 4=Perrot—Chipiez *Hist. de l'Art* vii. 56 fig. 4) and—since its bottom is holed—served to convey liquid offerings to the dead beneath it (F. Poulsen *op. cit.* p. 19 'die Vase diente als Hohlaltar, durch welchen man die flüssigen Opfer Milch und Honig, Öl und Wein, vielleicht auch das Blut der Opfertiere hinabströmen lassen konnte'). The lid with its handle in the shape of a vase turned upside down is suggestive of drink-offerings. The procession of chariots above and warriors below would delight the heart of the dead. And snakes moulded in relief round the rim, round the base of the neck, and up either handle sufficiently indicate the funereal character of the whole. The *próthesis*-vase was likewise set up over the grave, as we see from a very remarkable example found at Cape Kolias and now at Athens (Collignon—Couve *Cat. Vases d'Athènes* p. 212 ff. no. 688 Planches p. 14 f. pl. 30; A. Conze in the *Ann. d. Inst.* 1864 xxxvi. 183 ff. with fig., *Mon. d. Inst.* viii pl. 4, 1<sup>a</sup>—1<sup>e</sup>, pl. 5, 1<sup>f</sup>—1<sup>h</sup>=Reinach *Rép. Vases*

i. 164, 1—5, 165, 1—3, H. von Rohden in Baumeister *Denkm.* iii. 1974 f. fig. 2114, É. Michon in Daremberg—Saglio *Dict. Ant.* ii. 1333 fig. 3280, E. Cuq *ib.* ii. 1377 fig. 3345, 1378 fig. 3346, M. Collignon *ib.* iii. 1319 fig. 4561, O. Crusius in Roscher *Lex. Myth.* ii. 1149 fig. 5, P. Wolters in the *Ath. Mitth.* 1891 xvi. 379 no. 11 fig., Miss J. E. Harrison in the *Journ. Hell. Stud.* 1899 xix. 219 fig. 4, *ead. Proleg. Gk. Rel.*<sup>2</sup> p. 235 fig. 53, *Themis* p. 290 f. fig. 77. I reproduce the drawings given in the *Mon. d. Inst. loc. cit.* Height 0·64<sup>m</sup>). The body of the vase shows two successive scenes: (A) the dead man, laid out on a bed, is surrounded by mourners; beside one of them is the word ΟΙΑΡΟΙ (S. Reinach



Fig. 912.

*loc. cit.* suggests οἱμοι(?); but cp. Soud. s.v. οἶαροι· γυναικες). (B) The coffin is lowered into the grave by four men, one of whom removes the pall. Mourners stand to right and left; and there is a tree in the background. Beneath both scenes is a race of four chariots, the goal appearing between two of them. The neck of the vase continues the same sequence of scenes: (A') In the centre rises an omphaloid tomb painted white. Within it flit four souls represented as small winged *eidola*; below them is a snake. Round the edge of the tomb runs an inscription, which P. Pervanoglu took to be

ΑΝΔΡΟΣΑ.....ΟΙΟΓΑΥ·ΚΑ·ΟΙΕΝΘΑΔΕ ΚΕΙΜΑΙ

S. A. Kumanudis (*Ann. d. Inst.* 1864 xxxvi. 197 n. 2) transcribed the latter part of it as follows :

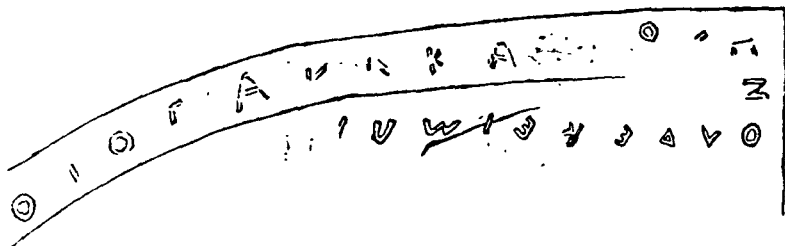


Fig. 913.

A. Conze's illustration is based on a copy by A. Postolakkas. The line was convincingly read by C. Keil: ἀνδρὸς ἀποφθιμένοιο ῥάκος κακὸν ἐνθάδε κείμει—a curiously cynical hexameter. The use of ῥάκος to denote a corpse is defended by *Anth. Pal.* 7. 380. 6 f. (Krinagoras) κείμεναι δὲ τῇδε τῶλιγγηπέλεις ῥάκος | Εὐνικίδαο, σήπεται δ' ὑπὸ σποδῶ, cp. *ib.* 5. 20. 3 (Rufinus) σῶμα ῥακῶδες and Stephanus *Thes. Gr. Ling.* vi. 2334 Df. On the tomb is placed a vase resembling in shape that which is here described; and mourners to right and left make lamentation. (B') A procession of four mourners, two of whom bear offerings (?), approaches the grave. Among the patterns surrounding the neck of the vase will be seen a wavy line clearly derived from the old sepulchral snake. The paintings of this important vase have, unfortunately, suffered much since its discovery: nothing now remains of the inscriptions, the winged souls, or the snake, and little is left of the tomb. Finally, the *loutrophoros* was carved or painted over the tomb of the unmarried (*infra* § 9 (d) ii (β)). 'So war die Grabvase, deren Entwicklung von Hohltaltar zu Monument wir verfolgt haben, aus einem Monument zum Symbol geworden' (F. Poulsen *op. cit.* p. 47).

The 'Dipylon' *amphora*, the *próthesis*-vase, the *loutrophoros*, each in turn served as the σῆμα or σημεῖον of the dead beneath it. In view of these facts how are we to interpret the jars called by Autokleides the σημεῖα of Zeus *Ktésios*? They too may well have been funereal in character. Hence their prophylactic wreathing with white wool and yellow stuff(?). Hence too the necessity for filling them with a mixture of water, oil, and seeds, known as *ambrosia* (cp. Pausanias the Atticist *ap.* Eustath. *in Il.* p. 976, 4 f. κατὰ Πausανίαν, ὅς λέγει καὶ ὅτι ἀμβροσία γένος τι συνθέσεως ἐξ ὕδατος ἀκραιφνοῦς καὶ μέλιτος καὶ ἐλαίου < καὶ (*inserui*) > παγκαρπίας): such offerings had come to be conceived as food given by the living to the dead (see e.g. P. Stengel *Opferbräuche der Griechen* Leipzig and Berlin 1910 pp. 129 ff., 183 ff.), but were originally a magical means of enabling the dead to make food for the living (see Miss J. E. Harrison *Themis* p. 291 ff.). Similar in character was the offering made to the chthonian Zeus in Eur. *frag.* 912 Nauck<sup>2</sup> (from the *Cretes*, according to L. C. Valckenaer) *ap.* Clem. Al. *strom.* 5. 11 p. 373, 3 ff. Stahlin σοὶ τῶν πάντων μεδούντι χοῆν | πέλανόν τε φέρω (so H. Grotius for φέρων cod. L.), Ζεὺς εἴτ' Ἀΐδης | ὀνομαζόμενος στέργεις. σὺ δέ μοι | θυσίαν ἄπυρον (so Abresch for ἄπορον L.) παγκαρπίας (so Grotius for παγκαρπίας L.) | δέξαι πλήρη προχυθεῖσαν (so Valckenaer for προχυτίαν L.). | σὺ γὰρ ἐν τε θεοῖς τοῖς οὐρανίδαυς | σκηπτρον τὸ Διὸς μεταχειρίζεις (so H. van Herwerden for μεταχειρίζων L.) | χθονίων τ' (so F. Sylburg for δ' L.) Ἀΐδη (ἄϊδη L.) μετέχεις ἀρχῆς. | πέμψον δ' ἐς (so A. Nauck for μὲν L.) φῶς ψυχὰς ἐνέρων (so Nauck for ἀνέρων L.) | τοῖς βουλομένοις (Grotius cj. πέμψον μὲν φῶς ψυχὰς ἀνέρων ταῖς βουλομέναις) ἄθλους προμαθεῖν (so Grotius for προσμαθεῖν L.) |

πόθεν ἔβλαστον, τίς ῥίζα κακῶν, | τίνα (F. H. M. Blaydes cj. *τίνι*) δεῖ (so Grotius for δῇ L.) μακάρων ἐκθυσαμένους (so Valckenaer for ἐκθυσαμένους L.) | εὐρεῖν μοχθῶν ἀνάπανταν.

### (3) Zeus *Ktésios* as Forefather buried in the House.

Accordingly I would venture to put forward the following hypothesis with regard to Zeus *Ktésios* and his jars. In Italy the forefather of the family, once buried in the house (Serv. *in Verg. Aen.* 5. 64 *etiam domi suae sepeliebantur*: unde orta est consuetudo ut dii Penates colantur in domibus, *ib.* 6. 152 *apud maiores...omnes in suis domibus sepeliebantur*. unde [ortum est ut Lares colerentur in domibus, unde] *etiam umbras larvas vocamus, nam dii Penates alii sunt*. inde est quod *etiam Dido cenotaphium domi fecit marito*, *Isid. orig.* 15. 11. 1 *prius autem quisque in domo sua sepeliebatur*. These statements are supported by the custom of burying infants less than forty days old in a *subgrundarium* (Fulgent. *expos. serm. ant.* 7; cp. *Corp. inscr. Lat.* vi no. 27571 = Orelli *Inscr. Lat. sel.* no. 4545 = Dessau *Inscr. Lat. sel.* no. 7938) and by the myths concerning the birth of Romulus (Plout. *v. Rom.* 2), Servius Tullius (Plin. *nat. hist.* 36. 204), and Caeculus (Serv. *in Verg. Aen.* 7. 678). They are rightly emphasised by F. Granger *The Worship of the Romans viewed in relation to the Roman Temperament* London 1895 p. 60, *id.* in the *Class. Rev.* 1897 xi. 32 f. W. Warde Fowler *ib.* 1896 x. 394 f., 1897 xi. 33 ff. attempted to minimise their force. But J. E. King *ib.* 1903 xvii. 83 f. suggested that infants were so buried in order to ensure their re-birth, and Frazer *Golden Bough*<sup>3</sup>: The Magic Art i. 105 n. 4 extends his suggestion to cover 'The widespread custom of burying the dead in the house.' A good example of this practice in the Semitic area is the case of Samuel, who was 'buried...in his house at Ramah' (1 Sam. 25. 1). At Bibracte the capital of the Aedui (*Mont Beuvray* in *Saône-et-Loire*) Gallic graves of the third La Tène period (s. 1 B.C.) were found beneath the houses, often under the hearth: see M. Hoernes *Natur- und Urgeschichte des Menschen* Wien und Leipzig 1909 ii. 128, 440, cp. J. Déchelette *Manuel d'archéologie pré-historique* Paris 1914 ii. 3. 948 ff. for an *aperçu* of the town), was known as the Lar or Genius of the home (Plaut. *merc.* 834 *familiai Lar pater*, Laberius *frag.* 54 *ap.* Non. Marc. p. 172, 26 f. Lindsay Laberius in *Imagine: Genius generis nostri parens*. For the identification of the Lar with the Genius see further Censorin. *de die nat.* 3. 2 *eundem esse Genium et Larem multi veteres memoriae prodiderunt*, in quis *etiam* Granius Flaccus in libro quem ad Caesarem de indigitamentis scriptum reliquit, interp. Serv. (*i.e.* Donatus, according to E. K. Rand in the *Class. Quart.* 1916 x. 158 ff.) *in Verg. Aen.* 3. 63 Appuleius de Daemonio Socratis (? a paraphrase of Apul. *de deo Socr.* p. 152 f. Oudendorp): 'Manes,' inquit, 'animae dicuntur melioris meriti, quae in corpore nostro Geni dicuntur, corpori renuntiantes Lemures; cum domos incursionibus infestarent, Larvae appellabantur; contra, si aequi et faventes essent, Lares familiares,' Auson. *technop. de dis* 9 *nec Genius domuum, Larunda progenitus Lar*, cp. Ov. *fast.* 3. 57 f. Wissowa *Rel. Kult. Röm.*<sup>2</sup> p. 175 denies their identity on grounds that seem to me inadequate) and was conceived as a Jupiter (so at least I have argued in *Folk-Lore* 1905 xvi. 296 ff. noting that the Genius of a man corresponded with the Iuno of a woman (T. Birt in Roscher *Lex. Myth.* i. 1614 f., M. Ihm *ib.* ii. 615 ff.), that according to Caesius (Bassus?), who professed to follow Etruscan authorities, the Penates were Fortuna, Ceres, the Genius Iovialis, and the masculine Pales (Caesius *ap.* Arnob. *adv. nat.* 3. 40, cp. *ib.* 3. 43 Ceres, Pales, Fortuna, Iovialis aut Genius)—this Genius Iovialis being

evidently a family god of some kind, not to be confused with the Genius Iovis (Min. Fel. Oct. 29. 5, *Corp. inscr. Lat.* i no. 603, 16 with tab. lith. 82=ix no. 3513, 16=Orelli *Inscr. Lat. sel.* no. 2488 *fin.*, cp. no. 1730,=Wilmanns *Ex. inscr. Lat.* no. 105, 25=Dessau *Inscr. Lat. sel.* no. 4906, 16) who was but the Genius of an anthropomorphic Iupiter—, that the Genius was not only affiliated to Iupiter (Fest. p. 359 a 14 f. Muller, p. 492, 6 f. Lindsay *Tages nomine*, *Geni filius*, *nepos Iovis*) but actually identified with Iupiter (Aug. *de civ. Dei* 7. 13 *quid est Genius?* ...hic est igitur quem appellant Iovem. This, however, is a quasi-philosophical conclusion based on the general similarity between the functions of the Genius and those of Iupiter as conceived by Valerius Soranus in his famous couplet (*ib.* 7. 9, cp. *Myth. Vat.* 3 prooem. p. 152, 28 ff. Bode): Iuppiter omnipotens, regum rerumque deumque (*rerum regumque repertor* *Myth. Vat.* G. H. Bode cj. *creator*) | progenitor genetrixque (*genetrixque* *Myth. Vat.*) deum, deus unus et omnes (*idem* *Myth. Vat.*), etc.), who appeared in the form of a snake (Herrmann *Denkm. d. Malerei* pl. 48 Text p. 59, A. Mau in the *Rom. Mitth.* 1896 xi. 29, *id. Pompeii: its Life and Art*<sup>2</sup> trans. F. W. Kelsey New York 1902 p. 271 f. fig. 127, A. Sogliano in the *Mon. d. Linc.* 1898 viii. 268, Talfourd Ely in *Archæologia* 1897 lv. 305 ff. a painting on the back wall of a shrine in the *Casa dei Vettii* at Pompeii, which shows the Genius with *patera* in right hand, *acerra* opened in left, and a face resembling that of Nero (*supra* p. 96); he stands between two dancing Lares, each of whom bears a goat-*rhytôn* (cp. *supra* i. 108) and a pail; beneath him a great bearded and crested snake approaches an altar, on which is an egg and fruit. For the snake as a manifestation of the Genius see further T. Birt in Roscher *Lex. Myth.* i. 1623 ff. fig., J. A. Hild in Daremberg—Saglio *Dict. Ant.* ii. 1490 with fig. 3543, W. F. Otto in Pauly—Wissowa *Real-Enc.* vii. 1161 f., E. Kuster *Die Schlange in der griechischen Kunst und Religion* Giessen 1913 pp. 146 n. 3. 153 f.; and for the egg as an offering to the dead, M. P. Nilsson *Das Ei im Totenkultus der Griechen* Lund 1901 pp. 3—12 figs. 1, 2 (Sonderabdruck aus *Från Filologiska Föreningen i Lund, Språkliga uppsatser* ii Lund 1902).

Similarly we may suppose without any undue temerity that in Greece the forefather of the family, once buried in the house (Plat. *Minos* 315 D οἱ δ' αὖ ἐκείνων ἔτι πρότεροι αὐτοῦ καὶ ἔθαπτον ἐν τῇ οἰκίᾳ τοὺς ἀποθανόντας. No other literary testimony to this custom can be cited; but the assertion here made is fully borne out by actual remains. H. Bulle *Orchomenos* München 1907 i. 67 f. shows that at Orchomenos in Boiotia during early Mycenaean times (c. 1700—1500 B.C.) the dead were buried as a rule inside the houses, and quotes parallels from Thorikos, Athens, and Eleusis. In the small settlement of early Mycenaean date on the summit of Mt *Velatouri* at Thorikos round, or in two cases oblong, holes were found hewn in the rock within the houses: the round holes had certainly served as graves, for in them stood large *pithoi* the upper parts of which were safeguarded by circular walls, and in these *pithoi* were remains of human bones (B. Staes in the *Πρακτ. ἀρχ. ἐτ.* 1893 p. 15 f. pl. v, 3, *id.* in the 'Εφ. 'Αρχ. 1895 p. 228 ff. pl. 11, 3, Frazer *Pausanias* v. 524 f., A. J. B. Wace—M. S. Thompson *Prehistoric Thessaly* Cambridge 1912 p. 222). At Athens a grave of unbaked brick, dating from the same period and containing four bodies, one of them in a crouching attitude, was discovered between 'Pelagian' house-walls on the S. slope of the Akropolis (A. N. Skias in the 'Εφ. 'Αρχ. 1902 p. 123 ff. figs. 1—4, A. J. B. Wace—M. S. Thompson *op. cit.* p. 221. In the nekropolis at Eleusis two graves of unbaked brick were found under hearths and mistaken for small altars (A. N. Skias in the 'Εφ. 'Αρχ. 1898 p. 49 ff.

with pl., A. J. B. Wace—M. S. Thompson *op. cit.* p. 222). At Tiryns beneath the walls of the older Mycenaean palace five small stone-built graves with crouched bodies have come to light (W. Dörpfeld in the *Ath. Mitth.* 1907 xxxii p. iii, R. M. Dawkins in *The Year's Work in Class. Stud.* 1907 p. 14).

In Thessaly graves have been repeatedly found within houses of the bronze age (Ch. Tsountas *Αἱ προϊστορικαὶ ἀκροπόλεις Διμηνίου καὶ Σέσκλου* Athens 1908 p. 131 'οἱ νεκροὶ ἐθάπτοντο ἐντὸς τῶν οἰκιῶν ἢ παρ' αὐτάς,' *ib.* p. 383 'τὸ ἔθιμον νὰ θάπτωσι τοὺς νεκροὺς ἐντὸς τῶν οἰκιῶν')), was viewed as Zeus: for in prehistoric times he had been the representative of the sky-god to his clan. Herein, I take it, lies the ultimate explanation of such cults as that of Zeus Ἀγαμέμνων, who was worshipped at Sparta, if not at Athens (Append. I), Zeus Ἀμφιάραος, who had a popular sanctuary at Oropos (Append. J), Zeus Τρεφώνιος or Τροφώνιος, the great oracular deity of Lebadeia (Append. K), and Zeus Ἀσκληπιός, the healer of Epidauros, Hermione, and Pergamon (Append. L). The same conception will afford us a clue to the cults of Zeus Μελίχιος and Zeus Φίλιος as well as to the myth of Periphas (Append. M). Most of these buried kings appeared in the guise of snakes. And it is important to observe that Zeus *Ktésios* did so too. A marble *stèle* from Thespiæ, now in the Museum at Thebes (inv. no. 330), bears the inscription ΔΙΟΣ | ΚΤΗΣΙΟΥ in lettering of s. iii (?) B.C. and below it a relief, partially chipped away to make the block available for building purposes, but still plainly portraying a coiled snake with crest and beard (M. P. Nilsson 'Schlangenstele des Zeus Ktesios' in the *Ath. Mitth.*



Fig. 914.

1908 xxxiii. 279—288 fig.=my fig. 914, Harrison *Themis* p. 297 ff. fig. 79). The discovery of this *stèle* confirmed, as M. P. Nilsson notes, the acute surmise of E. Gerhard *Über Agathodamon und Bona Dea* Berlin 1849 pp. 3, 23 (*Gesammelte akademische Abhandlungen* Berlin 1868 ii. 45 with n. 28) that Zeus *Ktésios* was probably represented as a snake.

(4) The Jars of Zeus *Ktésios* compared with the Jars of the Dioskouroi.

Gerhard further maintained that the jars of Zeus *Ktésios* were comparable with those of the Dioskouroi at Sparta (e.g. *Brit. Mus. Cat. Coins Peloponnesus* p. 122 pl. 24, 6 a silver coin of 250—146 B.C. with rev.  $\Lambda \Lambda$  a lidded *amphora* with a snake twining round it, between the caps of the Dioskouroi surmounted by stars; in the field a monogram and A. *Ib.* p. 125 pl. 24, 14 a copper of 146—32 B.C. with rev.  $\Lambda \Lambda \text{KE} \Delta \Lambda \text{I} \text{M} \cdot \text{NI} \cdot \Omega \text{N}$  two *amphorae* with snakes twining round them; in the field two monograms. Fig. 915 = *Einzelauftnahmen* no. 1311, E. Cahen in the *Bull. Corr.*

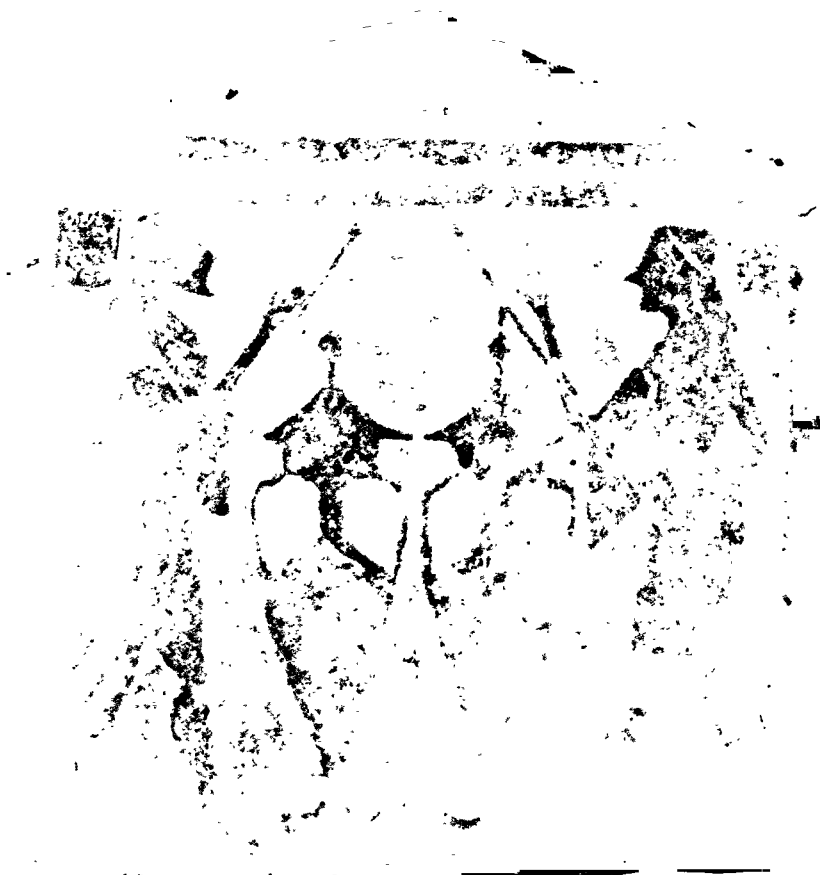


Fig. 915.

*Hell.* 1899 xxiii. 599 f. fig. 1 (Perrot—Chipiez *Hist. de l'Art* viii. 442 f. fig. 216) an archaic relief—'sculpture par silhouettage ou découpage'—at Sparta (M. N. Tod and A. J. B. Wace *A Catalogue of the Sparta Museum* Oxford 1906 p. 191 no. 575 fig. 65), which has in the gable an egg (that of Leda??) flanked by two snakes, and in the space below the Dioskouroi facing each other with two lidded *amphorae* between them. Fig. 916—drawn from a photograph kindly given me by Miss J. E. Harrison—shows the relief of Argenidas in the Museo Lapidario at Verona (no. 555, height 0.40<sup>m</sup>, breadth 0.72<sup>m</sup>. Montfaucon *Antiquity Ex-*

*plained* trans. D. Humphreys London 1725 Suppl. i. 103 f. pl. 27 no. 1 (inexact), S. Maffei *Museum Veronense* Veronae 1749 p. 47 fig. 7 (bad) with p. 56, A. Michaelis in the *Arch. Zeit.* 1871 xxix. 145 n. 37, *Wien. Vorlegebl.* iv pl. 9, 8 a, H. Dutschke *Antike Bildwerke in Oberitalien* Leipzig 1880 iv. 237 no. 538, A. Furtwängler in Roscher *Lex. Myth.* i. 1170 f. fig., M. N. Tod—A. J. B. Wace *op. cit.* p. 113 f. fig. 14, Reinach *Rép. Reliefs* iii. 436 no. 4, Harrison *Themis* p. 304 f. fig. 84). On a base to the left are statues of the Dioskouroi wearing *piloi*, *chitōnes* (?), and *chlamýdes* (?). Before them is a rectangular altar decorated with a boar in relief. Behind the altar a large pedestal carries two lidded *amphorae*. On a step or low base to the right stands a man, clad in *chitōn* and *himátion* (?), who holds a *phiale* (see H. Heydemann *Mittheilungen aus den Antikensammlungen in Ober- und Mittelitalien* Halle 1879 p. 5) in his right hand extended over the altar (?). Away to the right is seen a rocky coast forming a bay, in which floats a vessel close to the shore. Near the vessel's stern are the heads of two horned animals (oxen?). On the further side of the bay two sets

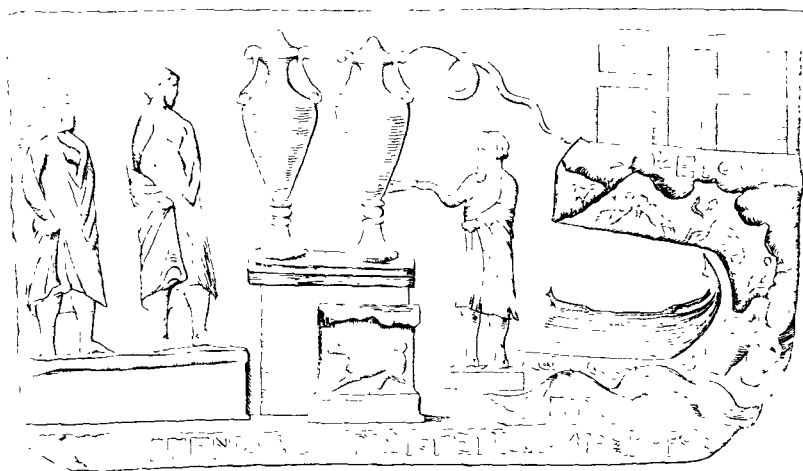


Fig. 916.

of *dókana* (*supra* i. 766 ff.) are set up over a cavern. In the cavern two male figures are reclining; a third raises his hand with a gesture of surprise or greeting; a fourth (?) and possibly a fifth (?) follow him into the cave. On the rocky point to the left of the cave is a cock. And from the *dókana* a snake makes its way towards the *amphorae*. The scene is accompanied by the inscriptions [ΑΝΑ]ΚΕΙΟΝ below the *dókana* and [Α]ΡΓΕΝΙΔΑΣ ΔΡΙΣΤΟΓΕΝΙΔΑ ΔΙΟΣΚΟΡΟΙΣ | ΕΥΧΑΝ along the lower edge of the slab in lettering of s. ii B.C. (*Corp. inscr. Gr.* ii no. 1949). This relief, found in 1710 A.D. at Ateste (*Este*) in the country of the Veneti, had perhaps been brought thither from Venice (A. Boeckh in the *Corp. inscr. Gr. loc. cit.*). It records the gratitude of one Argenidas, a Spartan (?), who having crossed the sea to Venetia (?) in safety dedicates a thank-offering to the Dioskouroi. It is thus the monumental counterpart of Catullus' famous poem on his yacht (Cat. 4). The foreground of the relief shows Argenidas pouring a libation at the altar, which—like many examples of Italian *aes grave* (*Brit. Mus. Cat. Coins Italy Index* p. 406)—bears the figure of a boar, and the heads of two sacrificed animals lying on the rocky



shore. The distance gives a very interesting view of the Anakeion (*supra* i. 107 n. 7) or sanctuary at Therapne(?), where the Dioskouroi lived on underground (Alkm. *frag.* 5 Bergk<sup>1</sup> *ap. schol. Eur. Tro.* 210, Pind. *Nem.* 10. 103 f. with *schol. ad loc.*). The reclining figures are the buried heroes themselves. The snake containing their *numen* creeps across from the old sanctuary to the new, intent on tasting the libation of Argenidas), at the Spartan colony Tarentum (see e.g. Garrucci *Mon. It. ant.* p. 130 pl. 100, 48, cp. *Brit. Mus. Cat. Coins Italy* p. 160 nos. 1—3, *Head Coins of the Ancients* p. 66 pl. 33, 12, *id. Hist. num.*<sup>2</sup> p. 58, and especially M. P. Vlasto in the *Journ. Intern. d'Arch. Num.* 1899 ii. 331 f. pl. 17, 1—6 gold *statêres* of Tarentum struck c. 281 B.C.: obv. head of Zeus to left with  $\overline{\text{NIK}}$  as monogram in the field to right; rev.  $\overline{\text{TAPANTINON}}$  and  $\overline{\text{NIKAP}}$  and on one specimen  $\Phi$ 1, eagle to right on thunderbolt with two *amphorae*, sometimes surmounted by stars, in the field to right, *id. ib.* 1899 ii. 333 f. pl. 17, 16—18 quarter *statêres* of gold with same reverse type, but obverse showing laureate head of Apollon. The presence of the *amphorae* as symbols on these coins is explained by the fact that at Tarentum there was a cult of the Dioskouroi (*supra* i. 35 n. 6 fig. 8). In 1880 A.D. numerous terra-cottas were found at Tarentum, including a series of votive tablets studied by E. Petersen 'Dioskuren in Tarent' in the *Röm. Mitth.* 1900 xv. 3—61 with 2 pls. and many figs. and by G. Gastinel 'Cinq reliefs Tarentins' in the *Rev. Arch.* 1901 i. 46—58 with 4 figs. The tablets are in the form of *naiskoi* and were originally painted. As classified by Petersen, they comprise the following types:

- A. The Dioskouroi standing without horses (Petersen *loc. cit.* p. 7 fig. 1 and p. 8 fig. 3).
- B. The Dioskouroi standing by their horses (Petersen *loc. cit.* p. 15 fig. 1).
- C. The Dioskouroi riding (Petersen *loc. cit.* p. 18 fig. 2).
- D. The Dioskouroi driving (Petersen *loc. cit.* p. 23 fig. 1).
- E. The Dioskouroi on horse-back coming to the *Theoxénia* (Petersen *loc. cit.* p. 24 fig. 6).
- F. The Dioskouroi reclining at the feast (Petersen *loc. cit.* p. 27 fig. 2).

It should be observed that the *amphorae* are a constant feature of the Tarentine reliefs (G. Gastinel *loc. cit.* p. 55 cp. the *amphorae* on the cake-moulds from Tarentum: *supra* p. 131), being placed usually on the ground, but sometimes on the *dókana* (cp. *supra* p. 158 ff. fig. 99), or on pillars), in Etruria (Gerhard *Etr. Spiegel* iii. 42 pl. 48, 6 and 8, cp. *supra* i. 770 fig. 564), and at Tauion in Galatia (*Brit. Mus. Cat. Coins Galatia*, etc. p. 24 pl. 5, 1, *Head Hist. num.*<sup>2</sup> p. 749 coppers of s. i. B.C.).

These Dioscuric *amphorae* have been variously explained. E. Petersen in the *Röm. Mitth.* 1900 xv. 41 calls them 'agonistisch' and supposes that jars of wine were given as prizes and contained the drink required for the *Theoxénia* (schol. Pind. *Ol.* 3 argum., 1, cp. 72: see further Nilsson *Gr. Feste* p. 418 ff.). A. Furtwängler in Roscher *Lex. Myth.* i. 1171 hesitates whether to regard them as 'Weinamphoren' implying a ritual use or as merely 'sepulkrale Symbole.' E. Bethe in Pauly—Wissowa *Real-Enc.* v. 1108 takes them to be bottomless vessels, like the great 'Dipylon' vases (cp. *supra* i. 766 n. 9), set up over the grave for the reception of funereal offerings. Gerhard *Gr. Myth.* i. 524 f. long ago described them as 'Aschengefässe.' My friend Dr J. Rendel Harris *Boanerges* Cambridge 1913 p. 377 f. acutely conjectures that in them we have a Greek parallel to the pots used throughout Africa etc. for the burial of a twin or of a twin's *placenta*. Personally I should be content to say that the *amphorae* both of Zeus *Ktésios* and of the Dioskouroi presuppose the custom of *pithos*-burial, and

were retained as signs of the divinised dead long after the custom in question had ceased to be. If Zeus *Ktésios* was, as I maintain, an early Greek king buried in his own house, it is certainly permissible to assume that he was buried in a *píthos*. Platon, who states that the primitive Athenians used to bury the dead in their houses (*supra* p. 1060), informs us in the same context that their successors among other old-fashioned burial rites 'sent for women to fill the jars' (Plat. *Minos* 315 C ὥσπερ καὶ ἡμᾶς αὐτοὺς οἰσθᾶ που καὶ αὐτὸς ἀκούων, οἷους νόμοις ἐχρώμεθα πρὸ τοῦ περὶ τοὺς ἀποθανόντας, ἱερίᾳ τε προσφάττοντες πρὸ τῆς ἐκφορᾶς τοῦ νεκροῦ καὶ ἐγχυτρίστριας μεταπεμπόμενοι with schol. *ad loc.* τὰς χοὰς τοῖς τετελευτηκόσιν ἐπιφερούσας, ὡς ἐπὶ τοῦδε. ἔλεγον δὲ καὶ τὸ βλάψαι (βᾶψαι Zonaras. C. A. Lobeck cj. θᾶψαι) καταχυτρίσαι (J. G. Baiter cj. ἐγχυτρίσαι), ὡς Ἀριστοφάνης (Aristoph. *vesp.* 289 ὃν ὅπως ἐγχυτρίεις). λέγονται δὲ καὶ ὅσαι τοὺς ἐναγείς καθαίρουσιν, αἶμα ἐπιχέουσαι τοῦ ἱερίου. ἔτι δὲ καὶ αἱ θρηνητρίαι, καὶ δὴ καὶ αἱ μαῖαι αἱ ἐκτιθείσαι ἐν χύτραις τὰ βρέφη = Soud. *s.v.* ἐγχυτρίστριαι = *et. mag.* p. 313, 41 ff. (cp. 39 f.) = Zonar. *lex. s.v.* ἐγχυτρίστριαι (cp. *s.v.* ἐγχυτρίζειν), cp. Hesych. *s.v.* ἐγχυτρίεις, ἐγχυτρίζειν, schol. Aristoph. *vesp.* 289, Moiris *lex. s.v.* ἐγχυτρισμός, Thom. Mag. p. 264). It seems reasonable to infer that, when *píthos*-burial within the house was abandoned, offerings to the dead were still placed in memorial jars by a special class of mourning-women. My contention is that the *σημεῖα* of Zeus *Ktésios* were just such memorial jars retained in the house, though their original significance had long been forgotten. The divinity whose presence they betokened would naturally be deemed the guardian of the household stores; for the master, himself buried in a *píthos*, would know how to protect his own goods bestowed in other *píthoi*.

#### (5) Zeus *Ktésios* in Literature and Cult.

Hence his title *Ktésios*, 'god of Property,' which occurs in literature from s. v B.C. onwards (Aisch. *suppl.* 443 ff. καὶ χρημάτων μὲν ἐκ δόμων πορθουμένων | ... γένοιτ' ἂν ἄλλα Κτησίου Διὸς χάριν, Hippokr. *de insomnia* 4 (xxii. 10 Kühn) καὶ τοῖς θεοῖς εὐχέσθαι, ἐπὶ μὲν τοῖσιν ἀγαθοῖσιν Ἥλιῳ, Διὶ Οὐρανίῳ, Διὶ Κτησίῳ, Ἀθηναίᾳ Κτησίῃ, Ἑρμῇ, Ἀπόλλωνι, ἐπὶ δὲ τοῖσιν ἐναντίοις τοῖσιν ἀποτροπίοις καὶ Γῇ καὶ ἡρώσιν κ.τ.λ., Hypereid. πρὸς Ἀπελλαῖον *frag.* 13 Blass<sup>2</sup> *ap.* Harpokr. *s.v.* Κτησίου Διὸς who adds Κτήσιον Δία ἐν τοῖς ταμείοις ἱδρύντο, Menand. *Pseudherakles frag.* 2, 2 f. (*Frag. com. Gr.* iv. 223 f. Meineke) *ap.* Harpokr. *loc. cit.* τὸν δὲ Δία τὸν Κτήσιον | ἔχοντα τὸ ταμείον οὐ κεκλεισμένον, Autokleides (?) *ap.* Athen. 473 B—C (*supra* p. 1054 ff.), Plout. *de repugn. Stoic.* 30 ὁ δὲ Ζεὺς γελοῖος, εἰ Κτήσιος χαίρει καὶ Ἐπικάρπιος καὶ Χαριδότης προσαγορευόμενος, ὅτι δηλαδὴ χρυσᾶς ἀμίδας καὶ χρυσὰ κράσπεδα χαρίζεται τοῖς φαύλοις, τοῖς δ' ἀγαθοῖς ἄξια δραχμῆς ὅταν πλούσιοι γένωνται κατὰ τὴν τοῦ Διὸς πρόνοιαν, Cornut. *theol.* 9 p. 9, 16 f. Lang καὶ Κτήσιον... αὐτὸν (sc. Δία) προσαγορεύουσιν, Dion Chrys. *or.* 1 p. 57 Reiske Κτήσιος δὲ καὶ Ἐπικάρπιος ἅτε τῶν καρπῶν αἴτιος καὶ δοτὴρ πλούτου καὶ κτήσεως, οὐ πενίας οὐδὲ ἀπορίας, *or.* 12 p. 413 Reiske Κτήσιος δὲ καὶ Ἐπικάρπιος ἅτε τῶν καρπῶν αἴτιος καὶ δοτὴρ πλούτου καὶ δυνάμεως, Soud. *s.v.* Διὸς κώδιον (*supra* i. 423 n. 1 = Apostol. 6. 10), Ζεὺς Κτήσιος ὃν καὶ ἐν τοῖς ταμείοις ἱδρύνοντο ὡς πλουτοδότην, Κτήσιος ὁ Ζεὺς, Κτησίου Διὸς τὸν Κτήσιον Δία ἐν τοῖς ταμείοις ἱδρύνοντο, Scholl—Studemund *anecd.* i. 266 no. 51 (Διὸς Κτησίου).

Under this title Zeus was worshipped at Athens (Dem. *in Mid.* 53 Διὶ Κτησίῳ βῶν λευκόν (*supra* i. 717 n. 2), *Corp. inscr. Att.* iii. 2 no. 3854, 1 f. from the Asklepion [..κ]αὶ Διὸς [Κ]τησίου) including the Peiraieion (Antiph. *or.* 1. 16 μετὰ ταῦτα ἔτυχε τῷ Φιλόνεῳ ἐν Πειραιεὶ ὄντα ἱερὰ (C. Wachsmuth *Die Stadt Athen im Alterthum* Leipzig 1890 ii. 1. 146 n. 1 would read ὄντι θύον ἱερὰ) Διὶ Κτησίῳ, ὁ δὲ πατὴρ ὁ ἐμὸς εἰς Νάξον πλεῖν ἔμελλεν. κάλλιστον οὖν ἐδόκει εἶναι τῷ Φιλόνεῳ τῆς

αὐτῆς ὁδοῦ ἅμα μὲν προπέμψαι εἰς τὸν Πειραιᾶ τὸν πατέρα τὸν ἐμὸν φίλον ὄντα ἑαυτῷ, ἅμα δὲ θύσαντα τὰ ἱερὰ ἐστιᾶσαι ἐκείνον, *ib.* 18 ἐπειδὴ γὰρ ἐδεδειπνῆκεσαν, οἷον εἰκός, ὁ μὲν θύων Διὶ Κτησίῳ κάκεινον ὑποδεχόμενος, ὁ δ' ἐκπλεῖν τε μέλλων καὶ παρ' ἀνδρὶ ἑταίρῳ αὐτοῦ δειπνῶν, κ.τ.λ., *cp.* for the domestic celebration *Isai. or.* 8. 16 καὶ τὰς ἐορτὰς ἡγομεν παρ' ἐκείνον πάσας· τῷ Διὶ τε θύων τῷ Κτησίῳ, περὶ ἣν μάλιστα ἐκείνος θυσίαν ἐσπούδαζε καὶ οὔτε δούλους προσῆγεν οὔτε ἐλευθέρους ὀθνείους, ἀλλ' αὐτὸς δι' ἑαυτοῦ πάντ' ἐποίει, ταύτης ἡμεῖς ἐκοινωνοῦμεν καὶ τὰ ἱερὰ συνεχειρουργοῦμεν καὶ συνεπετίθεμεν καὶ τᾶλλα συνεποιοῦμεν, καὶ ἤρχετο ἡμῖν ὑγίαινα διδόναι καὶ κτήσιν ἀγαθὴν, ὥσπερ εἰκός ὄντα πάππον) and Phlyeis (Paus. i. 31. 4 Φλυεῖσι δέ...ναὸς δὲ ἕτερος ἔχει βωμοὺς Δήμητρος Ἀνησιδώρας < καὶ *ins.* Siebelis > Διὸς Κτησίου καὶ Τιθρωνῆς (Siebelis *cj.* Τριτώνης) Ἀθηνᾶς καὶ Κόρης Πρωτογόνης καὶ Σεμνῶν ὀνομαζομένων θεῶν), at Thespiai (*supra* p. 1061), at Epidauros (P. Cavvadias *Fouilles d'Épidaure* Athènes 1893 i. 56 no. 121 = *Inscr. Gr. Pelop.* i no. 1288 a limestone slab inscribed Διὶ | Κτησίῳ Κράτων. | μῆ), at Kária between Mt Pangaion and the sea (P. Perdrizet in the *Bull. Corr. Hell.* 1894 xviii. 441 ff. no. 1 = Michel *Recueil d'Inscr. gr.* no. 774 = Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 576 a white marble boundary-stone inscribed in lettering of *c.* 400 B.C. Διὸς Ἐρκεῖο Πατρώο ; καὶ Διὸς Κτησίο), in the Kyklades Syros (F. Hiller von Gaertringen in *Inscr. Gr. ins.* v. 1 no. 670 an altar from *Psarriana* inscribed in late lettering Διὸς | Κτησίου), Thera (F. Hiller von Gaertringen in *Inscr. Gr. ins.* iii Suppl. no. 1361 fig. = my

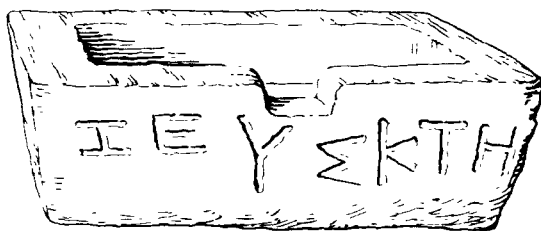


Fig. 917.

fig. 917 a small altar or ἐσχάρα of volcanic stone inscribed Ζεὺς Κτή(σιος), Anaphe (*Corp. inscr. Gr.* ii no. 2477, 17 [Διὸς?] τοῦ Κτησίου, which is corrected *ib.* p. 1091 to [ὁ]πεὶ ὁ [βω]μὸς τοῦ Κτησίου καὶ τὸ ξο[άνι]ον and in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 1. 201 ff. no. 3430, 12 to [ὁ]πεὶ ὁ βωμὸς τοῦ Κτησίου καὶ τὸ ξοάνιον = F. Hiller von Gaertringen in the *Inscr. Gr. ins.* iii no. 248, 13 = Michel *Recueil d'Inscr. gr.* no. 853, 12 = Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 555, 13 = J. v. Protz and L. Ziehen *Leges Graecorum sacrarum* ii no. 122, 13. This inscription, which can be dated *c.* 100 B.C., tells how one Timotheos, anxious to erect a temple of Aphrodite, was bidden by an oracle to do so in the precinct of Apollon *Asgelátas*: the building-operations necessitated the temporary removal of an altar of *Ktésios* and an adjacent statuette. It is not certain that the statuette belonged to *Ktésios*, still less that it represented him. L. Ziehen even denies that *Ktésios* was originally Zeus *Ktésios*. In this, however, he is over-sceptical, though no doubt *Ktésios* was a title applicable to other deities besides Zeus (see O. Hofer in Roscher *Lex. Myth.* ii. 1578 f.), at Panamara in Karia (G. Deschamps —G. Cousin 'Inscriptions du temple de Zeus Panamaros' in the *Bull. Corr. Hell.* 1888 xii. 269 f. no. 54, 7 ff. a *stèle* dedicated by Kleoboulos and Strateia to a series of deities καὶ τοῖς ἐνοικιδίοις θεοῖς Διὶ Κτησίῳ καὶ Τύχῃ καὶ | Ἀσκληπιῷ), at Teos in Ionia (*Corp. inscr. Gr.* ii no. 3074 on an altar or base of *s.* ii B.C. Διὸς Κτησίου, | Διὸς Καπετωλίου, | Ῥώμης, | Ἀγαθοῦ δαίμονος = Michel *Recueil d'Inscr.*

gr. no. 806), in Phrygia (G. Cousin 'Inscription d'Ornellé de Phrygie' in the *Bull. Corr. Hell.* 1884 viii. 503 part of an astragalomantic inscription found at *Tefeny* col. iii, 19 δδδς α Ϝ ιθ' Ϝ Διὸς Κτη'σίου Ϝ (i.e. the throw 4 + 4 + 4 + 6 + 1 = 19 is that of Zeus *Ktésios*) followed by the hexameters θαρσῶν ἐν χειρεὶ καὶ ἐ[π' ἐ] λπίδος ἐστὶν ὁ χρησμός, ὥς..... | μανύει καὶ τὸν νοσέοντα[α δὲ σώσει]· εἰ δέ τι μαντεύη χρ[ησμός...]. δ[ε]ῖς ἀπολήψῃ. I should venture to restore and read the lines as follows: θαρσῶν ἐνχειρεὶ, καὶ ἐπ' ἐλπίδος ἐστὶν ὁ χρησμός, | ὥς καλὰ μανύει καὶ τὸν νοσέοντα δὲ σώσει· | εἰ δέ τι μαντεύῃ, χρησμοὺς ἡδεῖς ἀπολήψῃ. See further the clear and helpful observations of W. R. Halliday *Greek Divination* London 1913 p. 213 ff. A. Wagener 'Inscriptions grecques recueillies en Asie Mineure' in the *Mémoires couronnés et mémoires des savants étrangers, publiés par l'Académie Royale des Sciences, des Lettres et des Beaux-Arts de Belgique* 1858—1861 xxx Classe des Lettres 2. 19 f. no. 2 pl. A inscribed on a white marble *stèle* found at Koloe (*Koula*) with the prefatory remarks of J. de Witte *ib.* p. viii Διὰ Κτήσιον Τατία | Παπίαν τὸν ἐαντή[s] | ἄνδρα, Τειμοκράτη[s] | τὸν πατέρα, Καρποφόροσ τὸν θρέψαντα | κατειέρωσαν. | ἔτους σοά' μη(νὸς) | Λιδναίου η': from which it appears that in 175 A.D. (= 261 of the Sullan era) Tatia definitely consecrated her deceased husband Papias as Zeus *Ktésios*—a striking vindication of my view that Zeus *Ktésios* was but the buried ancestor of the clan), at Pergamon in Mysia (H. Hepding in the *Ath. Mitth.* 1910 xxxv. 452 no. 35 a marble altar inscribed [Διὶ Κ]τησίῳ | [M.] Αἰρήλιος | Μηνογένης | ὁ ἱεροφάντης), and doubtless elsewhere also. At Amastri in Paphlagonia he was recognised as Zeus *Panktésios* (G. Hirschfeld 'Inscripfen aus dem Norden Kleinasiens besonders aus Bithynien und Paphlagonien' in the *Sitzungsber. d. Akad. d. Wiss. Berlin* 1888 p. 878 no. 31 on a small marble altar at Amastri inscribed Ϝ ΔΙΙ Ϝ | ΠΑΝΚΗ ΕΙΩ Ϝ). But this was an exceptional flourish. As a rule, Zeus *Ktésios* was a homely power content with worship in a small way—he never has a temple or a statue, but puts up with a jar or a hearth or at most a trumpety altar. I doubt if he ever received a handsomer offering than that of the white ox mentioned by Demosthenes.

#### (6) The Jars of Zeus in the *Iliad*.

One interesting possibility must not be neglected. We have traced Zeus *Ktésios* back to the days of Aischylos. But the very nature of his cult postulates a hoary antiquity. There is therefore much to be said for an acute suggestion made by Miss Harrison (*Proleg. Gk. Rel.*² p. 642), viz. that we have a reminiscence of the self-same cult in the Homeric description of the jars of Zeus (*Il.* 24. 527 ff. δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὐδὲ | δῶρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ εἰάων· | ᾧ μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραννος, | ἄλλοτε μὲν τε κακῶ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῶ· | ᾧ δὲ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκε· | καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν εἰλαίνει, | φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν. For full *apparatus criticus* see A. Ludwich *ad loc.* The most important variants are the omission of line 528 in cod. T. and the substitution of κερῶν ἔμπλειοι, ὁ μὲν ἐσθλῶν, αὐτὰρ ὁ δειλῶν in the passage as quoted by Plat. *rep.* 379 D, Plout. *quo modo adolescens poetas audire debeat* 6 (but cp. *consolat. ad Apollon.* 7), Euseb. *praepr. ev.* 13. 3. 12 (from Plat. *loc. cit.*), Prokl. in Plat. *remph.* i. 96, 14 f. Kroll. Dr W. Leaf in 1888 printed δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὐδὲ | δῶρων οἷα δίδωσι κακῶν, ἕτερος δὲ εἰάων· | κ.τ.λ. and supposed that 'Zeus has two jars of evil for one of good' (cp. Pind. *Pyth.* 3. 143 ff. ἐν παρ' ἐσλὸν πῆματα σύνδδο δαίονται βροτοῖς | ἀθάνατοι). But in 1898, collaborating with Mr M. A. Bayfield, he was more disposed to admit the possibility that 'there are only two jars spoken of, one of ills and one of blessings.' For κακῶν, ἕτερος

δὲ ἑάων = ἕτερος μὲν κακῶν, ἕτερος δὲ ἑάων he cited *II.* 7. 417 f. But the idiom is by no means rare: to the examples adduced by R. Kuhner—B. Gerth *Ausführliche Grammatik der griechischen Sprache* Hannover and Leipzig 1904 ii. 266 add Aristot. *poet.* 1. 1447 b 14 ἐλεγειοποιούς τοὺς δὲ ἐποποιούς ὀνομάζουσιν, *pol.* 2. 4. 1262 a 26 f. φόνους ἀκουσίους, τοὺς δὲ ἐκουσίους. Moreover, the existence of the variant κηρῶν ἐμπλῆτοι, ὁ μὲν ἐσθλῶν, αὐτὰρ ὁ δειλῶν, which is not of course 'more careless than the average of Plato's citations' but good evidence of the pre-Aristarchean text, makes it practically certain that the jars were conceived as two in number):

Two jars lie buried in the floor of Zeus  
Filled with the gifts he gives—evil in this,  
Good in the other. Whensoever Zeus  
The lightning-hurler gives a mingled lot,  
He that receives it falls on evil now  
And now on good. But he to whom Zeus gives  
Of the sorry store is made a very scorn:  
Him evil hunger drives o'er the bright earth,  
Nor gods nor mortals honour him as he goes.

(7) Zeus *Ktésios* compared with the *Di Penates*.

Finally, it should be observed that sundry Greek antiquarians described the Roman *di Penates* as *θεοὶ Κτέσιοι* (Dion. Hal. *ant. Rom.* 1. 67 τοὺς δὲ θεοὺς τούτους Ῥωμαῖοι μὲν Πενάτας καλοῦσιν· οἱ δὲ ἐξηρμηνεύοντες εἰς τὴν Ἑλλάδα γλῶσσαν τοῦνομα οἱ μὲν Πατρώους ἀποφαίνουσιν, οἱ δὲ Γενεθλίους, εἰσὶ δ' οἱ Κτησίους, ἄλλοι δὲ Μυχίους, οἱ δὲ Ἑρκίους, cp. *ib.* 8. 41 καὶ ὑμεῖς, ὦ θεοὶ Κτήσιοι καὶ ἑστία πατρώα καὶ δαίμονες οἱ κατέχοντες τοῦτον τὸν τόπον, χαίρετε). The description was apposite; for the *di Penates*, as divinised ancestors (?? see *Folk-Lore* 1905 xvi. 293 ff.) keeping watch over the *penus*, were in function at least strictly analogous to Zeus *Ktésios*. Perhaps indeed the likeness extended to the signs and symbols of their presence; for the *Penates* of Lavinium were represented by 'caducei of iron and bronze together with Trojan pottery' (Timaios *frag.* 20 (*Frag. hist. Gr.* i. 197 Müller) *ap.* Dion. Hal. *ant. Rom.* 1. 67 σχήματος δὲ καὶ μορφῆς αὐτῶν πέρι Τίμαιος μὲν ὁ συγγραφεὺς ὥδε ἀποφαίνεται· κηρύκια σιδηρὰ καὶ χαλκὰ καὶ κέραμον Τρωϊκὸν εἶναι τὰ ἐν τοῖς ἀδύτοις τοῖς ἐν Λαουινίᾳ κείμενα ἱερά. πυθέσθαι δὲ αὐτὸς ταῦτα παρὰ τῶν ἐπιχωρίων), which presumably implies metal snakes coiled about a staff and an earthenware jar (*N.B.* The *tabula Iliaca* in three separate places represents Aineias and Anchises as carrying the *sacra* of Troy in a cylindrical jar(?) with a domed lid: see O. Jahn *Griechische Bilderchroniken* Bonn 1873 p. 35 pl. 1, and cp. Helbig *Wandgem. Camp.* p. 310 no. 1380, *id.* in the *Bull. d. Inst.* 1879 p. 76 f., Preller—Jordan *Röm. Myth.*<sup>3</sup> ii. 322 n. 2). The mention of *caducei* in this connexion sets us thinking. Is it possible that Hermes himself with his chthonian and his phallic traits was of kindred origin? The idea should not be scouted without a careful consideration of the facts brought together by Mr A. L. Frothingham (in the *Am. Journ. Arch.* 1916 xx. 175—211 and a sequel as yet unpublished). See further *supra* p. 383 n. 7.

## APPENDIX I.

## ZEUS AGAMÉMNON.

The evidence for the cult of Zeus Ἀγαμέμνων at Sparta is as follows: Lyk. *Al.* 335 states that Priamos was killed (*supra* i. 39 n. 2 and n. 6) ἀμφὶ τύμβῳ τὰγαμέμνονος, on which Tzetzes remarks Ἀγαμέμνων ὁ Ζεὺς ἐν Λακεδαιμονίᾳ. This is confirmed by Lyk. *Al.* 1124 Ζεὺς Σπαρτιάταις αἰνυμένοις κληθήσεται (*sc.* ὁ Ἀγαμέμνων) with Tzet. *ad loc.* ὅτι Λακεδαιμόνιοι ἰδρύσαντο Ἀγαμέμνονος Διὸς ἱερὸν εἰς τιμὴν τοῦ ἥρωος, Staphylos *frag.* 10 (*Frag. hist. Gr.* iv. 506 Muller) *ap.* Clem. *Al. prot.* 2. 38. 2 p. 28, 17 f. Stahlin Ἀγαμέμνονα γοῦν τινα Δία ἐν Σπάρτῃ τιμᾶσθαι Στάφυλος ἱστορεῖ, Athenag. *supplicatio pro Christianis* 1 p. 1 Schwartz ὁ δὲ Λακεδαιμόνιος Ἀγαμέμνονα Δία...σέβει.

For his cult at Athens the evidence is slighter: Lyk. *Al.* 1369 ff. πρῶτος μὲν ἦξι Ζηνὶ τῷ Λαπερσίῳ | ὁμώνυμος Ζεὺς, ὃς καταβάτης μολῶν | σκηπτῷ πυρώσει πάντα δυσμενῶν σταθμά with Tzet. *ad loc.* Λαπέρσαι δῆμος τῆς Ἀττικῆς (U. von Wilamowitz-Moellendorff *cj.* Λακωνικῆς), ἔνθα Ἀγαμέμνονος Διὸς ἱερὸν ἔστιν. ὁ ὁμώνυμος οὖν τῷ Λαπερσίῳ Διὶ ὁ Ἀγαμέμνων, κ.τ.λ. The *cj.* Λακωνικῆς is supported by Soph. *frag.* 871 Nauck<sup>2</sup>, 957 Jebb, *ap.* Strab. 364 νῆ τῷ Λαπέρσῃ (*sc.* the Dioskouroi), νῆ τὸν Εὐρώταν τρίτον, | νῆ τοὺς ἐν Ἀργεὶ καὶ κατὰ Σπάρτην θεούς, Rhian. *ap.* Steph. Byz. *s.v.* Λαπέρσα θηλυκῶς, ὅρος Λακωνικῆς, οὐ μέμνηται Ῥιανὸς ἐν Ἡλιακῶν πρώτῳ· ἀπὸ τῶν Λαπερσῶν Διοσκούρων. τὸ ἐθνικὸν Λαπερσαῖος. See further W. Pape—G. E. Benseler *Wörterbuch der griechischen Eigennamen*<sup>3</sup> Braunschweig 1875 ii. 773.

With regard to the interpretation of this evidence ancient and modern views have differed widely: Metrodoros of Lampsakos, who allegorized Homer (Tatian. *or. adv. Græc.* 37), took Agamemnon to be the *aithér* (Hesych. Ἀγαμέμνονα· τὸν αἰθέρα Μητρόδωρος ἀλληγορικῶς). Eustath. *in Il.* p. 168, 11 ff. is hardly more satisfactory: δοκεῖ εὐλόγως παρὰ Λάκωσι Ζεὺς Ἀγαμέμνων ἐπιθετικῶς εἶναι, ὥς ὁ Λυκόφρων λαλεῖ· Ἀγαμέμνων τε γὰρ εὐρυκρείων καὶ Ζεὺς εὐρυμέδων. εἰ δὲ ταῦτόν εὐρυκρείων καὶ εὐρυμέδων, λέγουσι· ἂν διὰ τοῦτο διθραμβικώτερον καὶ Ἀγαμέμνων Ζεὺς, καθότι καὶ εὐρυκρείων. Welcker *Gr. Götterl.* ii. 183 regards Ἀγαμέμνων as a title of Zeus, 'Erzwalter.' Gruppe *Gr. Myth. Rel.* p. 157 renders 'Zeus...der "grosse Sinner"' and *ib.* n. 22 cites the vase inscriptions ΑΛΑΜΕΣΜΟΝ and ΑΛ·ΜΕΣΜΟ· (P. Kretschmer *Die Griechischen Vaseninschriften* Gutersloh 1894 p. 168 ff.) as implying an original \*Ἀγαμέδμων (W. Prellwitz in the *Beiträge zur Kunde der indogermanischen Sprachen* 1891 xvii. 171 f., 1894 xx. 306 f., *id.* *Etym. Wörterb. d. Gr. Spr.*<sup>2</sup> p. 3) with which he compares such names as Ἀγαμήδης, Ἀγαμήστωρ. Wide *Lakon. Kulte* pp. 12 f., 333 f., following F. Deneken in Roscher *Lex. Myth.* i. 2449 f., holds that a god Ἀγαμέμνων (ἀγα-+μεμ-), 'der viel sinnende, viel Sorge tragende, mächtig schirmende und schützende,' whose partner was originally Ἀλεξάνδρα, came to be identified with Zeus. On the etymology see, however, K. Brugmann—A. Thumb *Griechische Grammatik*<sup>4</sup> München 1913 p. 89: 'Dass uridg. -nm- auch zu -μν- geworden sei, glauben wir nicht. Man nimmt an, Ἀγα-μέμνων sei aus \*-μεμνων (zu ai. mānman-) entstanden (DE SAUSSURE, *Mém.* 4, 432). Wäre das richtig, so könnte die besondere Behandlung der Gruppe -nm- aus der Mitwirkung der anderen Nasale des Wortes oder aus Volksetymologie (vgl. θρασυ-μέμνων 'mutig standhaltend') erklärt werden. Aber die attische Nebenform Ἀγαμέσμων (KRETSCHMER, *Vas.* 168 f.) weist auf \*Ἀγα-μέδμων als Grundform (vgl. PRELLWITZ, *BB.* 17, 171 f.

20, 306 f.). Hieraus ging einerseits durch Anlehnung an Πολυ-φράσμων u. a. (§ 88 Anm. 2) die Form Ἀγαμέσμων hervor; Ἀγαμέμων anderseits zeigt die gleiche Behandlung des δμ wie att. μεσό-μνη neben ion. μεσό-δμη (§ 58), ὕμνος aus \*ὕδμος (falls zu ὕδω, ὑδέω, s. W. SCHMID, Rhein. Mus. 61, 480; anders, aber unwahrscheinlich EHRICH, Rhein. Mus. 62, 321 ff., vgl. ferner P. MAAS, Philol. 66, 590 ff.), kret. μυῶν neben ion. δμῶς: in einzelnen griechischen Dialekten wurde also δμ zu νμ (vgl. ἰσμι aus ἡμι § 87, 6) und dieses weiter zu μν (vgl. neuir. *meamna* = altir. *menne* 'mens') zu einer Zeit, wo der Wandel von uridg. *-nm-* zu *-μ-* schon längst vollzogen war<sup>1</sup>. (<sup>1</sup>Dass *dm-* schon uridg. zu *nm-* geworden sei und hierauf unser μν beruhe (so zuletzt JOHANSSON, IF. 3, 227), ist unwahrscheinlich.) Aus diesem Dialektgebiet stammt die Form Ἀγα-μέμωνων. Anders KRETSCHMER a. a. O., FICK, Gött. gel. Anz. 1894 S. 234. 241 (der in μεσό-μνη ursprüngliches -δμν- vermutet) und SCHULZE, Gött. gel. Anz. 1896 S. 236 (der in μεσόμνη, Ἀγαμέμωνων "durch eine Art von Metathesis δμ zu βν und weiter zu μν" geworden sein lässt unter Mitwirkung des in den beiden Wörtern vorausgehenden μ); vgl. aber auch STOLZ, Innsbrucker Festschr. zur 50. Philol.-Vers. (1909) 13 ff.' Farnell *Cults of Gk. States* iv. 50 without venturing upon philological ground assumes that 'the two names [Ζεύς and Ἀγαμέμωνων] were originally quite distinct and became conjoined owing to some later fusion of cults.' But A. Furtwängler in Roscher *Lex. Myth.* i. 96 'ein chthonischer Zeus' and K. Wernicke in Pauly-Wissowa *Real. Enc.* i. 721 'vielleicht ein chthonischer Gott' had already pointed the way to a better solution of the problem. In the *Class. Rev.* 1903 xvii. 277, cp. *Folk-Lore* 1904 xv. 299, 301, I contended that the hero was a Zeus all along, the local champion or king being as such the embodiment of the god. Even in Homer there are traces of this belief. Agamemnon's stock epithet ἀναξ ἀνδρῶν is suggestive of a divine appellation (cp. Verg. *Aen.* i. 65 divom pater atque hominum rex, Hes. *theog.* 923 θεῶν βασιλῆι καὶ ἀνδρῶν), and in *Il.* 2. 478 he is described as ὄμματα καὶ κεφαλὴν (S. A. Naber cj. φθογγήν) ἱκελος Διὶ τερπικεραύνῳ. See further *supra* p. 1060 f.

## APPENDIX J.

### ZEUS AMPHIARAOS.

The worship of Zeus Ἀμφιάραος at Oropos is attested by Dikaiarch. i. 6 (*Geogr. Gr. min.* i. 100 Muller) ἐντεῦθεν εἰς Ὠρωπὸν δι' Ἀφιδνῶν καὶ τοῦ Ἀμφιαράου Διὸς ἱεροῦ ὁδὸν ἐλευθέρῳ βαδίζοντι σχεδὸν ἡμέρας προσάντη πάντα. The text is not free from corruption. For the manuscript's διαδαφνιδὸν L. Holstein and others read διὰ Δελφίνιον (cp. Strab. 403), C. Müller in *Frag. hist. Gr.* ii. 256 διὰ Ψαφιδῶν (cp. Strab. 399); *id.* in *Geogr. Gr. min.* i. 100 accepts C. Wordsworth's cj. δι' Ἀφιδνῶν or else δι' Ἀφιδνῶν. For the manuscript's ὁδὸν...πρόσαντα C. Müller, after I. Casaubon, proposes ὁδὸς...προσάντης πᾶσα, but prints ὁδὸν...προσάντη [πάντα]. Casaubon wanted to expunge Διὸς. But he was certainly wrong. The hero Amphiaraos had come to be reckoned as a god: cp. Soph. *El.* 836 ff. οἶδα γὰρ ἄνακτ' Ἀμφιάρεω χρυσοδέτοις | ἔρκεσι κρυφθέντα γυναῖκων· καὶ νῦν ὑπὸ γαίης | ... | πάμπνυχος ἀνάσσει with Cic. *de div.* i. 88 Amphiaräum autem sic honoravit fama Graeciae, deus ut haberetur, atque ut ab eius solo, in quo est humatus, oracula peterentur, Paus. i. 34. 2 θεὸν δὲ Ἀμφιάραον πρῶτος Ὠρωπῶις κατέστη νομίζειν, ὕστερον δὲ καὶ οἱ πάντες Ἕλληνες ἡγήνται. That he was

under the protection of Zeus appears from Pind. *Nem.* 9. 58 ff. ὁ δ' Ἀμφιάρῃ σχίσσεν κεραυνῷ παμβία | Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἄμ' ἵπποις, | δουρὶ Περικλυμένον πρὶν νῶτα τυπέντα μαχατὰν | θυμὸν αἰσχυρῆσθαι, 10. 13 ff. γαῖα δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα Διὸς βέλεσιν | μάντιν Οἰκλείδαν, πολέμοιο νέφος, Apollod. 3. 6. 8 Ἀμφιαράῳ δὲ φεύγοντι παρὰ ποταμὸν Ἴσμηνόν, πρὶν ὑπὸ Περικλυμένου τὰ νῶτα πρῶτῃ, Ζεὺς κεραυνὸν βαλὼν τὴν γῆν διέσπασεν. ὁ δὲ σὺν τῷ ἄρματι καὶ τῷ ἡνιόχῳ Βάτωνι, ὡς δὲ ἐνιοι Ἐλάτῳ (so R. Wagner after Sommer, who suggested Ἐλάτῳ or Ἐλατίῳ. L. Dindorf cj. Ἐλάτῳ. ἐλάττω R. ἐλάττωνι \*R<sup>a</sup>. ἐλάττωνον P. R<sup>b</sup>. R<sup>c</sup>. ἐλάττω V. L. N. T.), ἐκρύφθη, καὶ Ζεὺς ἀθάνατον αὐτὸν ἐποίησεν.

As a parallel to this famous scene H. Usener in the *Sitzungsber. d. kais. Akad. d. Wiss. in Wien Phil.-hist. Classe* 1897 cxxxvii. 3. 2, 4, 37 (=id. *Kleine Schriften* Leipzig—Berlin 1913 iv. 200 ff., 234) cites the belief that Theodorich the Great, king of the Ostrogoths, did not die in 526 A.D., but entered the earth as a living man seated on his black charger. I am, however, inclined to lay more stress on analogies drawn from the classical area, e.g. that of Erechtheus (*supra* p. 793 f.) or those of Latinus and Aeneas (*Class. Rev.* 1904 xviii. 363, *Folk-Lore* 1905 xvi. 286). Such cases may be taken to imply that the early king, who during his life had been credited with magical powers of making a thunderstorm, was after his death frankly identified with the weather-god. Moreover dead kings, being chthonian powers, can give oracles, send dreams, and bestow health on those that consult them in the right way. Hence at the popular Amphiareion near

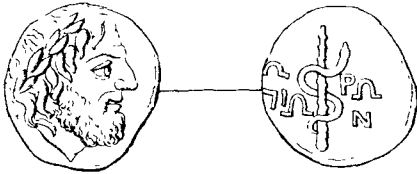


Fig. 918.



Fig. 919.

Oropos (on which see F. Durrbach *De Oropo et Amphiarai sacro* Paris 1890, E. Bethe in Pauly—Wissowa *Real-Enc.* i. 1893 ff. fig., Frazer *Pausanias* ii. 466 ff. pl. 9, figs., and for recent finds etc. F. Versace in the *Ath. Mitth.* 1908 xxxiii. 247—272, H. Lattemann *ib.* 1910 xxxv. 81—102, B. Leonardos in the *Ἐφ. Ἀρχ.* 1913 p. 237, *ib.* 1916 pp. 118—121, besides reports in the *Πρακτ. ἀρχ. ἐτ.* 1903 p. 33 f., 1904 p. 27 f., 1906 p. 83 f., 1913 p. 114) the marble cult-statue of Amphiaraos (Paus. i. 34. 2) appears to have borne a close resemblance to Asklepios. An autonomous copper of the town, dating from s. ii B.C. or later, has for obverse type the head of Amphiaraos bearded and laureate, and for reverse a snake coiled round a staff with the legend Ω Ρ Ω Π Ι Ω Ν (É. de Cadavène *Recueil de médailles grecques inédites* Paris 1828 p. 168 no. 1 = Overbeck *Gall. her.* B<sup>3</sup> head i. 151 Atlas pl. 6, 10 = my fig. 918. Other specimens show *obv.* a beardless head, described as Apollon (A. v. Sallet in the *Zeitschr. f. Num.* 1898 xxi. 208 f. pl. 4, 10) or Amphiaraos (Head *Hist. num.*<sup>2</sup> p. 392—a bad guess, unless the head is really bearded, as stated by Cadavène *op. cit.* p. 168 b. 2, cp. *Brit. Mus. Cat. Coins Attica* etc. p. 115 pl. 20, 5) or even a female (U. S. Pöhl in the *Zeitschr. f. Num.* 1879 iv. 250 f. fig., 259 ff.), *rev.* a dolphin coiled round a trident with the legend Ω Ρ Ω Π Ι Ω Ν). Another copper of Oropos, struck by Gallienus, has *rev.* Ω Ρ Ω Π Ι Ω Ν Amphiaraos enthroned to left, his left hand grasping a sceptre and his right extended over a snake (*Brit. Mus. Cat. Coins* etc. p. 115, pl. 20, 6, Imhoof-Blumer and P. Gardner *Num. Comm. Paj.* tus



=my fig. 919). Imhoof-Blumer and P. Gardner justly remark that 'On these coins Amphiaras is represented exactly in the guise of Asclepius, as a god rather than as a hero.' B. I. Leonardos in the *Πρακτ. ἀρχ. ἐτ.* 1887 p. 62 f. reports the discovery in the Amphiareion at Oropos of a small statue, *minus* head and extremities, 'παριστάν δὲ βεβαίως τὸν Ἀμφιάραον ὡς τὸν Ἀσκληπιόν, στηριζόμενον ἐπὶ ῥάβδον περὶ ἣν ἐλίσσεται ὄφεις,' and of a small relief representing a similar Amphiaras and Hygieia seated on a rock beside him (cp. 'Εφ. Ἀρχ. 1885 p. 102 no. 4, 3 = *Corp. inscr. Gr. sept.* i no. 311, 3, 'Εφ. Ἀρχ. 1885 p. 106 no. 6, 3 = *Corp. inscr. Gr. sept.* i no. 372, 3, *ib.* i no. 412, 11), while above them appears the head of Pan another partner in their cult (Paus. i. 34. 3).

The hero's name offers a variety of problems. Ἀμφιάραος had a clipped form Ἀμφίς (Herodian. *περὶ παθῶν frag.* 104 (ii. 205, 16 ff. Lentz) *ap. et. mag.* p. 93, 50 ff. = Zonar. *lex. s.v.* Ἀμφίς, cp. *et. mag.* p. 159, 31, cites Aisch. *frag.* 412 Nauck<sup>2</sup>). A possible doublet is Ἀμφίος, brother of Adrastos and son of Merops the seer of Perkote who foresaw the doom of his sons at Troy (*Il.* 2. 830 ff., 11. 328 ff.); and he in turn has been regarded (E. Bethe in Pauly—Wissowa *Real-Enc.* i. 1949) as originally identical with Ἀμφίος, son of Selagos, who lived at Paisos and was slain at Troy (*Il.* 5. 612 ff., Tzetz. *Hom.* 89 f. *N.B.*: *Il.* 2. 828 Ἀπαισοῦ = *Il.* 5. 612 Παισῶ). See further H. Usener in E. Bethe *Thebanische Heldenlieder* Leipzig 1891 p. 65, *id.* *Gotternamen* Bonn 1896 p. 355, *id.* in the *Sitzungsber. d. kais. Akad. d. Wiss. in Wien* Phil.-hist. Classe 1897 cxxxvii. 3. 40 ff. (= *id.* *Kleine Schriften* Leipzig—Berlin 1913 iv. 237 ff.), who holds that Ἀμφίος gave rise, on the one hand to Ἀμφίων (cp. *et. mag.* p. 92, 41 ff.), on the other to Ἀμφιάραος, Ἀμφιάρεως, Ἀμφιάρης. It may, however, be doubted whether Usener has said the last word on the subject; for the etymology of the name Ἀμφιάραος is still far from clear. F. G. Welcker *Der epische Cyclus*<sup>2</sup> Bonn 1882 p. 322 takes Ἀμφιάραος to mean 'der Beter' (ἀράσμαι). P. Kretschmer *Die Griechischen Vasenschriften* Gutersloh 1894 pp. 32, 123 argues that Ἀμφιάρης, for \*ἈμφιάρηFos, was derived from *iarēus* (stem *iarhF-*) and meant ἀρχιέρεως, but that Ἀμφιάραος was formed by popular etymologizing from ἀράσμαι. A. Fick *Die Griechischen Personennamen*<sup>2</sup> Gottingen 1894 p. 438 f. connects with Ἄρης: 'Dasselbe Element ist in ἀμφι-άρης Zeus.' Similarly J. Rendel Harris *Boanerges* Cambridge 1913 p. 225 suggests that at Argos Areios (Ap. Rhod. i. 118, Orph. *Arg.* 148, cp. Pherekyd. *frag.* 75 (*Frag. hist. Gr.* i. 90 Muller) *ap. schol. Od.* 11. 289) and Amphiaras were twin-brothers. But all these views are *risquées*. At most we can assert that there is a tendency (satirised in the person of Ἀμφίθεος by Aristoph. *Ach.* 46 ff.) for divine and heroic names to begin with Ἀμφι-. Such names need not point to the existence of twins (*pace* J. Rendel Harris *op. cit.* p. 224 f.), but might on occasion refer to some twofold aspect of Zeus (*supra* p. 4. 45), who is e.g. ἀμφιθαλής, 'god of both parents,' in Aisch. *cho.* 394 f. καὶ πότ' ἐν ἀμφιθαλὲς | Ζεὺς ἐπὶ χεῖρα βάλοι; (see a good note by T. G. Tucker *ad loc.*). Thus H. Usener in the *Rhein. Mus.* 1898 liii. 336 f. (= *id.* *Kleine Schriften* iv. 266 f.) reads Ἀμφιτρύων (τρύω, τρυπᾶν, κ.τ.λ.) as 'der nach Osten und Westen den Donnerkeil entsendende und damit durchbohrende Gewittergott,' an ancient *Som. goti* (*supra* p. 13 n. 1) absorbed into the all-prevailing personality of Zeus. I should myself put the matter somewhat differently. To my thinking Amphitryon, like Amphiaras, was a king who played the part of a human Zeus and was named accordingly.

## APPENDIX K.

## ZEUS TREPHÓNIOS OR TROPHÓNIOS.

For the cult of Zeus Τρεφώνιος or Τροφώνιος at Lebadeia Rohde *Psyche*<sup>3</sup> i. 125 n. 1 cites the following evidence: Strab. 414 Λεβάδεια δ' ἐστίν, ὅπου Διὸς Τροφωνίου μαντεῖον ἱδρύεται, χάσματος ὑπονόμου κατάβασιν ἔχον, καταβαίνει δ' αὐτὸς ὁ χρηστηρίαζόμενος, Liv. 45. 27 Lebadaie quoque templum Iovis Trophonii adit (sc. L. Aemilius Paullus in 167 B.C.): ibi cum vidisset os specus, per quod oraculo utentes sciscitatum deos descendunt, sacrificio Iovi Hercynnaeque facto, quorum ibi templum est, etc., Iul. Obseq. *prod.* 110 (96 B.C.) Lebadaie Eutychides in templum Iovis Trophonii digressus tabulam aeneam extulit, in qua scripta erant quae ad res Romanas pertinerent, [add Ampel. 8. 3 ibi (sc. *Arx* is in *Epiro*!—unless we may assume that a mention of Lebadeia has dropped out of the text, or that *pictum est* is to be supplied from the preceding clause) Iovis templum Trophonii (so D. *hyphonis* C.), unde est ad inferos descensus ad tollendas sortes: in quo loco dicuntur ii qui descenderunt Iovem ipsum videre], Hesych. s.v. Λεβάδεια· πόλις Βοιω[ε]ίας, ἐνθα καὶ μαντεῖον Διὸς τὸ ἱερὸν κατασκευάστω [? leg. μαντεῖον Διὸς, <Τροφωνίου> τὸ ἱερὸν κατασκευάσαντος], Phot. *lex.* (p. 154 Hermann) s.v. Λεβαδία· πόλις Βοιωτίας, ἐν ἣ Διὸς μαντεῖον, Τροφωνίου κατασκευάσαντος, *Corp. inscr. Gr. sept.* i no. 3090=R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 162 f. no. 423 Ἰππων Ἐπινίκαν Νικίαν | Διὶ Τρεφωνίῳ on a square base formerly supporting a statue of Epinike (on the back of the same base was recorded the manumission of Athanon (*Corp. inscr. Gr. sept.* i no. 3080 *infra*); on its right side, that of Hermaia (*ib.* no. 3081 *infra*): later the base was used for a statue of Drusus Caesar (*ib.* no. 3103)), *ib.* no. 3098=L. Stephani *Reise durch einige Gegenden des nördlichen Griechenlandes* Leipzig 1843 p. 70 f. no. 47 pl. 5 Διονύσῳ Εὐσταφύλῳ | κατὰ χρησμόν Διὸς | Τροφωνίου, *Corp. inscr. Gr. sept.* i no. 3077, 3 ὁ ἱερεὺς τοῦ Διὸς τοῦ Τροφωνίου Τροφωνιανός (the priest being named after his god, as Maybaum *Der Zeuskult in Boeotien* Doberan 1901 p. 11 f. remarks).

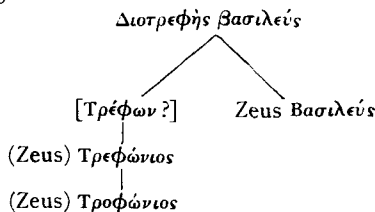
Further, at Lebadeia—as I urged in *Folk-Lore* 1904 xv. 301—Zeus bore the significant title Βασιλεὺς (*Corp. inscr. Gr. sept.* i no. 3073, 89 f. and 93=Michel *Recueil d'Inscr. gr.* no. 589, 89 f. and 93=Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 972, 89 f. and 93 εἰς τὸν ναὸν τοῦ Διὸς τοῦ Βασιλέως in an important inscription of s. ii B.C. dealing with the half-built temple on Mt St. Elias to the W. of *Livadia* (Paus. 9. 39. 4, *supra* p. 900 n. o), *Corp. inscr. Gr. sept.* i no. 3080, 1 ff.=R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 165 no. 430, 1 ff. [τὸ *Fί*]διω[ν] δουλι[κὸν] | παιδάριον Ἀθάνωνα τῷ Διὶ τεῖ Βασιλεῖ κῆ τεῖ Τρεφωνίῳ ἱερὸν εἶμεν τὸν πάν[τα] | χ[ρ]όνον ἀπὸ τᾶσδε τᾶς ἀμέρας, *Corp. inscr. Gr. sept.* i no. 3081, 2 f.=R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 164 f. no. 429, 2 f. τὰν *Φιδίαν* ερμαῖαν τεῖ Διὶ τεῖ Βασιλεῖ κῆ τῷ Τρεφ[ω]νίῳ ἱερὸν εἶμ[εν] | τὸν πάντα χρόνον, *Corp. inscr. Gr. sept.* i no. 3083, 6 ff.=R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 163 no. 425, 6 ff.=Michel *Recueil d'Inscr. gr.* no. 1392, 6 ff. τὸν | *Φιδίον* θεράποντα Ἀνδρικὸν τῷ Διὶ τῷ Βασιλεῖ | κῆ τῷ Τρεφωνίῳ ἱερὸν εἶμεν παραμείναντα παρ' | τὰν ματέρα Ἀθανοδώραν *Φέτια* δέκα, *Corp. inscr. Gr. sept.* i no. 3085, 2 ff. τὸ ἴδιον δουλικὸν παιδάριον | Σωκράτην, παραμείναντα *Κι*..... καὶ Ἀριστοκίδι, τὸ [ν] πάντα | χρόνον ἱερὸν κατὰ τὴν | ἀνάθ[ε]σιν τῷ Διὶ τῷ Βα[σι]λεῖ, *ib.* no. 3091, 1 f.=R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 162 no. 422, 1 ff.=Michel *Recueil d'Inscr. gr.* no. 1115, 1 ff. Νέων *Φασκώ*[ν]δοσ] | ἀγωνοθετεῖ[σας] | τὰ Βασιλεῖ, τὸ ἐλθοχρίστ[ιον] | ἀνέθεικε τοῖ [Δι] | τοῖ Βασιλε[ύ] κ[ῆ] τῇ | πόλι in an inscri<sup>atus</sup>

which can be dated shortly after 250 B.C., cp. Polyb. 20. 5, 8, 14, *Corp. inscr. Gr. sept.* i no. 3096, 1 f. Διὶ Βασιλεῖ | καὶ τῇ πόλει Λεβαδέων | κ.τ.λ., *ib.* no. 4136, 1 ff. = M. Holleaux in the *Bull. Corr. Hell.* 1890 xiv. 19 ff. no. 10, 27 ff. = Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 635 B, 27 ff. Καλλικλίδας Λοκρὸς ἔς Ὀπύντος καταβάς ἐν Τρεφώνιον ἀνάγγειλε Λεπάδειαν τοῖ Δι τοῖ Βασιλεῖ ἀνθέμεν | κῆ τοῖ Τρεφωνίῳ, κ.τ.λ., 32 f. ὅστις δέ κα τῶ | Διὸς τῶ Βασιλείος ἐπιμελεῖται τῶ ναῶ, τὸν στέφανον ὕσσει in the record of an oracle delivered soon after 178 B.C.).

In view of the foregoing passages and inscriptions I would venture to reconstruct the story of the Lebadean cult as follows. Once upon a time there lived in the locality a king of the old magical sort (*supra* i. 12 ff.), who controlled the weather for his people (*supra* i. 79) and passed as a human Zeus (*supra* i. 247 (?), 545 n. 5, 547 (?), 662, 737 (?), ii. 24, 192, 794, 833, 897 n. o, 940 n. o, 944 f. n. o, Append. H (3) and (4), Append. I, Append. J, *infra* Append. L *sub fin.*, Append. M *med.*)—one of those who in epic days came to be called Διοτρεφῆες βασιλῆες (*Il.* 1. 176, 2. 98, 196, 445, 14. 27, *Od.* 3. 480, 4. 44, 63, 7. 49, *h. Dion.* 11, Hes. *theog.* 82, 992: see H. Ebeling *Lexicon Homericum* Lipsiae 1885 i. 311 f.) because it was remembered that they were at least intimately related to the sky-god (either by descent (schol. *Il.* 1. 176 citing Hes. *theog.* 96 ἐκ δὲ Διὸς βασιλῆες, Hesych. s.v. Διοτρεφῆων), or by special favour (*Il.* 2. 196 f. with Eustath. *in Il.* p. 199, 20 ff. ἐνταῦθα δὲ καὶ ἐφερμηνεύει, διὰ τί Διογενεῖς καὶ Διοτρεφεῖς τοὺς βασιλεῖς λέγει, οὐχ ὅτι ἐκ Διὸς τὸ γένος ἔλκουσιν, ἀλλ' ὅτι ἐξ ἐκείνου αὐτοῖς ἡ τιμὴ. φησὶ γάρ· "τιμὴ δ' ἐκ Διὸς ἔστιν," ἡ τῆς βασιλείας δηλαδὴ. ἀφιδρύματα γὰρ ὥσανεὶ Διὸς ἐδύκουν εἶναι οἱ βασιλεῖς, cp. *ib.* p. 316, 33 f.): the relation is moralised by Themist. *or.* 6 p. 79 A—B ἡ δὲ εἰς ἀνθρώπους ἀρετὴ καὶ πρῶτης καὶ εὐμένεια...μὴ καὶ μᾶλλον ἔστω ἐγγυτέρᾳ τῷ κοινωνοῦντι τῆς φύσεως; αὐτῇ ποιεῖ θεοείκελον, αὐτῇ θεοειδῇ, οὕτω Διοτρεφῆς γίνεταί βασιλεὺς, οὕτω Διογενῆς, οὕτως αὐτῷ τὴν θεϊότητα ἐπιφημίζοντες οὐ ψευδόμεθα). Now Διοτρεφῆς, Διειτρεφῆς, and similar names have a shortened form Τρέφων (A. Fick *Die Griechischen Personennamen*<sup>2</sup> Göttingen 1894 p. 269), and Τρέφων by the addition of a common suffix would become Τρεφώνιος. Hence our local king, when dead and buried, was still consulted as Zeus Τρεφώνιος or—since he was responsible for the crops (*supra* i. 79)—as Zeus Τροφώνιος (Max. Tyr. 41. 2 τὸν Διῶ...τὸν καρπῶν τροφέα, cp. Zeus Ὀπωρεὺς in *Corp. inscr. Gr. sept.* i no. 2733 = Roehl *Inscr. Gr. ant.* no. 151 = R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 213, 396 no. 567 an early inscription from Akraiphia Κρίτων καὶ Θεϊώσδοτος τοῖ | Δι τῶπωρεῖ. Other appellatives of Zeus with the same general significance are collected and discussed by H. Usener *Gotternamen* Bonn 1896 p. 243 n. 67, Gruppe *Gr. Myth. Rel.* p. 1109 n. 1). In support of this explanation it should be noted that, when Q. Titius and Salvenius obtained from Trophonios at Lebadeia prophecies concerning Sulla, ἀμφότεροι...ταῦτὰ περὶ τῆς ὁμφῆς ἔφραζον· τῷ γὰρ Ὀλυμπίῳ Διὶ καὶ τὸ κάλλος καὶ τὸ μέγεθος παραπλήσιον ἰδεῖν ἔφασαν (L. Cornelius Sulla *rer. gestar. frag.* 16 Peter *ap.* Plout. *v. Sull.* 17). Further, Paus. 9. 39. 10 compares the oracular building to a κρίβανος or 'baking jar,' i.e. one of the domical earthen ovens still used in the east for baking bread (J. H. Middleton in the *Journ. Hell. Stud.* 1888 ix. 313 f.). It was in fact the tholos-tomb of an old Boeotian king (cp. schol. Loukian. p. 255, 21 ff. Rabe). Those who descended into it to consult the divinised dead took honey-cakes in their hands (Aristoph. *nub.* 506 ff., Paus. 9. 39. 11, Poll. 6. 76, Loukian. *dial. mort.* 3. 2, Max. Tyr. 14. 2, Hesych. s.v. μαγίδες) for the reptiles that they might encounter (Philostr. *v. Apoll.* 8. 19 335 Kayser, schol. Aristoph. *nub.* 508 = Soud. s.v. Τροφωνίου κατὰ γῆς παίγνια, κ. *viol.* 930) because the man who first penetrated its recesses found there

two snakes and appeased them with honey-cakes (schol. Aristoph. *nub.* 508). It was even said that the oracle was delivered by a snake (schol. Aristoph. *nub.* 508=Soud. *s.v.* *Τροφωνίου κατὰ γῆς παίγνια*) or snakes (Soud. *s.v.* *μελιτοῦττα*), to which the inhabitants threw honey-cakes. Snakes, it would seem, were as sacred to Trophonios as they were to Asklepios (Paus. 9. 39. 3): indeed, in the cave from which flowed the stream Herkyna there stood images of Trophonios and Herkyna with snakes coiled about their staves so that they resembled Asklepios and Hygieia (Paus. *ib.*). According to the story current in the district, Herkyna (a sort of Demeter, cp. Lyk. *Al.* 152 f. *Ἐνναία... | Ἐρκύνν' Ἐρινὺς κ.τ.λ.* with Tzetz. *ad loc.* *Ἐρκύνν' Ἐρινύς ἐπώνυμα Δήμητρος. κ.τ.λ.*, Hesych. *Ἐρκύνια* (so S. Potter for *Ἐρκύνια*) *ἑορτὴ Δήμητρος*. Nilsson *Gr. Feste* p. 353 says: 'wohl eine Fruchtbarkeit spendende Quellgöttin, der arkadischen Demeter ähnlich'), playing with Kore, had lost a goose, which flew into a cave and hid beneath a stone till Kore came in and found it: the stream springing from the spot, whence Kore had lifted the stone, was called Herkyna. And in the temple of Herkyna near the bank of the stream a maiden was still to be seen with a goose in her hands (Paus. 9. 39. 2 f.). The story reminds us that Zeus, to win Nemesis or Leda, transformed himself into a goose (*supra* i. 279 n. 4, 760 n. 2). It may, I think, be divined that the goose in the hands of the maiden was Zeus himself in animal form. For that Zeus was associated with Herkyna appears from Paullus' sacrifice 'Iovi Hercynnaeque' (*supra* p. 1073). L. Stephani in the *Compte-rendu St. Pé.* 1863 p. 94 finds an illustration of the Lebadean tale on a *rhytôn*, shaped like a bull's head, found at Ruvo and now in the Jatta collection, which shows (a) Zeus seated with thunderbolt and sceptre, and (b) a maiden pursuing a goose (published by T. Avellino in the *Bull. Arch. Nap.* 1856 Nuova Serie iv. 114 f. pl. 11. 2, 1, 3=Reinach *Rép. Vases* i. 483, 4, 3, 6): but this is perhaps a mere juxtaposition of the sublime with the ridiculous (Maybaum *Der Zeuskult in Boeotien* Dobner 1901 p. 19 detects 'eine Genrescene'). Be that as it may, Trophonios was not only a dead man, but also a living god (Loukian. *dial. mort.* 3. 1 f.), and as such received the rites due to a god (Charax *frag.* 6 (*Frag. hist. Gr.* iii. 637 f. Muller) *ap. schol.* Aristoph. *nub.* 508 καὶ θύουσιν αὐτῷ ὡς θεῷ), being, as we have seen, frequently identified with Zeus (in Cic. *de nat. deor.* 3. 55, Arnob. *adv. nat.* 4. 14, with a chthonian Hermes: cp. Paus. 9. 39. 7). This, however, does not preclude a certain likeness to Amphiaros: for Trophonios too was swallowed by the earth at a place in Lebadeia, where there was a hole (*βόθρος*) of Agamedes and a *stèle* beside it (Paus. 9. 37. 7, cp. 9. 39. 6?). The name *Καταβάσιον* sometimes given to the oracular building (schol. Aristoph. *nub.* 508=Soud. *s.v.* *Τροφωνίου κατὰ γῆς παίγνια*) bears a superficial resemblance to that of Zeus *Καταβάτης*, but means presumably the sacred spot 'to which men descend' (cp. Dikaiarchos *περὶ τῆς εἰς Τροφωνίου καταβάσεως* (*Frag. hist. Gr.* ii. 266 ff. Muller), and a work by Plutarch with the same title—no. 181 in the catalogue of Lamprias (W. Christ *Geschichte der griechischen Litteratur* München 1911 ii. 1. 371 n. 4). J. Vurtheim 'De Eugammonis Cyrenaei Telegonia' in *Mnemosyne* 1901 xxix. 27—30 regards both Agamedes and Trophonios as hypostases of Zeus: 'Sed indigetando ex uno hoc Iove (vel Mercurio) dii tres sunt facti, e quibus unus Clymenus (i.e. Ζεὺς Κλύμενος vel Περικλύμενος) avum repraesentabat, secundus Trophonius antiquo nomine servato vates fiebat, tertius Agamedes (i.e. sagacissimus) indolem prudentem τοῦ χθονίου θεοῦ indicabat; deinde e dis mutati in reges mythicos (ut Amphiarus ille)' etc.... Vidimus igitur Iovem τροφώνιον χθόνιον e spelunca sua in lucem quasi protractum in duos heroas abiisse, quemadmodum Amphiarus est natus

e Iove Amphiarao et subterraneus Iuppiter plurimis locis *cognominibus variis* invocabatur, qualia sunt Ζεὺς Εὔβουλος vel Εὐβουλεύς, Βουλαῖος, Κλύμενος' etc. But this explanation leaves unexplained the peculiar character of the Καταβάσιον. I much prefer to suppose that it was the *thólos* of an ancient Lebadean king, who in his day played the part of Zeus. The worship of Zeus Βασιλεύς, which—as we have seen—flourished at Lebadeia, implies a similar, though not identical, tradition. We may, in fact, conceive of the local cult as having developed along the following divergent lines:



Trophonios is said to have been succeeded at Lebadeia by St Christopher the martyr (schol. Loukian. p. 255, 15 ff. Rabe); but see Frazer *Pausanias* v. 198 f. and H. Hitzig—H. Blumner on Paus. 9. 39. 4.

## APPENDIX L.

### ZEUS ASKLEPIÓS.


The cult of Zeus Ἀσκληπιῖος at Epidauros, Hermione, and Pergamon is attested by a considerable body of evidence, inscriptional, literary, and monumental.

#### (1) Zeus *Asklepiós* in Inscriptions.

M. Frankel in the *Inscr. Gr. Pelop.* i no. 1600 Epidauros [Γᾱ(?)]ος Ἰο[ύ]λιος Ἀ[σ]ιατικός, ἱεραπολήσας ἔτους πα', | κελεύσα[ν]τι | Διὶ Ἀσκληπιῷ | Σωτήρι.

with the numeral ιθ' and the symbol , which—as C. Blinkenberg in

the *Nordisk Tidsskrift for Filologi* Tredie Række 1894—1895 iii. 175 ff. and in the *Ath. Mitth.* 1899 xxiv. 384, 391 showed—represents the wreath of Asklepios. P. Kabbadias in the Ἐφ. Ἀρχ. 1884 p. 24 no. 65 = *id.* *Fouilles d'Épidaure* Athènes 1893 i. 58 no. 136 inserted a comma between Διὶ and Ἀσκληπιῷ, but E. Thraemer in Pauly—Wissowa *Real-Enc.* ii. 1661 and M. Frankel *loc. cit.* rightly reject it. M. Frankel in the *Inscr. Gr. Pelop.* i no. 1022 Epidauros ----- ν ----- | ----- os Διογνήτου ἱερεὺς | Ἀσκληπιῷ Διὶ κατὰ ὄναρ. | with the numeral ϙς'. *Id. ib.* i no. 1086 Epidauros Παταῖος --- | πυρο[φορή]σας | Ἀσ-

κληπιῷ | Διὶ Τελείω. | with the numeral ϙζ' and the symbol , which

C. Blinkenberg in the *Nordisk Tidsskrift for Filologi* Tredie Række 1894—1895 iii. 175 f. took to be 'le rameau...comme un signe de la soumission et du respect

le plus profond' and in the *Ath. Mitth.* 1899 xxiv. 385, 392 described as 'Zweig (oder Baum?)', 'wahrscheinlich...ein Palmenzweig,' while M. Frankel in the *Inscr. Gr. Pelop.* i. 188 calls it 'Ramus olivae s. quercus.' C. Blinkenberg in the *Ath. Mitth.* 1899 xxiv. 385 n. 2 read the name of the dedicator as ΠΑΙΛΙΟΙΣ i.e. Πόπλιος Αἴλιος and put a comma between Ἀσκληπιῶι and Διί. M. Fränkel in his note on the *Inscr. Gr. Pelop.* i no. 1086 thinks Blinkenberg's reading possible, but demurs to his punctuation. The inventory-symbols, which appear to have been added to the inscriptions c. 306 A.D. (*Inscr. Gr. Pelop.* i. 186), suffice to prove that at Epidauros Asklepios was then known as Zeus Ἀσκληπιῶς Σωτήρ and Zeus as Asklepios Ζεὺς Τέλειος. A. Boeckh in the *Corp. inscr. Gr.* i no. 1198 = M. Frankel in the *Inscr. Gr. Pelop.* i no. 692 = W. Prellwitz in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 1. 185 no. 3396 Hermione Ξενότιμος Πολυκλέος Δάματρι Χθονίαι, Διί Ἀ(σκ)λαπιῶι, where K. O. Müller *Die Dorier*<sup>2</sup> Breslau 1844 i. 403 n. 3 corrected M. Fourmont's reading ΔΙΙΑΡΓΙΑΤΤΙΩΙ to ΔΙΙΑΣΚΛΑΠΙΩΙ. P. Kabbadias *Fouilles d'Épidaure* i. 58 and W. Prellwitz *loc. cit.* assume a series of three deities; but A. Boeckh *loc. cit.* and M. Frankel *loc. cit.* treat Διί Ἀσκληπιῶι as one god.

## (2) Zeus Asklepiós in Literature.

Their view is supported by E. Thraemer *loc. cit.*, who adds: 'Besonders häufig findet sich Zeus A. bei Aristeides, nicht etwa ein bloß rhetorischer Ausdruck für die Hoheit des Gottes, sondern Anlehnung an einen ganz bestimmten Kult der Stadt Pergamos. Dieser hat mit dem schon in hellenistischer Zeit blühenden vorstädtischen Asklepieion freilich nichts zu thun, ist vielmehr eine Neuschöpfung des 2. Jhdts. v. Chr., seine Stätte die grösste Ruine der Unterstadt, die früher Basilika genannte, jetzt in Berlin für Thermen gehaltene Anlage über dem Selinos. Dass wir es hier mit dem Tempel und ἄλσος des Zeus A. zu thun haben, werde ich demnächst an anderem Orte nachweisen.' See further K. Pilling *Pergamenische Kulte* Naumburg a. S. 1903 p. 23 ff. (cited by Gruppe *Myth. Lit.* 1908 p. 271) and Gruppe *Gr. Myth. Rel.* pp. 295, 1094 n. 19, 1456 n. 4. Cp. Aristeid. *or.* 6. 37 (i. 64 f. Dindorf) καὶ Διὸς Ἀσκληπιῶι νεῶν οὐκ ἄλλως οἱ τῇδε ἰδρύσαντο. ἀλλ' εἴπερ ἐμοὶ σαφὲς ὁ διδάσκαλος, εἰκὸς δὲ παντὸς μᾶλλον, ἐν ὅτῳ δὲ ταῦτ' ἐδίδαξε τρόπῳ καὶ ὅπως ἐν τοῖς ἱεροῖς λόγοις εἴρηται, οὗτός ἐσθ' ὁ τὸ πᾶν ἄγων καὶ νέμων σωτήρ τῶν ὄλων καὶ φύλαξ τῶν ἀθανάτων, εἰ δὲ θέλεις τραγικώτερον εἰπεῖν, ἔφορος οἰάκων, σῶζων τὰ τε ὄντα αἰεὶ καὶ τὰ γινόμενα. εἰ δ' Ἀπολλωνος παῖδα καὶ τρίτον ἀπὸ Διὸς νομίζομεν αὐτόν, αὖθις αὖ καὶ συνάπτομεν τοῖς ὀνόμασιν, ἐπεὶ τοι καὶ αὐτὸν τὸν Δία γενέσθαι λέγουσί ποτε, πάλιν δὲ αὐτὸν ἀποφαίνουσιν ὄντα τῶν ὄντων πατέρα καὶ ποιητήν, *or.* 23. 283 (i. 456 Dindorf) ὁ δὲ στέφανος ἦν ἐκ τοῦ ἱεροῦ τοῦ Διὸς Ἀσκληπιῶι (for the wreath of Asklepios C. Blinkenberg in the *Nordisk Tidsskrift for Filologi* Tredie Række 1894—1895 iii. 176 f. and in the *Ath. Mitth.* 1899 xxiv. 391 cites, not only the Epidaurian symbol, but also a red-figured *kratér* from Boiotia, now at Athens (Collignon—Couve *Cat. Vases d'Athènes* p. 626 f. no. 1926), published by O. Kern in the *Ἐφ. Ἀρχ.* 1890 p. 131 ff. pl. 7 = Reinach *Rép. Vases* i. 515, 1 f., which shows (a) Asklepios on a couch feeding a huge snake from a Boeotian cup in his right hand and holding an egg in his left hand, the wall hung with four garlands, (b) Hygieia seated, grasping a sceptre with her left hand and extending her right towards a girl, who carries a basket of fruits and cakes and an *oinochōē*, the wall hung with three garlands and votive limbs, and a Messenian copper of Roman date (*Brit. Mus. Cat. Coins Peloponnesus* p. 112 pl. 22, 16, Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* ii. 66 pl. P, 1 f.), on which

Asklepios appears with a large wreath by his side), *or.* 23. 290 (i. 464 Dindorf καὶ ἅμα λαμβάνω τινὰ ἐπιστολὴν πρὸ ποδῶν κειμένην τοῦ Διὸς Ἀσκληπιοῦ, *or.* 26. 332 (i. 516 Dindorf) μετὰ δὲ ταῦτα βουλομένοις ἡμῖν κοινῇ περὶ τοῦ ἀναθήματος συνεδόκει καὶ τῷ ἱερεὶ καὶ τοῖς νεωκόροις ἀναθεῖναι ἐν Διὸς Ἀσκληπιοῦ. ταύτης γὰρ οὐκ εἶναι χάραν καλλίω· καὶ οὕτω δὴ τοῦ ὀνειράτος ἢ φήμῃ ἐξέβη. καὶ ἔστιν ὁ τρίπους ὑπὸ τῇ δεξιᾷ τοῦ θεοῦ, εἰκόνας χρυσᾶς ἔχων τρεῖς, μίαν καθ' ἕκαστον τὸν πόδα, Ἀσκληπιοῦ, τὴν δὲ Ὑγείας, τὴν δὲ Τελεσφόρου. κ.τ.λ.

### (3) Zeus *Asklepiós* in Art.

In art the type of Asklepios was not uninfluenced by that of Zeus. Furtwangler *Masterpieces of Gk. Sculpt.* p. 186 ff. regards a whole series of standing Asklepios-statues as copies of a Myronian original representing Zeus (Strab. 637 notes a Zeus by Myron formerly grouped with an Athena and a Herakles by the same sculptor at Samos, but later erected by Augustus in an *aedicula* on the Capitol at Rome): 'The restful conception that marks the older type of Zeus exactly suited the mild character of Asklepios.' Overbeck *Gr. Plastik*<sup>1</sup> i. 379 holds that 'das Ideal des Asklepios wesentlich als eine geistreiche Umbildung des von Phidias ausgeprägten Zeussideales erscheint, eine Umbildung, die unter Beibehaltung der meisten charakteristischen Formen doch vermöge ihrer Herabsetzung auf ein reiner Menschliches die Hoheit des Weltregierers durch die herzliche Milde und Klugheit des hilfreichen Heilgottes zu ersetzen weiss': accordingly he traces the canonical bearded type of Asklepios to the cult-statue of the god by Pheidias' pupil Alkamenes at Mantinea (Paus. 8. 9. 1). E. Reisch in the *Eranos Vindobonensis* Wien 1893 p. 21 f. assumes that this statue showed the god standing as on imperial coppers of Mantinea (*Brit. Mus. Cat. Coins* Peloponnesus p. 187 pl. 35, 9, Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* ii. 93 pl. 8, 15, Rasche *Lex. Num.* v. 183 f.), and that the same figure appearing with inverted sides on Athenian silver ((i) ΜΕΝΕΔ ΕΠΙΓΕΝΟ *Brit. Mus. Cat. Coins* Attica etc. pp. xlv, 63 pl. 11, 6, Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* iii. 150 pl. EE, 2, E. Beulé *Les monnaies d'Athènes* Paris 1858 p. 331 ff., Head *Hist. num.*<sup>2</sup> p. 383 accepting J. Sundwall's date, 177 B.C.; (ii) ΔΙΟΚΛΗΣ ΛΕΩΝΙΔΗΣ E. Beulé *op. cit.* p. 401, Head *op. cit.*<sup>2</sup> p. 386 dating c. 86 B.C. to time of Augustus) and copper coins (*Brit. Mus. Cat. Coins* Attica etc. p. 109 pl. 19, 4, Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* iii. 150 pl. EE, 3 f., E. Beulé *Les monnaies d'Athènes* Paris 1858 p. 331) attests the existence in the Asklepieion at Athens of a similar statue by Alkamenes or one of his pupils. But, after all, the coins adduced by Reisch exhibit common poses of Asklepios (the coppers of Mantinea show *schema* iii of E. Thraemer's classification in Roscher *Lex. Myth.* i. 636; the silver and copper coins of Athens, *schema* i *ib.* i. 634 f.), and it is far from certain that they were intended to portray cult-statues, let alone works by Alkamenes. We are on firmer ground in observing that Kolotes, who helped Pheidias with his Zeus at Olympia (Plin. *nat. hist.* 34. 87, 35. 54), made a wonderful ivory statue of Asklepios for Kyllene (Strab. 337). If this, like Zeus at Olympia, was a seated figure, Kolotes paved the way for Thrasymedes of Paros, whose chryselephantine Asklepios at Epidauros (bibliography in Svoronos' *Ath. Nationalmus.* p. 148 n. 1) was half the size of the Zeus Ὀλύμπιος at Athens (Paus. 2. 27. 2) and was, by a natural blunder, attributed to Pheidias himself (Athenag. *supplicatio pro Christianis* 17 p. 19, 15 f. Schwartz). Thrasymedes' cult-statue was decidedly Zeus-like in appearance—witness the silver (*Brit. Mus. Cat. Coins* Peloponnesus p. 156 pl. 29, 14, Imhoof-Blumer and P. Gardner

*Num. Comm. Paus.* i. 43 pl. L, 3, W. Wroth in the *Num. Chron.* Third Series 1892 xii. 14 f. pl. 1, 17, J. N. Svoronos in the *Journ. Intern. d'Arch. Num.* 1901 iv. 11 fig. 6 enlarged=*id. Ath. Nationalmus.* p. 150 fig. 104, Head *Hist. num.*<sup>2</sup> p. 441) and copper coins of Epidauros (*Brit. Mus. Cat. Coins Peloponnesus* p. 159 pl. 29, 22 f., cp. *ib.* p. 158 pl. 29, 19, Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* i. 43 pl. L, 4 f., J. N. Svoronos in the *Journ. Intern. d'Arch. Num.* 1901 iv. 10 f. figs. 3—5 enlarged=*id. Ath. Nationalmus.* p. 150 f. figs. 105—107, Head *Hist. num.*<sup>2</sup> p. 442), and an imperial copper of Kleonai (Imhoof-Blumer *Monn. gr.* p. 133, *id.* and P. Gardner *Num. Comm. Paus.* i. 32, Head *Hist. num.*<sup>2</sup> p. 441). The god is seated to the left with his left foot advanced, holding a long sceptre high up in his left hand and extending his right hand over the head of a coiled snake. Beneath his seat (silver coins) or behind it (coppers) lies a dog (see H. Gaidoz 'À propos des chiens d'Épidaure' in the *Rev. Arch.* 1884 ii. 218—222, O. Keller *Die antike Tierwelt* Leipzig 1909 i. 141, F. Orth in Pauly—Wissowa *Real-Enc.* viii. 2576 f.). The seat itself is sometimes a high-backed throne (silver and copper coins), sometimes a mere stool (silver coins). Other Zeus-like types of Asklepios seated occur on coppers of Argos—perhaps after the group by Xenophilos and Straton (*Paus.* 2. 23. 4), which followed the main lines of Thrasymedes' work (Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* i. 40 f. pl. K, 47, *Brit. Mus. Cat. Coins Peloponnesus* p. 151 no. 166),



Fig. 920.



Fig. 921.



Fig. 922.



Fig. 923.

Rhegion (*Brit. Mus. Cat. Coins Italy* p. 381 f, Garrucci *Mon. It. ant.* p. 165 pl. 115, 12 f., Head *Hist. num.*<sup>2</sup> p. 111. The shape of the seat varies from throne to high-backed chair), the Magnetes in Thessaly—an adaptation of Thrasymedes' statue (Imhoof-Blumer *Choix de monn. gr.*<sup>1</sup> pl. 1, 26, *id. Monn. gr.* p. 133 no. 2<sup>a</sup>, Head *Hist. num.*<sup>2</sup> p. 300), Trikke (T. Panofka 'Asklepios und die Asklepiaden' in the *Abh. d. berl. Akad. 1845 Phil.-hist. Classe* p. 353 pl. 1, 13, *Brit. Mus. Cat. Coins Thessaly etc.* p. 52 pl. 11, 13, Head *Hist. num.*<sup>2</sup> p. 311 'Asklepios seated, feeding serpent with bird, or resting on crooked staff'! Fig. 922, from a well-preserved specimen of mine, shows the god to have a sceptre and the bird to be a goose (cp. Loukian. *Alex.* 13 f. cited *infra*), Ainos (*Ant. Munz. Nord-Griechenlands* ii. 1. 1. 199 pl. 5, 28), Anchialos (*ib.* ii. 1. 1. 272 pl. 8, 2), Bizye (Rasche *Lex. Num.* i. 154, 1548, Suppl. i. 295<sup>1</sup>, Serdike (*ib.* viii. 673, Suppl. i. 295), Mytilene (*Brit. Mus. Cat. Coins Troas etc.* p. 201 pl. 40, 3=*supra* p. 260 fig. 172, p. 206 pl. 41, 4), Pergamon—perhaps after the statue of Phyromachos (Polyb. 32. 27. 4, Diod. 31 *frag.* 46 Bekker (ii. 2. 128 Dindorf), Soud. s.v. *Προῦριος* bis: diverse possibilities are mooted by P. Smith *Dict. Biogr. Myth.* iii. 608, W. Wroth in the *Num. Chron.* Third Series 1882 ii. 14 ff., W. Amelung 'Der Asklepios des Phyromachos zu Pergamon' in the *Rom. Mitth.* 1903 xviii. 1 ff., H. von Fritze in *Nomisma* 1908 ii. 19 f. Rasche *Lex. Num.* i. 154, Mionnet *Descr. de méd. ant.* ii. 604 no. 595, Suppl. v. 443 no. 1018, T. Panofka 'Asklepios und die Asklepiaden' in the *Abh. d. berl. Akad. 1845 Phil.-hist. Classe* p. 352 f.



pl. 1, 8, p. 353 pl. 1, 17, W. M. Leake *Numismata Hellenica* London 1856 Asiatic Greece p. 98, *Brit. Mus. Cat. Coins* Mysia p. 121 pl. 25, 9, cp. *ib.* p. 156 pl. 32, 1, Head *Hist. num.*<sup>2</sup> p. 534), Herakleia Salbake (*Brit. Mus. Cat. Coins* Caria, etc. pp. 116, 120 pl. 20, 9), Neapolis in Samaria (*Brit. Mus. Cat. Coins* Palestine p. 65 f. pl. 7, 3): cp. coins of Antoninus Pius (Rasche *Lex. Num.* i. 154, Suppl. i. 295 f., Cohen *Monn. emp. rom.*<sup>2</sup> ii. 381 no. 1138). The same Zeus-like figure appears on gems (Furtwängler *Geschnitt. Steine* Berlin p. 111 no. 2356, *supra*



Fig. 924.

i. 357 n. 4, a small convex 'plasma,' which I reproduce in fig. 923 from T. Panofka 'Asklepios und die Asklepiaden' in the *Abh. d. berl. Akad.* 1845 Phil.-hist. Classe p. 289 pl. 1, 10. Asklepios (? Zeus 'Ασκληπιός) is enthroned to the left with serpent-sceptre: on the back of the throne, behind his head, stands a Nike: beneath his left foot lies a ram's-head; in his right hand is a pine-cone, possibly resting on a *phiale* (?); before his feet is a second pine-cone (cp. Asklepios at Sikyon as described by Paus. 2. 10. 3 ἐσελθοῦσι δὲ ὁ θεός ἐστιν οὐκ ἔχων γένεια,

χρυσού καὶ ἐλέφαντος, Καλάμιδος δὲ ἔργον· ἔχει δὲ καὶ σκῆπτρον καὶ ἐπὶ τῆς ἐτέρας χειρὸς πίτυος καρπὸν τῆς ἡμέρου with Sir J. G. Frazer's note *ad loc.*). Furtwängler *op. cit.* p. 124 no. 2677 pl. 24 a cornelian = Asklepios (?) seated on a stool gazing at a beardless head held in his right hand, a serpent-staff before him, *ib.* p. 248 no. 6753 pl. 48 a cornelian = Asklepios (?) with portrait features, seated on a stool, plucking fruit and placing it in a basket on an altar (?), a serpent-staff before him). Indeed, Asklepios was commonly conceived as a kindly, human Zeus,



Fig. 925.

conversant with the ways of men and able to cure their ailments. The difference between Zeus and Asklepios may be readily grasped, if we set side by side two reliefs of Pentelic marble found in the precinct at Epidauros (Stais *Marbres et Bronzes: Athènes*<sup>2</sup> p. 42 f. no. 173 f., P. Kabbadias in the *Ἐφ. Ἀρχ.* 1885 p. 48 ff. pl. 2, 6 and 1894 p. 11 ff. pl. 1, *id.* *Fouilles d'Épidaure* Athènes 1893 i. 22 pl. 9, 21, A. Defrasse—H. Lechat *Épidaure* Paris 1895 p. 83 ff. with figs., Brunn—Bruckmann *Denkm. der gr. und röm. Sculpt.* pl. 3, Collignon *Hist. de la Sculpt.*

gr. ii. 186 f. fig. 88). Svoronos *Ath. Nationalmus.* pp. 148—154 no. 173 f. pl. 31 (cp. my figs. 924, 925) has made out a strong case for supposing that they were metopes from the temple of Asklepios, carved in s. iv B.C. On his showing the one (fig. 924) represents Zeus seated on a throne, the arms of which are supported by winged sphinxes and end in rams' heads. His right hand held a sceptre; his left was extended. An ample *himation*, draped over the back of the throne and round the legs of the god, left bare his broad chest. His head wore a metal wreath (holes for attachment remain), and his feet were shod with sandals of strap-work. Altogether he was an august and imposing figure. The other relief (fig. 925) shows Asklepios, very similar in attitude and costume, but curiously diverse in effect. A comfortable man with soft, podgy body, he sits on a cushioned chair with easy back, crosses his feet, and talks with a gesture of his right hand. He might be a Harley Street consultant prescribing for a patient. The same humanity and affability are characteristic of Asklepios, even when an attempt is made to emphasise his Zeus-hood by means of external attributes. For instance, an alliance-copper of Pergamon and Ephesos, struck by Commodus, has Asklepios standing, in his right hand the serpent-staff, in his left a Nike, who offers a wreath to Artemis (Rasche *Lex. Num.* vi. 888.



Fig. 926.

Suppl. i. 295: but cp. *Brit. Mus. Cat. Coins* Mysia p. 164 pl. 33. 4), while coppers of Caracalla show Asklepios with little Telesphoros to the left and the cosmic globe to the right (Rasche *Lex. Num.* i. 158, Stevenson-Smith—Madden *Dict. Rom. Coins* p. 775 f., Cohen *Monn. emp. rom.*<sup>2</sup> iv. 178 no. 329 f. P·M·TR·P·XVIII·IMP·III·COS·III·P·P·S·C· first brass, cp. *ib.* iv. 179 no. 331 do. do. without Telesphoros. Fig. 926 is from a second brass in my collection. For other examples of Asklepios with the globe see Rasche *Lex. Num.* Suppl. i. 298 f.: E. Loewe *De Aesculapi figuræ* Strassburg 1887 p. 75 n. 7).

#### (4) *Asklepiós* and the Snake.

Next we must note the constant association of this human Zeus with a snake. Asklepios himself on occasion took that form. He travelled from Epidauros to Sikyon as a snake drawn by mules; and from the roof of his temple in the latter town hung a small figure of Aristodama, the mother of his son Aratos, riding on a snake (Paus. 2. 10. 3): the creature so ridden was presumably none other than the god, who was believed to have consorted with Aristodama in snake-form (Paus. 4. 14. 7 f., cp. Gruppe *Gr. Myth. Rel.* p. 866 n. 1). Again, it was as a snake that Asklepios came from Epidauros to Epidauros Limera on the east coast of Lakonike: he slipped out of the ship and dived into the earth not far from the sea at a place where altars, planted about with olive trees, were erected to him (Paus. 3. 23. 7: see F. W. Hasluck in the *Ann. Brit. Sch. Ath.* 1907—1908 xiv. 179). At Lebena in Crete there was a famous temple of Asklepios (Paus. 2. 26. 9, Philostr. *v. Apoll.* 4. 34 p. 152 f. Kayser), where incubation was practised (Kaibel *Epigr. Gr.* no. 839, 1 f. = Cougny *Anth. Pal. Append.* i. 303 1 f.): the divine snake sent by Asklepios to guide his priest the son of Aristonymos to the temple—spring and forty-seven years later sent on a similar errand to show Sosiphanes, priest in his father's room, how to replenish the failing spring (see the interesting inscription from Lebena (*Leda*) published by T. Baunack in *Philologus* 1890 xlix. 578 ff. and R. Meister *ib.* 1891 l. 570 ff.) should probably be viewed 'als Inkarnation des Gottes selbst' (Gruppe *Gr. Myth. Rel.*

p. 1448.n. 7). Whether the snake followed by Antinoe, daughter of Kepheus and granddaughter of Aleos, when she refounded Mantinea on its historical site (Paus. 8. 8. 4 f.), was Asklepios (as Miss Harrison apparently assumes in *Themis* p. 381 n. 5) is very doubtful. In 293—291 B.C. Asklepios was fetched from Epidaurios to Rome and duly domiciled on the island in the Tiber; he arrived in the guise of a golden snake (Liv. 10. 47. 7, *per.* 11 Aesculapi signum... anguem... in quo ipsum numen esse constabat, Ov. *met.* 15. 622 ff. especially 669 f. cristis aureus altis | in serpente deus etc., 737 erigitur serpens, etc., cp. *fast.* 1. 291 f., Val. Max. 1. 8. 2 anguis, Plout. *quaestt. Rom.* 94 τοῦ ὀφιδόκροντος, Plin. *nat. hist.* 29. 72 anguis, Aur. Vict. *de vir. ill.* 22. 1—3 anguis, Sidon. *epist.* 1. 7. 12 serpentis Epidaurii: see further O. Richter *Topographie der Stadt Rom*<sup>2</sup> München 1901 p. 282 f., H. Jordan—C. Hulsén *Topographie der Stadt Rom im Alterthum* Berlin 1907 i. 3. 633—635)—a belief commemorated on coppers of the gens *Rubria* (Babelon *Monn. rép. rom.* ii. 406 ff. nos. 5 f. and 9 figs., *Brit. Mus. Cat. Rom. Coins* Rep. i. 312 pl. 38, 5, i. 313 n. 1 fig. under date c. 86 B.C.) and on bronze medallions of Antoninus Pius (Gnecchi *Medagl. Rom.* ii. 9 pl. 43, 1=my fig. 927 and ii. 9 pl. 43, 2, *Brit. Mus. Cat. Medallions* p. 7 no. 4 pl. 8, 3, cp. p. 7 no. 5, Frohner *Méd. emp. rom.* p. 51 ff. figs., Baumeister *Denkm.* i. 140 fig. 150, Stevenson—Smith—Madden *Dict. Rom. Coins* p. 20 fig. Father Tiber, reclining amid his waters, rests his left elbow on an urn, holds a reed in his left hand, and extends his right to greet the snake on its arrival. The galley, whose steersman and rowers(?) are visible, passes under the Pons Fabricius towards the island, where buildings and a tree mark the new home of the god). Lastly, Lucian in his *Alexandros* or the *Sham Seer* tells how an impostor from Abonou Teichos, a coast-town in Paphlagonia, purchased a large tame snake at Pella in Makedonia (Loukian. *Alex.* 7), and with the aid of a confederate spread the news that Asklepios and his father Apollon were about to visit the Abonotichians (*ib.* 10). The rascals had made a snake's head of linen, painted it with a human expression, given it a mouth that could open and shut by means of horse-hairs, and added a black forked tongue that worked in the same way (*ib.* 12). Thus equipped Alexandros went to Abonou Teichos, where the worthy inhabitants were already digging the foundations of a new temple to greet the advent of the gods, buried a goose's egg containing a young reptile in the mud after dark (*ib.* 13) and duly discovered 'the new-born Asklepios' next morning to the astonishment of the bystanders (*ib.* 14). Alexandros now became the exhibitor of the god. He took into his bosom 'the Asklepios from Pella,' twined its body round his neck and let its tail hang down, but kept its head hidden under his armpit and showed the linen mask instead (*ib.* 15). The people were astounded at the miraculously rapid growth of the snake (*ib.* 16). Bithynians, Galatians, Thracians came flocking in: pictures, portraits, and images, some of bronze, some of silver, were made; and the god was named Glykon in obedience to an oracle of his own (*ib.* 18 εἰμι Γλύκων, τρίτον αἶμα Διός, φάος ἀνθρώποισι). From this time onwards Alexandros drove a roaring trade in oracles (*ib.* 19 ff.). A tube consisting of the windpipes of cranes introduced into the artificial head enabled an assistant outside to make 'the linen Asklepios' answer questions and deliver 'autophone



Fig. 927.

oracles' (*ib.* 26). The fame of Glykon spread to Italy and made a sensation at Rome (*ib.* 30 ff.). Mysteries were instituted with hierophants, *daidoúchoi*, and a full ceremonial lasting three days (*ib.* 38 ff.). Alexandros even petitioned the emperor that new coins might be struck with an obverse design of Glykon and a reverse of himself bearing the *stémata* of Asklepios and the *hárpe* of Perseus (*ib.* 58). The whole narrative is sufficiently amazing. But perhaps more amazing still is the fact that much collateral evidence can be quoted in its support. Copper coins of Abonou Teichos from the reigns of Antoninus Pius, Lucius Verus, Geta, Severus Alexander, Gordianus Pius, and Trebonianus Gallus represent the new-fangled god as a snake with a more or less human face (*Brit. Mus. Cat. Coins Pontus*, etc. p. 83 pl. 19, 1=my fig. 928, Waddington—Babelon—Reinach *Monn. gr. d'As. Min.* i. 129 ff. pl. 17, 12, 13, 16 (=my fig. 929), 19 with legend ΓΑΥΚΩΝ, cp. pl. 17, 20, 21, 22, Head *Hist. num.*<sup>2</sup> p. 505). Coppers of Nikomedeia in Bithynia struck by Caracalla and Maximus give the snake a definitely human head (M. Dumersan *Description des médailles antiques du cabinet de feu M. Allier de Hauteroche* Paris 1829 p. 70 pl. 11, 10, *Brit. Mus. Cat. Coins Pontus*, etc. p. 187 no. 48, Waddington—Babelon—Reinach *Monn. gr. d'As. Min.* i. 513, 545 pl. 94, 12=my fig. 930, pl. 94, 13 f.



Fig. 928.



Fig. 929.



Fig. 930.

562 pl. 97, 14). Amulets appear to confuse him with the Khnemu-snake (*supra* i. 357 n. 4, W. Drexler in Roscher *Lex. Myth.* ii. 1258 ff., cp. for Egyptian snake-worship in general T. Hopfner *Der Tierkult der alten Ägypter nach den griechisch-romischen Berichten und den wichtigeren Denkmälern* (Denkschr. d. Akad. Wien 1913 ii Abh.) Wien 1913 p. 136 ff.). Thus an agate in the Behr collection showed Khnemu as a lion-headed snake, with a radiate crown, accompanied by several inscriptions—XNOVBIC in the field, ΓΑΥΚΩΝΑ in front, ΙΑΩ beneath, and a magical formula on the other side of the stone (F. Lenormant *Description des médailles et antiquités composantes le cabinet de M. le baron Behr* Paris 1857 p. 228 no. 76, *id.* in the *Gaz. Arch.* 1878 iv. 183, E. Babelon in the *Rev. Num.* iv Série 1900 iv. 28 fig. 6). Again, a red jasper in the Sorlin-Dorigny collection at Constantinople has Asklepios standing with a raven(?) behind his shoulder and a human-headed or lion-headed snake before him (F. Lenormant 'Un monument du culte de Glykon' in the *Gaz. Arch.* 1878 iv. 179 ff. with fig., E. Babelon in the *Rev. Num.* iv Série 1900 iv. 27 f. fig. 5). Two inscriptions from Apulum (Carlsburg) prove that the cult of Glykon reached Dacia (*Corp. inscr. Lat.* iii no. 1021=Dessau *Inscr. Lat. sel.* no. 4079 Glyconi | M. Ant. Onesas | iusso dei | l. p., *Corp. inscr. Lat.* iii no. 1022 Gl(y)co | M. Aur. Theodo(tus ius)so dei p.). A third inscription found at Blatsche between Skoupoi (*Uskub*) and Stoboi associates the beast with the false prophet (*Corp. inscr. Lat.* iii Suppl. no. 8238=Dessau *Inscr. Lat. sel.* no. 4080 Iovi et Iunoln. [et] Dracco'n. et Dracce'nae et Ale|xandro Epi|tynchanus [C. | F]uri Octavi[ani] | c. v.

posuit). See further F. Cumont 'Alexandre d'Abonotichos' in the *Mémoires de l'Académie Royale des Sciences de Belgique* 1887 xl. 13 ff., 37 ff. and in Pauly—Wissowa *Real-Enc.* v. 1634 f., vii. 1468 f., E. Babelon 'Le faux prophète Alexandre d'Abonotichos' in the *Rev. Num.* iv Série 1900 iv. 1—30 with 6 figs., W. Drexler in Roscher *Lex. Myth.* i. 1692 f., Gruppe *Gr. Myth. Rel.* p. 1487, O. Weinreich 'Alexandros der Lugenprophet und seine Stellung in der Religiosität des II. Jahrhunderts n. Chr.' in the *Neue Jahrb. f. klass. Altertum* 1921 xlvii. 129—151. The main point to bear in mind—a point commonly missed—is that the populace regarded Asklepios as essentially serpentiform.

### (5) The Name Asklepiós.

This leads us to consider the question whether 'Ἀσκληπιός originally meant 'Snake' and nothing more. The name occurs in a puzzling variety of forms:

'Ἀγλαόπης (Hesych. 'Ἀγλαόπης· ὁ 'Ἀσκληπιός. Λάκωνες. So Musurus for γλαόπης cod., cp. Bekker *anecd.* i. 329, 23, Soud. s.v. ἄγμασι, Zonar. *lex.* s.v. ἄγμασι).

'Ἀγλαπιός (G. Dickins in the *Ann. Brit. Sch. Ath.* 1904—1905 xi. 131 f. no. 1 fig. 1 publishes a *stèle* at Thalamai (*Koutiphari*) inscribed ἈΝΙΚΙΑ ANEΘΗΚΕ | ΤΩΙΑΓΛΑΠΙΩΙ in lettering which M. N. Tod *ib.* assigns to c. 350 B.C. and W. Kolbe in *Inscr. Gr. Arc. Lac. Mess.* i no. 1313 to s. v B.C.).

'Ἀσκληπιός in epic, Ionic, Attic. 'Ἀσκληπιός thrice in Attic inscriptions (K. Meisterhans *Grammatik der attischen Inschriften*<sup>3</sup> Berlin 1900 p. 89 n. 770), cp. 'Ἀσκληπιιάδης (*id. ib.* p. 89 n. 771), 'Ἀσκληπιώδωρος (*id. ib.* p. 89 n. 772).

'Ἀσκαπιός in non-Ionic dialects. 'Ἀσκαπιός in a Gortynian inscription (F. Halbherr in the *Mon. d. Linc.* 1889 i. 38 ff. C, 7 ἈΣΚΑΛΠΙΟΝ).

'Ἀσκληπιός in a Spartan inscription (*Corp. inscr. Gr.* i no. 1444, 10 ἈΣΚΛΕΙΠΙΟΥ) turns out to be a mistaken reading (H. J. W. Tillyard and A. M. Woodward in the *Ann. Brit. Sch. Ath.* 1906—1907 xiii. 212 ἈΣΚΛΗΠΙΟΥ, *Inscr. Gr. Arc. Lac. Mess.* i no. 602, 10).

'Ἀσχλαπιός in a Boeotian inscription (*Inscr. Gr. sept.* i no. 3191 f., 3 ἈΣΧΛΑΠΙΩ, 37 f. [ΑΣΧ]ΛΑΠΙΩ Orchomenos), cp. 'Ἀσχλάπων (Collitz—Bechtel *Gr. Dial.-Inscr.* i. 397 no. 571<sup>a</sup>, 10 Akraiphia), but 'Ἀσκαπαίχιος (*ib.* i. 174 no. 476, 40 Orchomenos).

Ἀσχλαβιός in the alphabet of Megara or Corinth on the leg of an archaic bronze statuette from Bologna (*Corp. inscr. Gr.* iii no. 6737, 2, Roehl *Inscr. Gr. ant.* no. 549, 2, *Inscr. Gr. Pelop.* i no. 356, 2, Roberts *Gk. Epigr.* i. 146 no. 118 (c), 2 ΔΙΣΧΛΑΒΙΩΙ).

Ἀσκαπιός in the oldest Epidaurian inscription (P. Cavvadias *Fouilles d'Épidaure* Athènes 1893 i. 37 no. 8 on a bronze *phidèle*, to be dated at the beginning of s. v B.C., if not earlier still, *Inscr. Gr. Pelop.* i no. 1202 ΤΟΙΔΙΜΚΛΑΠΙΩΙ) and in an inscription from Troizen (E. Legrand in the *Bull. Corr. Hell.* 1893 xvii. 90 ff. no. 4, 3, *Inscr. Gr. Pelop.* i no. 771, 3 ΤΩΙΑΙΣΚΛΑΠΙΩΙ).

Ἀσκαπιεύς in another early Epidaurian inscription (P. Cavvadias *Fouilles d'Épidaure* Athènes 1893 i. 37 no. 10 from the rim of a bronze vessel ΙΙΙΙΜΙΞΙΓΑΛΧΣΙΑΨ=τ' Ἀσκαπαιεὺς μ' [ἀνέθηκε—]).

*Aisclapius* in an inscription painted on an Etruscan cup (H. Jordan in the

*Ann. d. Inst.* 1884 lvi. 357 f. pl. R, Wilmanns *Ex. inscr. Lat.* no. 2827 b, Dessau *Inscr. Lat. sel.* no. 2958 (ISCLEPI).

*Aesculapius* in an inscription at Narona (*Corp. inscr. Lat.* iii no. 1766 AESCLAPIO, cp. *ib.* iii no. 1767, 1 [AE]SCLAPIO).

*Aiscolapius* in an inscription found in the Tiber (*Corp. inscr. Lat.* vi no. 30846, Dessau *Inscr. Lat. sel.* no. 3833).

*Aescolapius* in a trilingual (Latin, Greek, Phoenician) inscription on the base of a bronze column at *Santuacci* in Sardinia (*Corp. inscr. Lat.* x no. 7856, 1, Dessau *Inscr. Lat. sel.* no. 1874, 1, *Inscr. Gr. Sic. It.* no. 608, 1 AESCOLAPIO) and in two inscriptions from Rome (*Corp. inscr. Lat.* vi no. 30849, Dessau *Inscr. Lat. sel.* no. 3834; *Corp. inscr. Lat.* vi no. 30847, Dessau *Inscr. Lat. sel.* no. 3835).

*Aisculapius* in an inscription from the Tiber-island (*Corp. inscr. Lat.* vi no. 12, Dessau *Inscr. Lat. sel.* no. 3837).

*Aesculapius*, the normal form in Latin.

*Esculapius* on a bronze plate from the *ager Praenestinus* (*Corp. inscr. Lat.* xiv no. 2846, Dessau *Inscr. Lat. sel.* no. 3838).

In view of Asklepios' early connexion with Thessaly, special importance must be attached to the names Ἀσκαλαπιάδας at Iolkos (H. G. Lolling in the *Ath. Mitth.* 1883 viii. 115 no. 9, 1, Collitz—Bechtel *Gr. Dial.-Inscr.* i. 378 no. 1284, 1 [Ἀσ]καλαπιάδ[as]) and Ἀσκαλαπιώδωρος at Phalanna (H. G. Lolling in the *Ath. Mitth.* 1883 viii. 109 f. line 3, Collitz—Bechtel *Gr. Dial.-Inscr.* i. 384 no. 1330, 5 ΑΣΚΑΛΑΠΙΟΔΟΥΡΟΙ), since these point to an original Thessalian \*Ἀσκαλαπιος (E. Thraemer in Pauly—Wissowa *Real-Enc.* ii. 1642): cp. Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 1. 186 no. 3398 b, 21 Hermione ΑΣΚΑΛΑ gen. of Ἀσκαλᾶς, J. H. Mordtmann in the *Ath. Mitth.* 1885 x. 13 no. 1 near Kotaeion Ἀσκαλᾶς καὶ Ἀσκληπᾶ[ς] | οἱ Ἀσκληπᾶ (A. Fick in the *Beiträge zur Kunde der indogermanischen sprachen* 1901 xxvi. 319). The ultimate meaning of Ἀσκληπιός has been much debated, and is still questionable. The ancients—children in philology—jumped to the conclusion that the second element in the name was ἥπιος, 'mild,' and used this word (Lyk. *Al.* 1054 with Tzetz. *ad loc.*, *et. mag.* pp. 154, 45 ff., 434, 15 ff., Tzetz. *chil.* 6. 991, 10. 712, Eustath. *in Il.* pp. 463, 34 f., 860, 9 ff., *in Od.* p. 1447, 48 f., Cornut. *theol.* 33 p. 70, 5 ff. Lang (?), cp. *Corp. inscr. Att.* iii. 1 Add. no. 171 b, 8 and 13 = *carm. pop.* 47, 6 and 11 Bergk<sup>1</sup> = Cougny *Anth. Pal. Append.* 4. 53. 4 and 9) or its compounds ἥπιωδότης, ἥπιωδωρος, ἥπιωφρων (Bruchmann *Epith. deor.* p. 51, Gruppe *Gr. Myth. Rel.* p. 1441) of the god himself—Demosthenes is even said to have sworn by Ἀσκληπιός, not Ἀσκληπιός (Plout. *de vit. decem orat.* 8, Herodian. *περὶ καθολικῆς προσφῶδιᾶς* 5 (i. 123, 1 ff. Lentz), Eustath. *in Il.* p. 463, 37 ff., *in Od.* p. 1447, 64 ff., Favorin. *lex.* p. 296, 40 f.),—and ἥπιονη, ἥπιω of his partner (Cornut. *theol.* 33 p. 71, 2 ff. Lang: see further Gruppe *Gr. Myth. Rel.* p. 1441 n. 9, E. Thraemer in Pauly—Wissowa *Real-Enc.* vi. 186 ff.). But the first element puzzled them. They tried ἀσκέιν (schol. *Il.* 4. 195, Eustath. *in Il.* p. 463, 35 f., Favorin. *lex.* p. 296, 43 f.), ἀσκελές (*et. mag.* p. 154, 43 ff., 47 f., *et. Gud.* p. 83, 39 ff., Orion p. 9, 14 ff., Tzetz. *in Lyk. Al.* 1054, Favorin. *lex.* p. 296, 38 ff.), Ἀσκλης a supposed king of Epidauros (Tzetz. *in Lyk. Al.* 1054, Favorin. *lex.* p. 296, 41 ff., cp. *et. mag.* p. 154, 45 ff., Eustath. *in Il.* p. 463, 34 f.), Ἀγλή the mother of Asklepios (P. Cavadias *Fouilles d'Épidaure* Athènes 1893 i. 35 f. no. 7, 50 ff. = Isyll. 19 f. Weir Smyth). Modern scholars have gone from bad to worse, starting with ἄλκω, 'I help,' whence an assumed \*Ἀλέπιος (A. F. Pott in the *Zeitschrift für vergleichende Sprachforschung* 1857 vi. 401), and, after numerous blind alleys (see E. Thraemer in

Roscher *Lex. Myth.* i. 616 and in Pauly—Wissowa *Real-Enc.* ii. 1643), ending in the *quartier juif* with *ish-kalbi*, 'l'homme-chien' (C. Clermont-Ganneau in the *Revue critique* 1884 p. 502). Much more attractive is the view first put forward in 1860 by Welcker *Gr. Gotterl.* ii. 736, viz. that Ἀσκληπιός is akin to ἀσκάλαβος, 'lizard,'—a word which may well have had at one time a wider meaning and denoted 'snake.' This idea has commended itself, not only to mythologists (J. Maehly *Die Schlange im Mythos und Cultus der classischen Völker* Basel 1867 pp. 6, 8 f., M. Mayer *Die Giganten und Titanen* Berlin 1887 p. 93 n. 105, L. Deubner *De incubatione* Lipsiae 1900 p. 37, Gruppe *Gr. Myth. Rel.* p. 1443 ff.), but also to philologists. C. Angermann in *Studien zur griechischen und lateinischen Grammatik* herausgegeben von G. Curtius und K. Brugmann 1876 ix. 247 f. would trace both Ἀσκληπιός and ἀσκάλαβος, ἀσκαλαβώτης (perhaps also the bird-names ἀσκαλώπας, σκολόπαξ, and the insect-name σκολόπενδρα) to a root *skalp* or *skarp*, a lengthened form of *skar*, 'springen, sich hin und her bewegen.' A. Vaniček *Griechisch-lateinisches etymologisches Wörterbuch* Leipzig 1877 i. 1079 says: '(σκαλ-π, σκλα-π, σκλη-π) Ἀ-σκληπ-ιός m. (urspr. Schlange).' A. Fick in the *Beiträge zur Kunde der indogermanischen Sprachen* 1901 xxvi. 313—323 'Asklepios und die heilschlange,' followed by Prellwitz *Elym. Wörterb. d. Gr. Spr.*<sup>2</sup> p. 58, holds that Asklepios was originally a snake and explains the Thessalian \*Ἀσκαλαπιος and the Cretan Ἀσκαλιός by the help of the Hesychian glosses σκαλαπάξει· ῥέμβεται and σκαλπάξειν· ῥεμβῶδως βαδίζειν. Thus Ἀσκληπιός would mean 'Creepy-crawly'—a likely enough name for a snake. Ἀσκάλαβος, 'lizard,' and ἀσκάλαφος, a species of 'owl' (Apollod. 2. 5. 12, Ov. *met.* 5. 538 ff., interp. Serv. in Verg. *Aen.* 4. 462 f.) that haunts holes in the rock (cp. Apollod. 1. 5. 3, 2. 5. 12: see further D'Arcy W. Thompson *A Glossary of Greek Birds* Oxford 1895 p. 36), are very possibly related forms, if not also σκολόπαξ, ἀσκολόπας, ἀσκαλώπας, 'woodcock' (*id. ib.* pp. 36, 155).

#### (6) Thessalian Kings as impersonations of Zeus.

The explanation of Ἀσκληπιός as formerly denoting a snake is perfectly compatible with the belief that the original bearer of the name was a Thessalian king. Drakon of Thebes, Ophis of Salamis, Python of Delphoi, etc. were all recognised as kings by Euhemeristic writers (see W. H. Roscher *Lex. Myth.* i. 1201, O. Höfer *ib.* iii. 925 f., R. Wagner in Pauly—Wissowa *Real-Enc.* v. 1646 f.). But here, as elsewhere (*supra* i. 662), Euhemerism had a foundation in fact. Greeks and Romans alike regarded the soul of the dead as able to manifest itself in the form of a snake (the evidence is conveniently summarised by E. Kuster *Die Schlange in der griechischen Kunst und Religion* Giessen 1913 p. 62 ff., cp. W. Wundt *Völkerpsychologie* Leipzig 1906 ii. 2. 72 ff., *id. Elements of Folk Psychology* trans. E. L. Schaub London—New York 1916 pp. 190 ff., 214, 368, O. Waser 'Über die äussere Erscheinung der Seele' etc. in the *Archiv f. Rel.* 1913 xvi. 354 ff.). A deceased king might well appear as a great beneficent snake, or at least be accompanied by such. And, when his soul-animal had come to be viewed as a mere attendant or attribute, explanatory myths would arise. Thus Asklepios was said to have reared his snake in an oak growing in a glen of Mt Pelion called Pelethronion (Nik. *ther.* 438 ff. with schol. and Eutecn. *ad loc.*: *Class. Rev.* 1904 xviii. 83. Cp. the story told of Melampus by Apollod. 1. 9. 11), or again to have been placed by Zeus in the sky as the constellation Ophiuchus (*supra* i. 755 n. 9) because he had raised from the dead Hippolytos son of Theseus (pseudo-Eratosth. *catast.* 6, Hyg. *poet. astr.* 2. 14) or Glaukos son of Minos (Hyg. *poet. astr.* 2. 14). Such tales are late and of little value. It



is more important to note that the earliest home of Asklepios was in central Thessaly (E. Thraemer in Roscher *Lex. Myth.* i. 623 and more fully in Pauly—Wissowa *Real-Enc.* ii. 1643 ff., 1662 f.), and that at Trikke he had an underground *adyton* (P. Cavvadias *Fouilles d'Épidaure* Athènes 1893 i. 34 ff. no. 7, 27 ff. *πρῶτος Μῆλος ἔτευξεν Ἀπόλλωνος Μαλεάτα | βωμὸν καὶ θυσιάς ἡγλαίσειν τέμενος. οὐδὲ κε Θεσσαλίας ἐν Τρίκκῃ πειραθείης | εἰς ἄδυντον καταβάς Ἀσκληπιοῦ, εἰ μὴ ἐφ' ἄγνοῦ | πρῶτον Ἀπόλλωνος βωμοῦ θύσαις Μαλεάτα.* Cp. J. Ziehen 'Über die Lager des Asklepiosheiligtums von Trikke' in the *Ath. Mitth.* 1892 xvii. 195—197 and especially P. Kastriotis *Τὸ ἐν Τρίκκῃ τῆς Θεσσαλίας Ἀσκληπιεῖον* Athens 1903, *id.* 'Τρίκκης Ἀσκληπιεῖον' in the *Ἐφ. Ἀρχ.* 1918 pp. 65—73) comparable with the *καταβάσιον* of Trophonios at Lebadeia, which we have already (*supra* p. 1076) taken to be the *thólos* of an ancient king (A. J. B. Wace—M. S. Thompson *Pre-historic Thessaly* Cambridge 1912 p. 272 Index record *thólos*-tombs at Dhimini, Ghura, Kapakli, Marmariani, Rakhmani (?), Sesklo, Zerelia (?)). Moreover, there is reason to think that in early days Thessalian kings were wont to pose as Zeus. Salmoneus, the very type of a would-be Zeus (*supra* i. 12, 318), was a king hailing from Thessaly (Apollod. i. 9. 7, schol. Aristoph. *ran.* argum. 4, Soud. s.v. *Σαλμωνεύς*. See further J. Ilberg in Roscher *Lex. Myth.* iv. 290). Keyx, who declared that his wife was Hera, and Alkyone, who dubbed her husband Zeus (Apollod. i. 7. 4, schol. *Il.* 9. 562, Eustath. in *Il.* p. 776, 19 ff., schol. Aristoph. *av.* 250. K. Wernicke in Pauly—Wissowa *Real-Enc.* i. 1580 f. suggests that the story in this form goes back to the Hesiodic *Κήνκος γάμος*), were commonly described as king and queen of Trachis in south Thessaly (schol. Aristoph. *av.* 250, Loukian. *Alcyon* 1, Ov. *met.* 11. 268 ff., 382 ff., Lact. *Plac. narr. fab.* 11. 10. See further K. Wernicke *loc. cit.* and H. W. Stoll in Roscher *Lex. Myth.* i. 249 ff., ii. 1181 f.). Ixion, king of the Thessalian Lapithai, aspired to the hand of Hera, while conversely Zeus was enamoured of Ixion's wife Dia (*Class. Rev.* 1903 xvii. 420, 1906 xx. 378)—a case paralleled by that of Hera in love with the Thessalian Iason and Zeus in love with Medeia (*supra* i. 248). Now it is a very noteworthy fact that all these names, indeed the great bulk of the personages considered in the present discussion,—Amphiaraos, Trophonios, Asklepios, Askalaphos, Salmoneus, Alkyone, Ixion, Iason—belonged to the family of Aiolos (see the pedigree conveniently set forth by Gerhard *Gr. Myth.* ii. 223 ff.). The inference is that this custom of regarding the king as Zeus was characteristic of the Aeolians settled in Thessaly and central Greece. Asklepios, like the rest, was *ab origine* a king (he is *ἄναξ* in *h. Asklep.* 5, Aristoph. *Plout.* 748, Herond. 4. 1 and 18, P. Cavvadias *Fouilles d'Épidaure* Athènes 1893 i. 36 no. 7, 79, *Corp. inscr. Gr.* i no. 2292, 1 (Delos)=Kaibel *Epigr. Gr.* no. 803. 1=Cougny *Anth. Pal. Append.* 1. 225. 1 (see R. Wunsch in the *Archiv f. Rel.* 1904 vii. 95 ff.); *βασιλεὺς* in *Corp. inscr. Gr.* iii no. 5974 B, 1 (Rome)=*Inscr. Gr. Sic. It.* no. 967 b, 1=Kaibel *Epigr. Gr.* Add. no. 805 a, b *tit.*=Cougny *Anth. Pal. Append.* 1. 247 β n., Ail. *de nat. an.* 9. 33, Orph. *εὐχὴ πρὸς Μουσαῖον* 37, Cougny *op. cit.* 6. 180. 2 f. *Ἀσκληπιὸς Κάισαρ* in W. R. Paton—E. L. Hicks *The Inscriptions of Cos* Oxford 1891 p. 130 no. 92, 5 f., *ib.* p. 153 no. 130, 4 f.=Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 1. 375 f. no. 3672, 5 f. is the deified Claudius), who played the part of Zeus during his life and was worshipped as Zeus after his death (E. Thraemer in Roscher *Lex. Myth.* i. 620 and in Pauly—Wissowa *Real-Enc.* ii. 1654 f. draws attention to the fact that several Greek localities could point to an alleged grave of Asklepios: Cic. *de nat. deor.* 3. 57 Aesculapiorum...secundus, secundi Mercurii frater. is, fulmine percussus, dicuntur humatus esse Cynosuris, Clem. Al. *protr.* 2. 30. 3 p. 22, 14 Stahlin οὗτος μὲν οὖν κείται κεραννωθεὶς ἐν τοῖς Κυνοσουρίδους ὀρίοις

with schol. *ad loc.* p. 305, 31 Stählin *κώμη Λακεδαιμόνος*, *Lyd. de mens.* 4. 142 p. 164, 8 ff. Wunsch *δύτερος Ἰσχύος τοῦ Ἑλάτου καὶ Κορωνίδος*, <ὅς ἐν τοῖς Κυνουρίδῃς suppl. C. B. Hase> *ὀρίους ἐτάφη*, cp. *Acta Sanctorum* edd. Bolland. Octobris ix. 546 ('Passio S. Philippi episc., Severi presb. et Hermæ diac.' 1. 8) *ignis ille divinus...et Scolapium medicum in monte Cynozuridos fulminatum consecrationem mereri in gentibus fecit*, where cod. Bodecense rightly reads *Æsculapium* and the Bollandist editors wrongly (?) comment: 'apud Cynozurim Thessaliæ urbem sepultus' (*ib.* ix. 549). Cic. *de nat. deor.* 3. 57 tertius, Arsippi et Arsinoæ,...cuius in Arcadia non longe a Lusio flumine sepulcrum et lucus ostenditur, *Lyd. de mens.* 4. 142 p. 164, 10 ff. Wunsch *τρίτος Ἀρσίππου καὶ Ἀρσινόης τῆς Λευκίππου...καὶ τάφος αὐτῶ ἐν Ἀρκαδίᾳ*. Clem. Rom. *hom.* 6. 21 (ii. 213 Migne) *Ἀσκληπιὸς ἐν Ἐπιδαύρῳ* (*sc. κείται*), *Rufin. recognit.* 10. 24 in Epidauro Aesculapii (*sc. sepulcrum demonstratur*). Cp. Tert. *ad nat.* 2. 14 Athenienses...Aesculapio et matri inter mortuos parentant with Mommsen *Feste d. Stadt Athen* pp. 217 n. 4, 218, 222 and F. Kutsch *Attische Heilgotter und Heilheroen* Giessen 1913 p. 16 ff.).

#### (7) Telesphoros.

Such an one might even be called Zeus Τέλειος (cp. the dedication Ἀσκληπιῶι Διὶ Τελείῳ *supra* p. 1076). Further, the title *τελεσφόρος*, 'bringing the end, bringing to maturity' (see Stephanus *Thes. Gr. Ling.* vii. 1971 C ff.), appropriate to the divine monarch (*h. Zeus* 1. f. *Ζῆνα θεῶν τὸν ἄριστον αἰέσομαι ἡδὲ μέγιστον, εὐρύοπα, κρείοντα, τελεσφόρον*, κ.τ.λ.) and actually found on a Phrygian altar as his appellative (*supra* p. 838 n. 1), was a likely epithet of his human counterpart. And here it will be remembered that antiquity often associates with Asklepios a subordinate deity Telesphoros, who has been the subject of much speculation (L. Schenck *De Telesphoro deo* Gottingen 1888, W. Wroth 'Telesphorus' in the *Journ. Hell. Stud.* 1882 iii. 283—300, *ib.* 1883 iv. 161 f., *ib.* 1884 v. 82 n. 2, Frazer *Pausanias* iii. 70 f., S. Reinach 'Télesphore' in the *Rev. Ét. Gr.* 1901 xiv. 343—349 = *id. Cultes, mythes et religions* Paris 1906 ii. 255—261, Gruppe *Gr. Myth. Rel.* p. 1455 n. 1, *alib.*, *id. Myth. Lit.* 1908 p. 622, Harrison *Themis* p. 382 f.). We shall not be far wrong, if we regard him as the procreative power of Asklepios, split off from the god, to whom he at first belonged by way of appellative, and endowed with a separate and secondary personality. The existence of *Grabphalli* (*supra* i. 53 n. 1) and the birth-myths of Romulus and Servius Tullius (*supra* p. 1059) lead us to suppose that the buried ancestor in his procreative capacity might take the form of a simple *phallós* (with this interchange of human and phallic shapes cp. the statue of Nabu at Calah figured in two aspects by C. F. Lehmann-Haupt in Roscher *Lex. Myth.* iv. 685 f.). Accordingly we sometimes meet with representations of Telesphoros as a *phallós* draped to look like a man or a boy. C. M. Grivaud de la Vincelle *Recueil de monumens antiques, la plupart inédits, et découverts dans l'ancienne Gaule* Paris 1817 i. 86 f., ii. pl. 10, 1—5 (of which 1, 3 = my fig. 931) and pl. 11, 5 (Reinach *Rép. Stat.* ii. 75 no. 1, J. A. Dulaure *Histoire abrégée de différens cultes*<sup>2</sup> Paris 1825 ii. 242 f.) published a bronze statuette, found some forty years earlier in a tomb near Amiens, which shows a bearded male figure clad in a short tunic, a cape with a peaked hood (*bardocucullus*), and boots (*caligae*): the upper part—head, hood, and cape—can be lifted off, revealing a body that consists in an erect *phallós*. Similarly T. Panofka 'Asklepios und die Asklepiaden' in the *Abh. d. berl. Akad.* 1845 Phil.-hist. Classe pp. 324, 357 pl. 6, 5 and 5 a (=my fig. 932, C. O. Muller—F. Wieseler *Denkm. d. alt. Kunst* Göttingen 1856 ii. 4. 4 pl. 61, 789, Reinach *Rép. Stat.* ii.

469 no. 8 f.) published a bronze statuette at Copenhagen (L. Müller *Description des antiquités du Musée-Thorvaldsen* Section i et ii Copenhagen 1847 p. 162 f. no. 50 height without the peak 3 Danish inches, with it 4, S. B. Smith *Kort Veiledning i Antikkabinettet i Kjøbenhavn* Kjøbenhavn 1864 p. 38 no. 123 a), which repeats the type, except that the figure is a beardless youth and wears no sandals. One whose function is to bring to maturity might well be portrayed as either man or boy. Asklepios himself was beardless on occasion (Paus. 2. 10. 3 Sikyon (*supra* p. 1080), 2. 13. 5 Phlious, 8. 28. 1 Gortys. Furtwängler *Masterpieces of Gk. Sculpture* pp. 277 n. 5, 300, E. Thraemer in Pauly—Wissowa *Real-Enc.* ii. 1690 f., 1693 ff.) or even infantile (Paus. 8. 25. 11 Thelpousa, 8. 32. 5 Megalopolis. *Corp. inscr. Gr.* iii no. 5974 A, B (Rome) = *Inscr. Gr. Sic. It.* no. 967

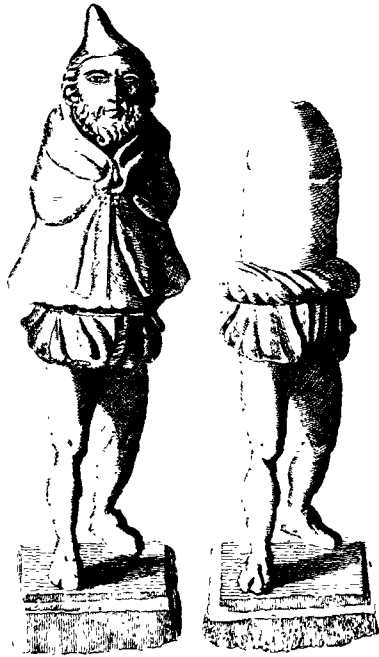


Fig. 931.



Fig. 932.

*a, b* = Kaibel *Epigr. Gr.* Add. no. 805 *a, b* = Cougny *Anth. Pal. Append.* 1. 247 *a, b*; Overbeck *Gr. Plastik*<sup>4</sup> ii, 181). The Copenhagen bronze is inscribed OMORION (Panofka *loc. cit.*), which could be connected with Zeus Ὀμόριος (Steph. *Thes. Gr. Ling.* v. 1984 *a* quotes the title from Polyb. 2. 39. 6; but see *supra* i. 17 n. 4 or Ὀπος (Dion. Hal. *ant. Rom.* 2. 74) = Iupiter *Terminus* or *Terminalis* (*supra* i. 53, 520 n. 2. Cp. Aug. *de civ. Dei* 4. 11 ipse in aethere sit Iuppiter, ... in Iano initiator, in Termino terminator. E. Samter 'Die Entwicklung des Terminus-kultes' in the *Archiv f. Rel.* 1913 xvi. 137—144 argues that the boundary-stone could not have been originally sacred to Iupiter, because at its erection offerings were placed in the hole prepared for it (Siculus Flaccus in the *Grom. vet.* i. 141 Lachmann)—a procedure suggestive of a chthonian rather than of a celestial power. But the lord of the property, who had been a celestial Iupiter during his life would be a chthonian Iupiter after his death). B. Borghesi in the *Bull. d. Inst.*

1831 p. 182 ff. and E. Gerhard in the *Ann. d. Inst.* 1846 xviii. pl. s, *ib.* 1847 xix. 327 ff. drew attention to a white marble Hermaphrodite-term, found near Ravenna, which is inscribed (Orelli—Henzen *Inscr. Lat. sel.* no. 5648 = *Corp. inscr. Lat.* xi no. 351) IOV · TER · M | VAL · ANT · | AN · TI · CO · | V · L · S · | & *ramus*, i.e., according to Borghesi, Iov(i) Ter(minali) M(arcus) Val(erius) Ant(oni) Antico v(otum) libens) s(olvit), or, as Mommsen suggested, M. Val(erius) Ant(iochus) An(ni) Ti(beriani) co(mes). It should be noted also that a *denarius* of Augustus, struck



Fig. 933.

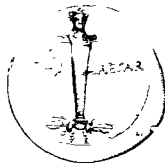


Fig. 934.

c. 29—27 B.C., has *obv.* head of Octavian, *rev.* IMP | CAESAR an ithyphallic term of Octavian with a bay-wreath on his head and a winged thunderbolt at his feet (Babelon *Monn. rép. rom.* ii. 64 no. 153 fig., cp. *ib.* ii. 65 no. 155 fig., *Brit. Mus. Cat. Rom. Coins* Rep. ii. 16 no. 4360 f. pl. 60, 5 f., cp. *ib.* ii. 16 no. 4362 pl. 60, 7 = my fig. 933, Emp. i. pp. cxxiii f., 102 nos. 628—630 pl. 15, 10 f., cp. *ib.* i. 104 no. 637 pl. 15, 16, A. Boutkowski *Dictionnaire numismatique* Leipzig 1881 i. 333 f. no. 732, cp. *ib.* i. 334 no. 733. Fig. 934 is from a specimen in my collection).—an excellent illustration of a mortal monarch aping the sky-god and credited with superhuman propagatory powers. See also Addenda *ad loc.*

## APPENDIX M.

### ZEUS MEILÍCHIOS.

#### (1) Zeus Meilichios on the Kephisos.

Zeus was worshipped under the title *Meilichios* far and wide through the Hellenic world. *In primis* Athens had long been a centre of his cult. Pausanias, noting the objects of interest along the Sacred Way from Athens to Eleusis, remarks :

‘When you have crossed the Kephisos there is an ancient altar of Zeus *Meilichios*. At this altar Theseus was purified by the descendants of Phytalos after he had slain various brigands including Sinis, who was related to him through Pittheus<sup>1</sup>,’

Plutarch’s account is rather fuller :

‘So Theseus went on and came to the Kephisos. Here he was met by men of the clan Phytalidai, who were the first to salute him. He begged them to purify him. Thereupon they cleansed him with the customary rites, offered Milichian sacrifices, and feasted him in their home, whereas up to that time no man had shown him hospitality by the way. His return is said to have fallen on the eighth day of the month Kronios, Hekatombaion as it is called nowadays<sup>2</sup>.’

Dates of this sort are not invented at random, and we may fairly suppose that the local festival of Zeus *Meilichios* was celebrated by the Phytalidai in their

<sup>1</sup> Paus. i. 37. 4.

<sup>2</sup> Plout. v. *Thes.* 12.

ancestral house<sup>1</sup> on Hekatombaion 8<sup>2</sup>. Plutarch adds that, in return for their entertainment, Theseus gave them charge over a sacrifice at the Oschophoria<sup>3</sup>.

In the old Attic myth two points deserve to be stressed. On the one hand, Zeus *Meilichios* was a god able to purify a man from the stain of kindred bloodshed: we have already noted that the skins of animals sacrificed to him were used in purificatory rites<sup>4</sup>. On the other hand, the festival of this god was observed 'at home'<sup>5</sup> by a clan traditionally associated with the fig-tree and its fruit<sup>6</sup>: in fact, the descendants of Phytalos appear to have had special duties in regard to Zeus *Meilichios*, much as the descendants of Anthos had in regard to Zeus *Lýkaios*<sup>7</sup>.

## (2) The Title *Meilichios*.

We are, therefore, at once confronted with the difficult question: What is the meaning of *Meilichios*? Does it denote 'the Kindly One' (*meilichos*, *meilichios*)<sup>8</sup>, a deity whose wrath could be readily appeased by the quaking man-slayer? Or does it rather signify 'the god of Figs' (*meilicha*)<sup>9</sup> with special

<sup>1</sup> Cp. Paus. i. 37. 2 quoted *infra* n. 6.

<sup>2</sup> In the calendar of Mykonos (J. de Prott *Leges Graecorum sacrae* Lipsiae 1896 Fasti sacri p. 13 ff. no. 4, 29 ff., Michel *Recueil d'Inscr. gr.* no. 714, 29 ff., Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 615, 29 ff.) Hekatombaion 7 is marked by the sacrifice of a bull and ten lambs to Apollon Έκατόμβαιος and by the sacrifice of a full-grown victim and ten lambs to Acheloiος—a god who at Athens was closely connected with Zeus Μειλίχιος (*infra* p. 1117 f.). It seems possible that this Myconian festival on Hekatombaion 7 was the equivalent of an Athenian festival on Hekatombaion 8. But further evidence is lacking.

<sup>3</sup> Plout. v. *Thes.* 23: see J. Töpffer *Attische Genealogie* Berlin 1889 p. 251 f. Mommsen *Feste d. Stadt Athen* p. 286 n. 2.

<sup>4</sup> *Supra* i. 422 ff.

<sup>5</sup> Plout. v. *Thes.* 12 καὶ δεομένου καθαρθῆναι τοῖς νενομισμένοις ἀγρίσαντες καὶ Μειλίχια θύσαντες εἰστίασαν οἴκοι.

<sup>6</sup> Paus. i. 37. 2 ἐν τούτῳ τῷ χωρίῳ Φύταλον φασιν οἶκῳ Δήμητρα δέξασθαι, καὶ τὴν θεὸν ἀντὶ τούτων δοῦναι οἰ τὸ φυτὸν τῆς συκῆς· μαρτυρεῖ δέ μοι τῷ λόγῳ τὸ ἐπίγραμμα (Cougny *Anth. Pal. Append.* 3. 24) τὸ ἐπὶ τῷ Φυτάλου τάφῳ· ἐνθάδ' ἀναξ ἥρως Φύταλός ποτε δέξατο σεμνὴν | Δήμητραν, ὅτε (A. Meineke cj. Δήμητρ' ᾧ τότε L. Dindorf and C. G. Cobet cjj. Δήμητρ' ὀπποτε) πρῶτον ὀπώρας καρπὸν ἔφηνεν, | ἣν ἱερὰν συκὴν θνητῶν γένος ἐξονομάζει· | ἐξ οὗ δὴ τιμὰς Φυτάλου γένος ἔσχεν ἀγῆρως. *Infra* p. 1103 n. 3.

<sup>7</sup> *Supra* i. 71 ff.

<sup>8</sup> Cornut. *theol.* 11 p. 12, 2 ff. Lang προσαγορεύουσι δὲ καὶ μειλίχον (F. Osann cj. μειλίχιον; but Aristeid. *or.* 1. 3 (i. 4 Dindorf) has εἰ δέ πη σφαλλόμεθα, ὁ μειλίχος (sc. Zeus) ἡμῶν κεκλήσθω) τὸν Δία, εὐμειλικτὸν ὄντα τοῖς ἐξ ἀδικίας μετατιθεμένοις, οὐ δέοντος ἀδιαλλάκτως ἔχειν πρὸς αὐτούς: cp. Liban. *or.* 57. 12 (iv. 154 Foerster) Σευῆρος δὲ χρηστός τε ἦν ἐν τοῖς ῥήμασι καὶ τιμῇσει ἔλεγε τῇ πράττει τὸν Μειλίχιον Δία, κ.τ.λ., *Anth. Pal.* 9. 581. 4 f. (Leon Philosophos?) μηδὲ νοήσω, | Ζηνὸς Μειλίχιου λαχὼν θρόνον, ἀνέρος οἶτον. A highly moral explanation: but high morals are out of place in an early cult-title. Phrynichos the 'Atticist' (on whom see Sir J. E. Sandys *A History of Classical Scholarship*<sup>2</sup> Cambridge 1906 i. 323 ff.) in Bekker *anecd.* i. 34. 12 ff. Δικαιοῦνος Ζεὺς· ὁ ἐπὶ τοῖς δίκαιά τε καὶ ἀδίκᾳ δρώσι τεταγμένος. ὥσπερ καὶ ὁ ἐπὶ τοῖς μειλίχᾳ μειλίχιος καὶ ὁ ἐπὶ τοῖς φίλᾳ φίλιος adduces would-be parallels. But Zeus Δικαιοῦνος is a late divinity (D. M. Robinson in the *Am. Journ. Arch.* 1905 ix. 302 no. 24 near *Gherzech* (Karousa) Δὲ Δικαιοῦναι | Μεγάλῳ | Πύθης Διονυσίου | στρατηγῶν | χαριστήριον, cp. schol. *Il.* 13. 29, Eustath. in *Il.* p. 918, 47), and Zeus Φίλιος is probably euphemistic (Append. N). On Zeus Ἄγιος see *supra* i. 192, 400 n. 6, 565 n. 2.

<sup>9</sup> Figs were called μειλίχα, 'sweets,' in Naxos—witness Athen. 78 c Νάξιοι δέ, ὡς Ἀνδρίσκος (*frag.* 3 in *Frag. hist. Gr.* iv. 304 Müller) ἐτι δ' Ἀγλαοσθένης (*frag.* 5 in *Frag. hist. Gr.* iv. 294 Müller) ἱστοροῦσι, Μειλίχιον καλεῖσθαι τὸν Διόνυσον διὰ τὴν τοῦ συκίνου

reference to the Phytalidai and their fig-culture? Arguments in support of either interpretation lie near to hand.

It may be urged that Zeus was notoriously sympathetic with the outcast and the vagabond. He was worshipped as *Hikésios*, 'the Suppliant's god'<sup>1</sup>,

καρπού παράδοσιν. διὸ καὶ πρόσωπον τοῦ θεοῦ παρὰ τοῖς Ναξίοις τὸ μὲν τοῦ Βακχέως Διόνυσου καλουμένου εἶναι ἀμπέλινον, τὸ δὲ τοῦ Μειλιχίου σύκινον. τὰ γὰρ σῦκα μείλιχα καλεῖσθαι, where T. Reinesius' proposed alteration of Μειλίχιον ..Μειλιχίου...μείλιχα into Μόρυχον ..Μορύχου...μόρυχα (cp. Soud. s.vv. Μόρυχος, μωρότερος Μορύχου) is a good example of misplaced ingenuity.

<sup>1</sup> At Athens in s. vi B.C. (Poll. 8. 142 τρεῖς θεοὺς ὁμύναι κελεύει Σόλων, Ἰκέσιον, Καθάσιον, Ἐξακεστήρα. i.e. Zeus under three diverse aspects (cp. Poll. 1. 24), as observed

by W. Dindorf *ad loc.*, G. F. Schoemann *Griechische Alterthümer*<sup>4</sup> Berlin 1902 ii. 145, 276 = *id. Antiquités recues* trans. C. Galuski Paris 1887 ii. 185, 331, O. Jessen in Pauly—Wissowa *Real-Enc.* viii. 1592. The recognition of Zeus Ἐξακεστήρ (Hesych. Ἐξακεστήριος· ὁ Ζεὺς. καὶ ἡ Ἥρα) is perhaps not unconnected with the fact that Solon's own father was Ἐξηκεστίδης. The oath by this triad of Zeuses was inscribed on the ἄξονες (Hesych. τρεῖς θεοί· παρὰ Σόλωνι ἐν τοῖς ἄξουσιν

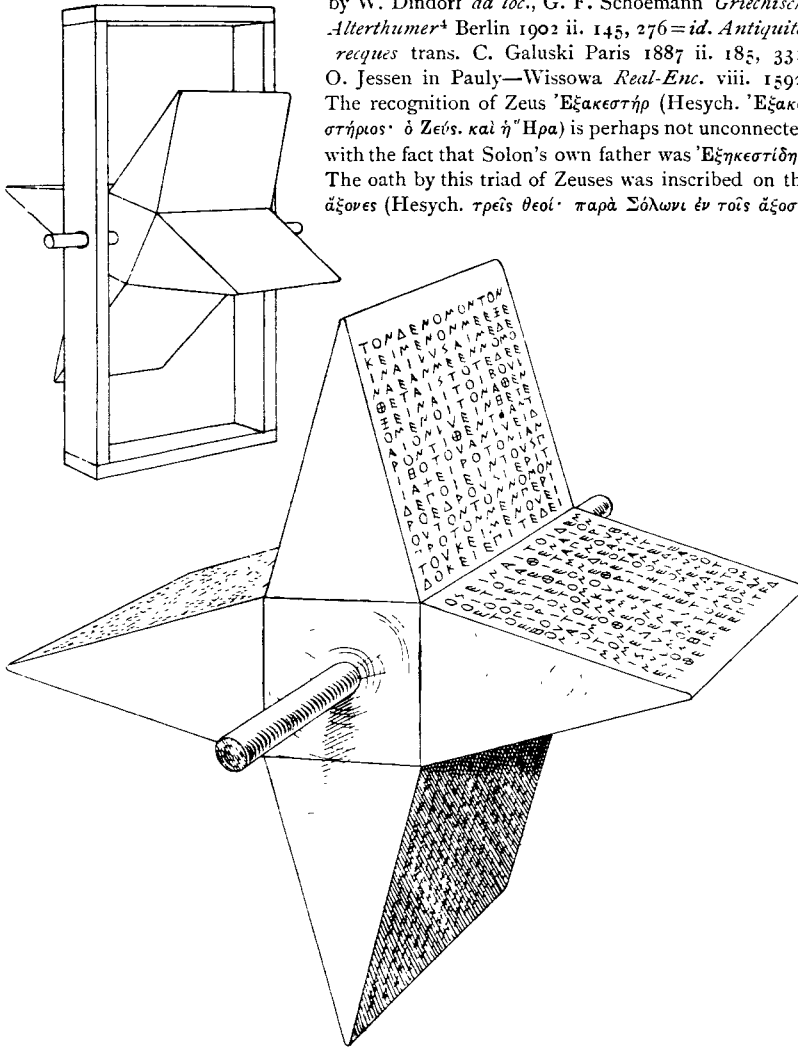


Fig. 935.

ὄρκῳ τέτακται <τρεῖς θεοὺς ἐπιμαρτύρεσθαι?>. ἐνιοὶ κατὰ τὸ Ὅμηρικόν (sc. *Il.* 2. 371.

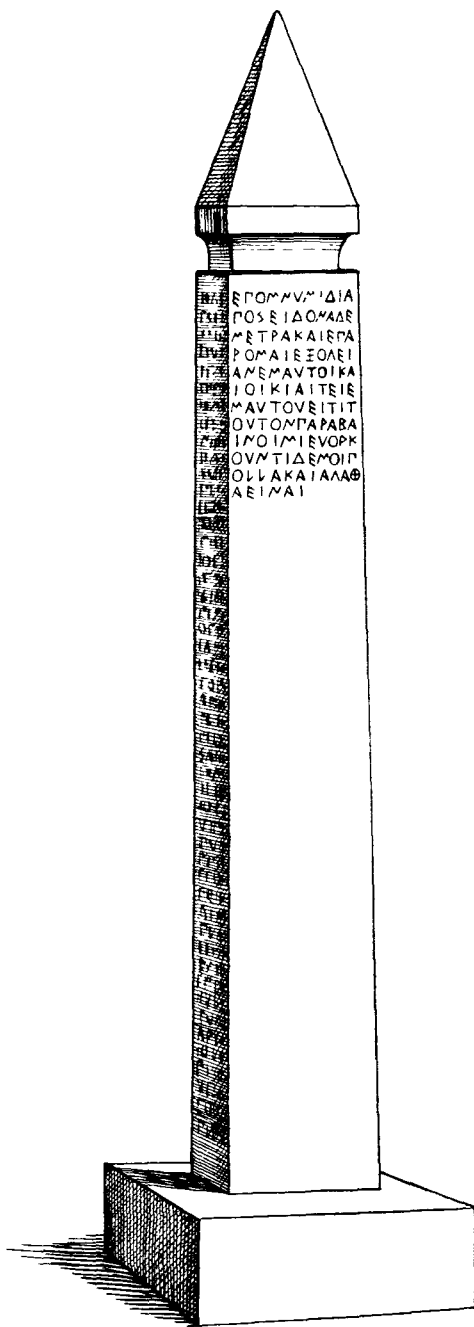


Fig. 936.

4. 288, 7. 132, 16. 97, *Od.* 4. 341. 7. 311, 17. 132, 18. 235, 24. 376 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλών), which are said to have been wooden axles revolving in oblong frames kept in the Prytaneion (Plout. *v. Sol.* 25 καὶ κατεγράφησαν εἰς ξυλίνους ἄξονας ἐν πλαισίοις περιέχουσι στρεφόμενοι, ὧν ἔτι καθ' ἡμᾶς ἐν Πρυτανείῳ λείψανα μικρὰ διεσώζετο). Another account says rather enigmatically that they were square in shape, but that when laid in the direction of their acute angle they produced a triangular appearance (Polemon *frag.* 48 (*Frag. hist. Gr.* iii. 130 Müller) *ap.* Harpokr. *s.v.* ἄξονι· οἱ Σόλωνος νόμοι ἐν ξυλίνους ἦσαν ἄξονι γεγραμμένοι. ἦσαν δέ, ὡς φησι Πολέμων ἐν τοῖς πρὸς Ἐρατοσθένην, τετράγωνοι τὸ σχῆμα. διασώζονται δὲ ἐν τῷ Πρυτανείῳ, γεγραμμένοι κατὰ πάντα τὰ μέρη. ποιοῦσι δ' ἐνίοτε φαντασίαν τρίγωνον, ὅταν ἐπὶ τὸ στενὸν κλιθῶσι τῆς γωνίας). The Solonian laws were also inscribed on κύρβεις set up in the Stoa Basileios (Aristot. *resp. Ath.* 7. 1 = Aristot. *frag.* 352 Rose *ap.* Harpokr. *s.v.* κύρβεις, Sound. *s.v.* κύρβεις, Plout. *v. Sol.* 25, schol. Aristoph. *av.* 1354, cp. Aristot. *de mundo* 6. 400 b 30 f.), and these κύρβεις are described as stones standing upright like pillars, surmounted by an apex or cap (Apolod. *frag.* 26 (*Frag. hist. Gr.* i. 432 f. Müller) *ap.* Harpokr. *s.v.* κύρβεις· ... κύρβεις φησὶν Ἀπολλόδωρος ἐν τοῖς περὶ θεῶν ἔχειν ἐγγεγραμμένους τοὺς νόμους. εἶναι δ' αὐτοὺς λίθους ὀρθοὺς ἐστῶτας, ὡς ἀπὸ μὲν τῆς στάσεως στήλας, ἀπὸ δὲ τῆς εἰς ὕψος ἀναστάσεως (leg. ἀνατάσεως) διὰ τὸ κεκορυφῶσθαι κύρβεις ἐκάλουν, ὥσπερ καὶ κυρβασίαν τὴν ἐπὶ τῆς κεφαλῆς τιθεμένην, cp. Soud. *s.v.* κύρβεις, Phot. *lex. s.v.* κύρβεις, schol. Aristoph. *av.* 1354). One ancient grammarian attempts to identify the κύρβεις with the ἄξονες, stating that in both cases a large brick-shaped body as long as a man had fitted

to it quadrangular pieces of wood, whose sides were flat and covered with lettering, and that pivots at either end enabled readers to move and turn about the text (Aristophanes (of Byzantium) *ap.* Soudid. *s.v.* κύρβεις: 'Ἀριστοφάνης δὲ ὁμοίας εἶναι φησι τοῖς ἄξοσι'... ἀμφοτέρων δὲ τὸ κατασκευάσμα τοιοῦτον· πλυνθίον τι μέγα, ἀνδρόμηκες, ἡρμιοσμένα ἔχον τετράγωνα ξύλα, τὰς πλευρὰς πλατείας ἔχοντα καὶ γραμμάτων πλήρεις· ἐκατέρωθεν δὲ κνώδακας, ὥστε κυεῖσθαι καὶ μεταστρέφεσθαι ὑπὸ τῶν ἀναγινωσκόντων). On the whole it seems clear that the wooden ἄξονες of the Prytaneion are to be distinguished from the stone κύρβεις of the Stoa Basileios. The ἄξονες were apparently shaped as in fig. 935, the κύρβεις as in fig. 936 (on the former is inscribed *frag.* 149 (I. B. Télyf *Συναγωγή τῶν Ἀττικῶν νόμων Corpus iuris Attici* Pestini et Lipsiae 1868 p. 39 f.) *ap.* Dem. *c. Timocr.* 33; on the latter, *frag.* 562 (Télyf *op. cit.* p. 137) *ap.* Dem. *c. Timocr.* 151). Neither shape was chosen at random. The wheel of Nemesis (*supra* i. 269 ff.) had a long history behind it and was related (*supra* i. 267) to that wheel, which in India symbolised *rita*, the course of nature, the right path, in short, law and order (W. Simpson *The Buddhist Praying-wheel* London 1896 p. 89 ff., H. Oldenberg *La religion du Vêda* Paris 1903 p. 163 ff., Harrison *Themis* p. 526 f., F. M. Cornford *From Religion to Philosophy* London 1912 p. 172 ff.). It seems highly probable that Solon inscribed his laws on wooden ἄξονες because he wished to represent them as the *σεμνὰ θέμεθλα Δίκης* (Solon *frag.* 2. 14 Hiller—Crusius). At the same time the shape chosen would be convenient for purposes of reference or consultation: my friend Dr P. Giles tells me that in the parish church of Great Yarmouth documents are, or were, arranged *à la* Solon. Individual enactments appear to have been copied on stones of the characteristic wedge-like form, as may be seen from an extant fragment (*Corp. inscr. Att.* iv. 1. 2 no. 559 with figs.) first published by S. A. Koumanoudes, to whose brilliant article in the 'Εφ. Ἀρχ. 1885 pp. 215—218 figs. 1—3 I am indebted for the main idea of my restoration in fig. 935 (Koumanoudes fits his wedges on to an axle that is circular, not square, in section). Again, it seems likely that the κύρβεις—as indeed I conjectured in the *Class. Rev.* 1904 xviii. 86—copied the primitive idols of Zeus. Their shape, to judge from Apollodoros' words (*supra* p. 1094 n. o), was identical with that of Zeus Στροπῆος, Zeus Πάσιος, Zeus Πατρώος, etc. (*supra* i. 520 n. 2, ii. 815 fig. 781). If so, the implication is that the laws were the very voice of Zeus (cp. Gruppe *Gr. Myth. Rel.* pp. 426 n. 1, 1001 n. 5). There was a tradition that Solon had tried to express his laws in hexameter verse and had begun with a couplet invoking Zeus: *πρῶτα μὲν εὐχόμεσθα Διὶ Κρονίδῃ βασιλῇ | θεομοῖς τοῖσδε τύχην ἀγαθὴν καὶ κῦδος ὀπάσσαι* (Plout. *τ. Sol.* 3). The original form of his famous oath may have been *πρὸς Διὸς ἱκεσίῳ καθαρσίῳ ἐξακέσαντος* (cp. for the last word Pyth. *carm. aur.* 66) or the like. Analogous to the κύρβεις as inscribed obelisks were the Egyptian κύρβεις of the Colchians (Ap. Rhod. 4. 279 ff. with schol. *ad loc.*), not to mention the pillar of Zeus Τριφύλιος (*supra* i. 662). Cp. also the marble obelisk from Kition, the base of which bears a votive inscription for Esmun (*Corp. inscr. Sem.* i no. 44 pl. 8 fig. 44, Perrot—Chipiez *Hist. de l'Art* iv. 385 fig. 203, Ohnefalsch—Richter *Kypros* pp. 173 ff., 416 pl. 80, 5. Seleukos, a grammarian of Alexandria, wrote a whole treatise τῶν Σόλωνος ἄξόνων (*Frag. hist. Gr.* iii. 500 Muller), and modern writers have devoted much attention to them, e.g. E. Caillemier in Daremberg—Saglio *Dict. Ant.* i. 589, G. Busolt *Griechische Geschichte* Gotha 1895 ii. 2 290 ff., E. Szanto in Pauly—Wissowa *Real-Enc.* ii. 2636, Lubker *Reallex.*<sup>8</sup> pp. 153, 963 f., and the literature there cited. E. Beulé *Les monuments d'Athènes* Paris 1858 p. 399 f. fig. would recognize Solon with one of his ἄξονες on a copper coin of Athens: but see K. Lange in the *Ath. Mitth.* 1881 vi. 68 f. fig., Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* iii. 152 pl. EE, 16 f.).

Similarly at Thera in *s.* vi B.C. the same appellative occurs without the name of Zeus (*supra* i. 143 in three rock-cut inscriptions). Elsewhere name and title appear together: so at Kos in *s.* iv B.C. (A. Hauvette-Besnault and M. Dubois in the *Bull. Corr. Hell.* 1881 v. 224 no. 12 on a slab fixed in the pavement of an ancient chapel of S. John Διὸς ἱκεσίῳ | Σμωνιδᾶν=W. R. Paton—E. L. Hicks *The Inscriptions of Cos* Oxford 1891 p. 161 no. 149=Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 1. 376 no. 3674=Michel *Recueil d'Inscr. gr.* no. 796=Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 929) and at Delos in *s.* iii B.C.



and even as *Hikétas*, himself 'the Suppliant',<sup>1</sup>—a remarkable title dependent, I think<sup>2</sup>, upon the very primitive notion<sup>3</sup> that a stranger suddenly appearing in the midst of the community may well be a god on his travels

(T. Homolle in the *Bull. Corr. Hell.* 1879 iii. 471 f. no. 4 on a square base of white marble Διονύσιος Νίκωνος | Παλλήνεις ἐπιμελητῆς | γενόμενος Δήλου | ὑπὲρ τοῦ δήμου τοῦ Ἀθηναίων Διὶ Ἰκεσίῳ). More doubtful is an inscription of s. ii B.C. from Netteia in Rhodes (*Inscr. Gr. ins.* i no. 891, 2 on a slab of blackish marble [οἱ ἐπιμη]νιοὶ αἰετ αἰ[ρ]εθεῖντες Ἰκεσίῳ φθό[ι]ς ἐγ λ—, where F. Hiller von Gaertringen *ad loc.* supplies Δ and notes that φθό[ι]ς = φθό[ι]ας, 'cakes').

<sup>1</sup> Roehl *Inscr. Gr. ant.* Add. nov. no. 49a with fig. = my fig. 937 a rough calcareous boundary-stone (0·35<sup>m</sup> long, 0·30<sup>m</sup> high, 0·10<sup>m</sup>—0·11<sup>m</sup> thick), found at Sparta and preserved in the Museum at Teuthis (*Dimitsana*), bearing the retrograde inscription Διοίκετα, | Διώλευθερ[ω] = Robert *Gk. Epigr.* i. 249 no. 244 = R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 6 no. 4407. E. S. Roberts *ad loc.* remarks: 'The change of the final σ of Δίος in l. 1 to the *spiritus asper* is remarkable; still more so the contraction in Διώλ. of l. 2 after disappearance of the *h* = σ. Stolz (*Wiener Stud.* viii. 1886, p. 160), who summarily rejects this explanation, suggests a genitive Διῶ



Fig. 937.

on the analogy of σ-stems, and compares Lat. *Iovos*, *Eph. ep.* i. 14 no. 21, *Iovos*, *Herm.* xix. 453. Elsewhere certainly final σ does not disappear in Laconian, even where the next word begins with a vowel.<sup>1</sup> But R. Meister *ad loc.* is content to assume the change of σ into *h*; and so is A. Thumb in K. Brugmann *Griechische Grammatik*<sup>4</sup> München 1913 p. 171, citing Cypriote parallels.

<sup>2</sup> H. Roehl *loc. cit.* refers to Eustath. in *Od.* p. 1807, 9 f. καὶ ὁ ἰκετεύσας καὶ ὁ τὴν ἰκετείαν δεξιόμενος ἦτοι κατὰ τοὺς παλαιούς εἰπὲν ἰκετοδόχος ἰκέται εἰσὶν ἀλλήλους. For the supposed reciprocal sense Eustathios cp. ξένος, προστρόπαιος, χρήστης.

G. Murray *The Rise of the Greek Epic*<sup>2</sup> Oxford 1911 p. 291 ('this Zeus of Aeschylus is himself the suppliant; the prayer which you reject is his very prayer, and in turning from your door the helpless or the outcast you have turned away the most high God. The belief was immemorially old') comes much nearer the mark, though I cannot accept the explanation which he adds in a footnote *ib.* p. 291 n. 1 ('Zeús Ἀφίκτωρ... is a "projection" of the rite of Supplication').

<sup>3</sup> Frazer *Golden Bough*<sup>3</sup>: Spirits of Corn and Wild i. 216 ff., 252 f. (the story of Lityerses compared with the harvest customs of Europe, after W. Mannhardt *Mythologische Forschungen* Strassburg 1884 p. 18 ff.).

<sup>4</sup> This is definitely stated in *Od.* 17. 483 ff. Ἀντίνο', οὐ μὲν κάλ' ἔβαλες δύστηνον ἀλήτην· | οὐλόμεν', εἰ δὴ ποῦ τις ἐπουράνιος θεός ἐστι, — | καὶ τε θεοὶ ξείνοισιν εὐκότες ἀλλοδαποῖσι, | παντοῖοι τελέθοντες, ἐπιστροφῶσι πόλιν, | ἀνθρώπων ἔβριν τε καὶ εὐνομίην ἐφορῶντες (cp. Hes. *s.d.* 121 ff.), and is implied in the history of Barnabas and Paul (*supra* i. 193 n. 3. See too Acts 28. 1—6), the myths of Philemon and Baucis (*Ov. met.* 8. 616 ff., *Lact. Plac. narr. fab.* 8. 7—9), Pelargus or Pelasgus (*Class. Rev.* 1904 xviii. 81 f.), Iykaon (*supra* i. 79 n. 6. There is a reminiscence of the Homeric passage in Nikolaos *Damask. frag.* 43 (*Frag. hist. Gr.* iii. 378 Muller) ὅτι Λυκάων ὁ Πελασγοῦ υἱός, βασιλεὺς Ἀρκάδων, ἐφύλαττε τὰ τοῦ πατρὸς εἰσηγήματα ἐν δικαιοσύνῃ. ἀποστῆσαι <δὲ> βουλόμενος καὶ αὐτὸς τῆς ἀδικίας τοὺς ἀρχομένους, ἔφη τὸν Δία ἐκάστοτε φοιτᾶν παρ' αὐτὸν ἀνδρὶ ξένῳ μοιούμενον εἰς ἐπομὴν τῶν δικαίων τε καὶ ἀδικῶν = Soud. *s.v.* Λυκάων), and many others.

Similarly the poets spoke of Zeus, not only as *hiketésios*<sup>1</sup>, *hikésios*<sup>2</sup>, and

It is reasonable to surmise that the possible divinity of the stranger even helped to establish the law of hospitality (other contributory causes in Schrader *Reallex.* p. 269 ff., Frazer *Golden Bough*<sup>3</sup>: Taboo p. 130, W. Wundt *Elements of Folk Psychology* trans. E. L. Schaub London 1916 p. 340 ff.). 'Ικέτης or ξένος—who could tell?—might turn out to be Zeus himself. 'Some have entertained angels unawares' (Heb. 13. 2).

At a later stage of religious development Zeus is conceived, not as the actual *ικέτης* or *ξένος*, but as his unseen attendant. Thus e.g. the Phaeacian Echeneos says to Alkinoos: *ἀλλ' ἄγε δὴ ξείνων μὲν ἐπὶ θρόνου ἀργυροῦλον | εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον | οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ | σπείσομεν, ὅς θ' ἱκέτησιν ἄμ' αἰδοίοισιν ὀπηδεῖ | κ.τ.λ.* (*Od.* 7. 162 ff. with the sequel in line 178 ff.), and Odysseus to Polyphemos: *ἀλλ' αἰδεῖο, φέρεστε, θεοὺς· ἱκέται δέ τοι εἰμιν. | Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, | ξείνιος, ὅς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ* (*Od.* 9. 269 ff.). Cp. *Od.* 14. 158 f., a variant of *Od.* 19. 303 f.

Ultimately Zeus becomes 'Ικέσιος and Ξένιος (cp. Ap. Rhod. 2. 378 *Ζηρὸς Ξευξείνοιο Γενηταῖν ὑπὲρ ἄκρην* with schol. *ad loc.* cited *supra* p. 617 n. 1), the god who protects suppliants and strangers in general.

<sup>1</sup> *Od.* 13. 213 f. *Ζεὺς σφεας τίσαιτο* (C. G. Cobet cj. *Ζεὺς δὲ σφεας τίσαιθ'*) *ικετήσιος, ὅς τε καὶ ἄλλους | ἀνθρώπους ἐφορᾷ καὶ τίννται ὅς τις ἀμαρτή* with schol. *ad loc.* *ικέσιος· ἱκετῶν ἐπόπτης* and Eustath. *in Od.* p. 1739, 18 f. *ικετήσιος δὲ Ζεὺς δοκεῖ πρωτότυπον εἶναι τοῦ ἱκέσιος* (*id.* 16. p. 1576, 14), Tzetz. *alleg.* *Od.* 13. 46 ὁ Ζεὺς ὁ ἱκετήσιος, Hesych. s.v. *ικετήσιος· ὁ ἐπὶ τῶν ἱκετῶν Ζεὺς· ἡ ὁ τοὺς ἱκέτας ἐλεῶν*.

<sup>2</sup> Aisch. *suppl.* 343 *βαρύς γε μέντοι Ζηρὸς ἱκεσίου κότος*, 616 f. *ἱκεσίου Ζηρὸς κότον | μέγαν προφώνων κ.τ.λ.*, Soph. *Phil.* 484 *πρὸς αὐτοῦ Ζηρὸς ἱκεσίου*, Eur. *Hec.* 345 *πέφειγας τὸν ἐμὸν ἱκεσίων Δία*, Aristot. *de mundo* 7. 401 a 23 f. *καθάρσιός τε καὶ παλαμναῖος καὶ ἱκέσιος καὶ μειλίχιος, ὥσπερ οἱ ποιηταὶ λέγουσι*=Stob. *e.l.* 1. 1. 36 p. 45, 21 f. Wachsmuth, Ap. Rhod. 2. 215 ff. *ἱκεσίου πρὸς Ζηρὸς, ὅτις ῥίγιστος ἀλιτροῖς | ἀνδράσι, .. | λίσσομαι* with schol. *ad loc.*, 2. 1131 ff. *ἀλλ' ἱκέτας ξείνους Διὸς εἵνεκεν αἰδέσασσθε | ξεινίου ἱκεσίου τε· Διὸς δ' ἄμφω ἱκέται τε | καὶ ξείνοι· ὁ δὲ πον καὶ ἐπόπιος ἄμμι τέτυκται*, 4. 358 f. *ποῦ τοι Διὸς ἱκεσίου | ὄρκια; 4. 700 ff. τῷ καὶ ὀπιζομένη Ζηρὸς θέμιν ἱκεσίου, | ὅς μέγα μὲν κοτέει, μέγα δ' ἀνδροφόνουσιν ἀρήγει, | ῥέξε θυηπολίην* with the whole context (Iason and Medeia. on reaching the hall of Kirke, sit in silence at her hearth as is the wont of suppliants. Medeia hides her face in both hands; and Iason fixes in the ground the sword with which he has slain Apsyrtos. Kirke understands, and performs the appropriate rites of atonement. She holds above their heads a young pig, slits its throat, and sprinkles their hands with its blood. Then she makes propitiation with drink-offerings, *καθάρσιον ἀγκαλέουσα | Ζῆνα, παλαμναίων τιμήορον ἱκεσιῶν* (708 f.). Her attendants carry forth all defilement (cp. *Il.* 1. 314), while she, standing by the hearth, burns *ρέλανοι* and expiatory offerings without wine as she prays to the Erinyes and Zeus. Finally, she raises Iason and Medeia, and bids them sit on seats to question them), Cornut. *theol.* 11 f. p. 12, 4 ff. Lang (sequel to passage cited *supra* p. 1092 n. 8) *διὰ τοῦτο γὰρ καὶ ἱκεσίου Διὸς εἶσι βωμοὶ καὶ τὰς Λιτὰς ὁ ποιητὴς ἐφ' ἣν τοῦ Διὸς εἶναι θυγατέρας, κ.τ.λ.*, Dion Chrys. *or.* 1 p. 56 f. Reiske (of Zeus) *πρὸς δὲ τούτοις Ἰκέσιός τε καὶ Φύξιος καὶ Ξένιος... Ἰκέσιος δὲ ὡς ἂν* (Reiske suggests *ὡν for ἂν*) *ἐπ' ἡκούος τε καὶ Ἰλῆους τοῖς δεομένοις, Φύξιος δὲ διὰ τὴν τῶν κακῶν ἀπόφευξιν* (L. Dindorf restores *ἀπόφευξω*), *Ξένιος δὲ ὅτι καὶ τοῦτο ἀρχὴ φιλίας μὴδὲ τῶν ξένων ἀμελεῖν μὴδὲ ἀλλότριον ἡγείσθαι μὴδένα ἀνθρώπων*=*or.* 12 p. 413 Reiske (of Zeus) *πρὸς δὲ αὐτοῖς Ἰκέσιός τε καὶ <Φύξιος καὶ> Ξένιος. Ἰκέσιος δὲ ὡς ἂν ἐπ' ἡκούος τε καὶ Ἰλῆους τοῖς δεομένοις, Φύξιος δὲ διὰ τὴν τῶν κακῶν ἀπόφευξιν, Ξένιος δὲ ὅτι δὲ μὴδὲ τῶν ξένων ἀμελεῖν μὴδὲ ἀλλότριον ἡγείσθαι ἀνθρώπων μὴδένα*, Clem. Al. *protr.* 2. 37. 1 p. 27, 23 f. Stahlin καλὸς γὰρ ὁ Ζεὺς ὁ μαντικός, ὁ ξένιος, ὁ ἱκέσιος, ὁ μειλίχιος, ὁ πανομφαῖος, ὁ προστροπαῖος, Heliod. 2. 22 ὁ δὲ Κνήμων θαυμάσας, Ἄλλ' ἡ Ξεινίου Διὸς, ὡς ἔοικεν, εἰς αὐλὰς ἤκομεν, ὦ πάτερ, οὕτως ἀπροφάσιτος ἡ θεραπεία καὶ πολλὸν τὸ εὖνοῦν τῆς γνώμης ἐμφαίνουσα. Οὐκ εἰς Διὸς, ἔφη, ἀλλ' εἰς ἀνδρὸς Δία τὸν Ξένιον καὶ Ἰκέσιον ἀκριβοῦντος. *Anth. Pal.* 11. 351. 7 f. (Palladas) ἀλλὰ σε πρὸς πύκτου Πολυδεύκεος ἦδὲ καὶ αὐτοῦ | Κάστωρος ἱκνούμαι καὶ Διὸς ἱκεσίου, Orph. *Arg.* 107 f. οὐ γὰρ

*hiktaios* (?)<sup>1</sup>, 'the god of suppliants,' but also as *hiktér*<sup>2</sup>, and *aphiktór*<sup>3</sup>, 'the suppliant.' Again, Zeus was known as *alástoros*<sup>4</sup> or *alástor*<sup>5</sup>, 'he that brings a curse<sup>6</sup>,' *Palamnaíos*, 'he of the Violent Hand<sup>7</sup>,' *prostrópaíos*, 'he of the

ἄτιμοι | ἱκεσίου Ζητὸς κοῦραι Λιταί, Nonn. *Dion.* 18. 18 πρὸς Διὸς ἱκεσίου, τοῦ, Διόνισε, τοκήος, Tryphiod. *exc. II.* 278 πεφύλαξο Διὸς σέβας ἱκεσίου, Schöll—Studemund *anecd.* i. 265 (Διὸς) 49 ἱκεσίου, *ib.* i. 266 (Διὸς) 44 ἱκεσίου.

<sup>1</sup> Aisch. *suppl.* 385 μένει τοι Ζητὸς ἱκαίου κότος. So U. von Wilamowitz-Moellendorf (1914) with cod. M. E. Fraenkel in the *Zeitschrift für vergleichende Sprachforschung*, 1913 xlv. 168 n. 2 accepts Dindorf's cj. ἱκτίου 'das wohl eine Kompromissbildung zwischen ἱκέσιος und ἱκτήριος ist genau wie Lykophrons ἱκτῆς, ἱκτίδες eine solche zwischen ἱκέτης, -τις und ἱκτήρ; vgl. auch die umgekehrte Beeinflussung, die ἱκετηρία (im Gegensatz zu ἱκτήριος) durch ἱκεσία, ἱκερεία erfahren hat ([E. Fraenkel *Griechische Nomina agentis* Strassburg 1910] I, S. 52 ff. mit Anm. 2).'

<sup>2</sup> Aisch. *suppl.* 478 f. ὁμῶς δ' ἀνάγκη Ζητὸς αἰδεῖσθαι κότον | ἱκτῆρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος. W. Headlam renders 'Zeus Petitionary.'

<sup>3</sup> Aisch. *suppl.* i f. Ζεὺς μὲν ἀφίκτωρ ἐπίδοι προφρῶνως | στόλον ἡμέτερον. 'Zeus-Petitionary' (W. Headlam).

<sup>4</sup> Cramer *anecd. Oxon.* i. 62, 10 ff. παρὰ δὲ τὸ ἀλαστῶ ῥῆμα, ἀλάστωρ ὁ Ζεὺς, ἐπὶ τῶν χαλεπῶν τι πρᾶσσόντων· παρηκτική δὲ ἡ εὐθεία παρὰ τὴν ἀλάστορος γενικήν· Αἰσχύλος Ἰξίονι (*frag.* 92 Nauck<sup>2</sup>) "πρηνεμένης ἀλάστορος," καὶ Φερεκύδης (*frag.* 114<sup>a</sup> (*Frag. hist. Gr.* i. 99 Müller)) "ὁ Ζεὺς δὲ Ἰκέσιος καὶ ἀλάστορος καλεῖται." With πρηνεμένης ἀλάστορος A. Nauck *ad loc.* cp. Aisch. *Eum.* 236 (Orestes to Athena) δέχου δὲ πρηνεμῶς ἀλάστορα κ.τ.λ. and Bekker *anecd.* i. 382, 29 f. ἀλάστορον· ἀντὶ τοῦ ἀλάστορα, ἀπὸ εὐθείας τῆς ὁ ἀλάστορος, Αἰσχύλος (*frag.* 294 Nauck<sup>2</sup>) "μέγαν ἀλάστορον" εἶπεν. Farnell *Cults of Gk. States* i. 67 reasonably supposes that Pherekydes spoke of Zeus ἱκέσιος καὶ ἀλάστωρ (*sic*) in relation to Ixion (*supra* i. 198 n. 3).

<sup>5</sup> Orph. *h. daem.* 73. 2 ff. cited *infra* Append. M *fin.*, cp. *supra* i. 504 n. 2. The title provoked much learned discussion: Cornut. *theol.* 9 p. 10, 20 ff. Lang λέγεται δ' (sc. ὁ Ζεὺς) ὑπὸ τινων καὶ ἀλάστωρ καὶ παλαμναῖος τῷ τοῦς ἀλάστορας καὶ παλαμναίους κολάζειν. τῶν μὲν ὠνομασμένων ἀπὸ τοῦ τοιαῦτα ἀμαρτάνειν ἐφ' οἷς ἔστιν ἀλαστήσαι καὶ σπενάξαι. τῶν δὲ ἀπὸ τοῦ ταῖς παλάμαις μιάσματα ἀνέκθιτα (ἀνέκπλυτα codl. N. B. G.) ἀποτελεῖν=Eudok. *viol.* 414<sup>g</sup>, Hesych. *s.v.* ἀλάστωρ· πικρὸς δαίμων. Ζεὺς, *et. Gud.* p. 32, 35 ff. ἀλάστωρ· ὁ Ζεὺς ὁ ἐποπτεύων τοὺς ἀλαστά καὶ χαλεπὰ ποιοῦντας. ἡ ὁ ἀσεβῆς, ἡ ὁ κακοποιός. οὕτως Ἡρωδιανός (περὶ καθολικῆς προσφθίας 2=i. 49, 13 f. Lentz) reading ὑποπτεύων for ἐποπτεύων; cp. ii. 937, 27 n. Lentz), *et. mag.* p. 57, 25 ff. ἀλάστωρ· ὁ ἀμαρτωλός, ἡ ὁ φονεὺς. ἡ ὁ ἐφορῶν τοὺς φόνους Ζεὺς ..ἐπὶ δὲ τοῦ Διὸς, οἷον ἀλάστωρ Ζεὺς, ἀπὸ τοῦ τοῖς τὰ ἀλαστά πάσχουσιν ἐπαμύνειν· ἡ ὁ τὰ ἀλαστά (τουτέστι τὰ χαλεπὰ) τηρῶν, Eustath. *in II.* p. 474, 22 f. παρὰ δὲ τοῖς ὕστερον καὶ Ζεὺς ἀλάστωρ, ὃν ἐλάνθανεν οὐδέν, ἡ ὁ τοῖς ἀλαστα πάσχουσιν ἐπαμύνων κατὰ τοὺς παλαιούς. *ib.* p. 763, 36 f. ὅθεν καὶ Ζεὺς ἀλάστωρ καὶ φθόνος καὶ δαίμων ἀλάστωρ ἐπενεόθη λέγεσθαι=Favorin. *lex.* p. 1692, 43 f. ὅθεν καὶ Ζεὺς ἀλάστωρ καὶ ὁ φθονερός δαίμων ἐπενεόθη λέγεσθαι.

<sup>6</sup> The derivation of the word is doubtful (cjj. in A. Vaniček *Griechisch-lateinisches etymologisches Wörterbuch* Leipzig 1877 i. 788 f., L. Meyer *Handb. d. gr. Etym.* i. 293 f., Prellwitz *Etym. Wörterb. d. Gr. Spr.* p. 23, Boisacq *Dict. étym. de la Langue Gr.* p. 41), but its meaning is sufficiently clear (see K. Wernicke in Pauly—Wissowa *Real-Enc.* i. 1292 f.).

<sup>7</sup> Aristot. *de mundo* 7. 401a 23 (cited *supra* p. 1097 n. 2)=Stob. *eccl.* i. 1. 36 p. 45, 21 Wachsmuth, Cornut. *theol.* 9 p. 10, 20 ff. Lang (cited *supra* p. 1098 n. 5), Orion in F. W. Sturz's ed. of *et. Gud.* p. 628, 17 ff. παλαμναῖος ὁ τοὺς αὐτοχειρὶ φονεύσαντας τιμωρούμενος καὶ Ζεὺς Παλαμναῖος ἐν Χαλκίδι, *et. Gud.* p. 448, 28 ff. παλαμναῖος· σημαίνει δὲ δύο, ὁ τοὺς αὐτοχειρὶ φονεύσαντας τιμωρούμενος καὶ ὁ ἐπὶ τινὶ βιάσματι κατεχόμενος, *ib.* p. 449, 21 f. καὶ Ζεὺς δὲ Παλαμναῖος λέγεται ἐν Χαλκίδι, *et. mag.* p. 647, 43 f. παλαμναῖος· ὁ τοὺς αὐτοχειρὶ φονεύσαντας τιμωρούμενος, Ζεὺς Παλαμναῖος. λέγεται καὶ ἐν Χαλκίδι Παλαμναῖος (cod. D. omits the last word), Soud. *s.v.* παλαμναῖος=Phot. *lex. s.v.* παλαμ-

appeal<sup>1</sup>,—titles which applied primarily to the sinner, secondarily to the god concerned with his sin. Less ambiguous and further removed from primitive conceptions are the cult-names *Litaios*, 'god of Prayers<sup>2</sup>,' and *Kathársios*, 'god

ναῖος· φονεὺς ἢ μιὰρός· παλαμναῖοι γὰρ λέγονται οἱ διὰ χειρὸς ἀνδροφονούντες· παρὰ τὴν παλάμην· καὶ Ζεὺς Παλαμναῖος, ὁ τοὺς τοιοῦτους τιμωρούμενος· καὶ προστροπαῖος ὁ προστρέπων τὸ ἄγος αὐτοῖς, Favorin. *lex.* p. 221, 54 καὶ Ζεὺς δὲ φασὶ Παλαμναῖος, ὁ τοὺς φονεὺς καταρρίπτων, Scholl—Studemund *anecd.* i. 265 (Διός) 87 παλαμναίου, *ib.* i. 266 (Διός) 69 παλαμναίου. Cp. Ap. Rhod. 4. 708 f. (cited *supra* p. 1097 n. 2) and Clem. Al. *protr.* 2. 39. 2 p. 29, 6 f. Stahlin οὐχὶ μέντοι Ζεὺς Φαλακρὸς ἐν Ἀργεῖ, Τιμωρὸς (J. Bernays *cj. συνάμωρος*) δὲ ἄλλος ἐν Κύπρῳ τετίμησθον;

In a church near Gomphoi (*Musáki*) Leake found a plain quadrangular altar inscribed in large deeply-cut letters ΖΗΝΙ | ΠΑΛΑΜΝΙΩ (W. M. Leake *Travels in Northern Greece* London 1835 iv. 523 f. pl. 44 no. 220, Lebas—Foucart *Peloponnèse* ii no. 1194, *Inscr. Gr. sept.* ii no. 291).

<sup>1</sup> Clem. Al. *protr.* 2. 37. 1 p. 27, 23 f. Stahlin (cited *supra* p. 1097 n. 2), Soud. s.v. παλαμναῖος = Phot. *lex.* s.v. παλαμναῖος (cited *supra* p. 1098 n. 7), Eustath. in Od. p. 1807, 11 f. προστρόπαιος τε γὰρ Ζεὺς ἐν ῥητορικῷ λεξικῷ (E. Schwabe *Aetii Dionysii et Pausaniae Atticistarum fragmenta* Lipsiae 1890 p. 254, 7 ff.: see further Sir J. E. Sandys *A History of Classical Scholarship*<sup>2</sup> Cambridge 1906 i. 323 and L. Cohn in Pauly—Wissowa *Real-Enc.* vi. 1478 ff.), ᾧ ἂν τις, φασί, προστρέπειτο δεόμενος. καὶ προστρόπαιος ὁ ἰκέτης, ὁ πρὸς τινα δηλαδὴ δεητικῶς τρεπόμενος (*supra* p. 1096 n. 2). It follows that Zeus, who in one respect was προστρόπαιος, in another was ἀποτρόπαιος: cp. Bekker *anecd.* i. 427, 5 f. ἀποδιοπομπεῖσθαι· ἀποπέμπεσθαι πρὸς τὸν προστρόπαιον Δία καὶ οἰοεῖ καθαίρεσθαι ἢ ἱλάσσεσθαι, schol. Plat. *Crat.* 396 E ἀποδιοπομπεῖσθαι φασὶ τὸ ἀποτρέπεσθαι τὸν προστρόπαιον Δία καὶ οἰοεῖ καθαίρεσθαι τὰ δεινά, schol. Plat. *legg.* 854 B ἀποδιοπομπήσεις· τὰς ἀποστροφὰς τὰς γιγνομένας ὑπὸ τοῦ ἀποτροπαίου Διός, διὰ τὸ καθαίρεσθαι τὰ δεινά· ἢ τὰς ἀπογομπὰς τὰς πρὸς τὸν προστρόπαιον Δία καὶ οἰοεῖ καθάρσεις καὶ ἱλασμούς, schol. Aischin. *de fals. leg.* 323 προστρόπαιος ἐστὶν ὁ εἰς ἑαυτὸν ἐπισπώμενος τὰ κακά, ὅπερ ἐστὶν ἐναντίον τοῦ (so H. Sauppe for τῷ cod. f.) ἀποτρόπαιος, τοῦ ἀποτρέποντος τὰ κακά. διὸ καὶ Διὶ ἀποτροπαίῳ θύομεν, οὐκέτι μέντοι καὶ προστροπαίῳ (on which see O. Hofer in Roscher *Lex. Myth.* iii. 3154).

The essence of a προστροπή was that the supplicator and the supplicated should both be turned towards each other and thus brought into such immediate connexion that the thing asked must needs be granted. If possible, direct contact was established by the clasping of knees, chin, etc. (C. Sittl *Die Gebarden der Griechen und Römer* Leipzig 1890 pp. 163 ff., 282 f.). Failing that, *quasi*-contact was made by means of outstretched arms, etc. (*ib.* pp. 186 ff., 283, 296). But in any case the two parties were face to face.

<sup>2</sup> Coppers of Nikaia in Bithynia, struck by Nero (M. P. Lambros in the *Bull. Corr. Hell.* 1878 ii. 508 f. pl. 24, 1= my fig. 938 ΔΙΟΣ | ΛΙΤΑΙΟΥ) and Antoninus Pius (*supra* i. 37 n. 1 ΔΙΟΣ | ΛΙΤΑΙΟΥ), show the altar of Zeus Λιταῖος (Head *Hist. num.*<sup>2</sup> p. 517). O. Hofer in Roscher *Lex. Myth.*

ii. 2064 explains the title as 'Father of the Litai' with reference to the remarkable passage in *Il.* 9. 502 ff. καὶ γὰρ τε Λιταί εἰσι, Διὸς κούραι μεγάλοι, | χωλαὶ τε βρῦσαι τε παραβλῶ- πές τ' ὀφθαλμῷ, | αἱ ῥά τε καὶ μετόπισθ' Ἀτης ἀλέγουσι κιοῦσαι. | ἢ δ' Ἀτὴ σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας | πολλὸν ὑπεκπροθέει, φθάνει δὲ τε πᾶσαν ἐπ' αἶαν | βλάπτουσι ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσω. | δς μὲν τ' αἰδέσεται κούρας Διὸς ἄσπον ἰούσας, | τὸν δὲ μέγ' ὦνησαν καὶ τ' ἔκλυνον εὐχομένοιο· | δς δὲ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπῃ, | λίσσονται δ' ἄρα ται γε Δία Κρονίωνα κιοῦσαι | τῷ Ἀτῇ αἴμ' ἐπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ (see for variants A. Ludwich *ad loc.*, for imitations Quint. Smyrn. 10. 300 ff. Λιταῖς δ' ἀποθύμια ῥέξεις, | αἱ ῥά καὶ αὐταὶ Ζητὸς ἐργιδούποιο θύγατραι | εἰσὶ, κ.τ.λ., Orph.

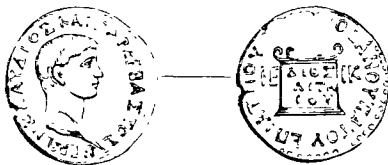


Fig. 938.

of Purification<sup>1</sup>. The exact relationship of all these appellatives and the growth of the religious beliefs implied by them are still far from clear. Perhaps we shall come within measurable distance of the truth by assuming that development proceeded on some such lines as follow:

*Arg.* 107 f. cited *supra* p. 1097 n. 2, and for a parody *Anth. Pal.* 11. 361. 1 ff. (Automedon)). How Zeus could have begotten such creatures, 'halt wrinkled squinting,' was a puzzle (Bion Borysthenites *frag.* 44 Mullach *ap.* Clem. Al. *protr.* 4. 56. 1 p. 43. 29 ff. Stahlin, Herakleitos *quaestt.* *Hom.* 37, Porph. *quaestt.* *Il.* 97, 21, Eustath. *in Il.* p. 768, 28 ff.). But symbolism proved a ready solvent (*vide* the comments of Herakleitos *quaestt.* *Hom.* 37, schol. *Il.* 9. 502 f., Porph. *quaestt.* *Il.* 97, 21, Eustath. *in Il.* p. 767, 60 ff., Cornut. *theol.* 12 p. 12, 5 ff. Lang, Eudok. *viol.* 606, Cramer *anecd. Paris.* iii. 230, 32 ff., cp. Hesych. *s.v.* *Altai* (H. Stephanus restored *Altai*)). Dr W. Leaf *A Companion to the Iliad* London 1892 p. 185 can still write: 'The epithets applied to them indicate the attitude of the penitent: halting, because he comes with hesitating steps; wrinkled, because his face betrays the inward struggle; and of eyes askance, because he dares not look in the face the man he has wronged' (cp. the same scholar's note on *Il.* 9. 503, repeated in his joint ed. with the Rev. M. A. Bayfield). I am sorry to dissent from Dr Leaf, to whom all lovers of Homer are so deeply indebted. But to me it seems far more probable that the Litai were physically deformed and loathsome like the Erinyes, to whom they were akin. I suppose them to have been essentially the prayers of the injured man taking shape as vengeful sprites. In the last analysis they were simply the soul of the victim issuing from his mouth in visible form, maimed because he was maimed, and clamouring for vengeance. The personification is not unlike that implied in Gen. 4. 10 'the voice of thy brother's blood crieth unto me from the ground' (with Dr J. Skinner's note *ad loc.*). For the soul as Erinyes see Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 213 ff. No doubt all this belongs to the dim background of Greek religion and has already been half-forgotten by the Homeric writer, who conceives the Litai, not as the wrathful prayers of the injured man, but as the penitential prayers of his injurer. The apologue thus acquires a new moral value. It is, however, largely couched in language appropriate to the earlier conception (Ate, swift of foot, drives many a man to do mad deeds. Then come the Litai and effect the cure. If a man respects them, they help him and hear his prayer. If a man flouts them, they go and pray to Zeus that Ate may fall upon such an one, drive him mad, and make him pay the price), and in particular its description of the Litai as misshapen and hideous is an abiding relic of its former significance. The passage is, in fact, an *ainos* (like *Il.* 19. 91 ff. or the oracle in Hdt. 6. 86) misinterpreted and misapplied by a later moralist. But, however understood, it contributes little or nothing to an explanation of Zeus *Altaios*. The altar at Nikaia was surely voted to him as 'Hearer of Prayers' for the restored health of the emperor or for some other benefit vouchsafed to a grateful public.

<sup>1</sup> Zeus was worshipped as *Kathársios* at Athens (Poll. 8. 142 (cp. 1. 24) cited *supra* p. 1093 n. 1) and at Olympia (Paus. 5. 14. 8 *πρὸς αὐτῷ δὲ ἔστιν Ἀγνώστων θεῶν βωμός, καὶ μετὰ τοῦτον Καθαρίου Διὸς καὶ Νίκης, καὶ αὖθις Διὸς ἐπωνυμίαν Χθονίου*. E. Curtius *Die Altäre von Olympia* (*Abh. d. berl. Akad.* 1881 Phil.-hist. Classe) Berlin 1882 p. 39 no. 21 rightly assumes that Zeus *Kathársios* and Nike had here a common altar. So, with some hesitation, does W. Dörpfeld in *Olympia* i. 83 no. 18. C. Maurer *De aris Graecorum pluribus deis in commune positis* Darmstadii 1885 p. 17 adopts the same view. But K. Wernicke 'Olympische Beiträge 1' in the *Jahrb. d. kais. deutsch. arch. Inst.* 1894 ix. 96 no. 18 f. thinks otherwise). For literary allusions see Aristot. *de mundo* 7. 401 a 23 (cited *supra* p. 1097 n. 2) = Stob. *eccl.* 1. 1. 36 p. 45, 21 Wachsmuth, *Ap. Rhod.* 4. 708 f. (cited *supra* p. 1097 n. 2), Plout. *de carn. esu* 2. 1 ὁ Ζεῦ καθάρσιε, Orph. *h. Zeus* 15. 8 f. σεσίχθων, αἰζητά, καθάρσιε, παντοτινάκτα, | ἀστράπιε (so G. Hermann for ἀστραπαῖε), βρονταῖε, κεραῖνιε, φντάλιε Ζεῦ).

## MAN-SLAYER.

- (1) The bloodguilty man, appearing suddenly as a suppliant stranger, is deemed a god (Zeus Ἰκέτας, ἰκτήρ, ἀφίκτωρ, ἀλάστωρ, κ.τ.λ.)<sup>1</sup>.
- (2) The suppliant or stranger is not himself mistaken for a god, but is thought to have a divine escort (Zeus ὃς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηθεῖ, Zeus ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηθεῖ)<sup>2</sup>.
- (3) Suppliants and strangers in general are supposed to be *protégés* of the god (Zeus Ἰκέσιος, ἰκετήσιος, ἰκταῖος (?), Zeus Ξένιος)<sup>3</sup>.

## VICTIM.

- (1) The soul (κῆρ) of the murdered man becomes a wrathful spirit (ἐρινύς). His curses (ἀραί), prayers (λιταί), and penalties (ποιναί) all pursue the guilty.
- (2) Hence arises the whole tribe of avenging deities (Κῆρες, Ἐρινύες, Ἀραί, Ἀράντιδες<sup>4</sup>, Λιταί<sup>5</sup>, Ποινάι, κ.τ.λ.).
- (3) With the progress of religion deities of this low type are subordinated to a high god<sup>6</sup>, especially to Zeus<sup>7</sup> (cp. Zeus Τιμωρός<sup>8</sup>).

The protective and the punitive powers of Zeus are fused  
(Zeus Ἰκέσιος, Παλαμναῖος, προστρόπαιος).

<sup>1</sup> *Supra* pp. 1096, 1098.

<sup>2</sup> *Supra* p. 1097 n. o.

<sup>3</sup> *Supra* pp. 1093, 1097, 1097 n. o, 1097 n. 2.

A marble statue of Zeus Ξένιος by Papylos, a pupil of Praxiteles, was owned by C. Asinius Pollio (Plin. *nat. hist.* 36. 34 Iuppiter hospitalis Papyli (*pamphili* Gelenius),



Fig. 939.

Praxiteles (K. L. von Ulrichs cj. *Praxiteles* discipuli). At Sparta—the former home of ξενηλασία—Zeus Ξένιος was grouped with Athena Ξενία (Paus. 3. 11. 11 with H. Hitzig [<sup>4-8</sup> For notes 4, 5, 6, 7, and 8, see page 1102.]

Zeus *Meilichios* as an angry god readily appeased by the man-slayer might conveniently be ranged under this joint-category, his title being interpreted as 'the Kindly One.'

and H. Blümner *ad loc.* Wide *Lakon. Kulte* p. 9 aptly cites Philostr. *v. Apoll.* 4. 31 p. 149 Kayser *περιστάντες δὲ αὐτὸν οἱ Λακεδαιμόνιοι ξένον τε παρὰ τῷ Δαί ἐποιούντο κ.τ.λ.*). A broken relief in the Terme Museum (fig. 939) shows Zeus *Ξένιος* as a traveller sitting with a rumpled *himation* over his knees and a knotted stick in his left hand, while he extends his right in welcome to a draped figure before him and offers a seat on his own eagle-decked couch (Matz—Duhn *Ant. Bildw. in Rom* iii. 146 f. no. 3772, P. Arndt *La Glyptothèque Ny-Carlsberg* Munich 1896 p. 64 fig. 34, Reinach *Rép. Reliefs* iii. 330 no. 2, R. Paribeni *Le Terme di Diocleziano e Il Museo Nazionale Romano*<sup>4</sup> Roma 1922 p. 217 no. 546). The lower border of the relief bears an archaising inscription, which G. Kaibel in *Inscr. Gr. Sic. It.* no. 990 transcribes [ὁ δέῃνα .. ]νοὺς καθ' ὕπνον ἀνέθηκα Δαίι Ξένιωι. (facsimile in W. Helbig *Führer durch die öffentlichen Sammlungen klassischer Altertümer in Rom*<sup>5</sup> Leipzig 1913 ii. 173 ff. no. 1405 fig. 38).

<sup>4</sup> Hesych. 'Ἀράντισιν (Musurus cj. ἀραντίσιν)· Ἐρινῶσι. Μακεδόνες. See O. Crusius in Roscher *Lex. Myth.* i. 470, ii. 1165, K. Tumpel in Pauly—Wisowa *Real-Enc.* ii. 379, O. Hoffmann *Die Makedonen, ihre Sprache und ihr Volkstum* Göttingen 1906 p. 95 f.

<sup>5</sup> *Supra* p. 1099 n. 2.

<sup>6</sup> A. Rapp in Roscher *Lex. Myth.* i. 1328.

<sup>7</sup> This can be best made out in the case of the Erinyes. The following sequence of extracts attests their increasing subordination to Zeus: *Il.* 19. 86 ff. ἐγὼ δ' οὐκ αἰτιός εἰμι, | ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἐρινύς, | οἳ τέ μοι εἰν ἀγορῇ φρεσὶν ἐμβαλον ἀγριον ἄτην | κ.τ.λ. (see further E. Heßén *Homerische Götterstudien* Uppsala 1912 p. 134 f.), Aisch. *Ag.* 55 ff. ὕπατος δ' αἰὼν ἦ τις Ἀπόλλων | ἦ Πᾶν ἦ Ζεὺς .. | ἵστερόποινον | πέμπει παραβάσιν Ἐρινύν, 744 ff. παρακλίνας ἐπέκρανε | δὲ γάμον πικρὰς τελευτὰς, | δύσεδρος καὶ δυνόμιλος | σνμένα Πριαμίδαισιν, | πομπᾷ Διὸς ξενίου | νυμφόκλαντος Ἐρινύς (see W. Kausche 'Mythologumena Aeschylea' in the *Dissertationes philologicae Halenses* Halis-Saxonum 1888 ix. 182 f.), Verg. *Aen.* 12. 849 ff. hae (sc. the three Furies) Iovis ad solium saevique in limine regis | apparent, ac uincte metum mortalibus aegris, | si quando letum horrificum morbosque deum rex | molitur, meritis aut bello territat urbes. harum unam celerem demisit ab aethere summo | Iupiter, etc., Val. Flacc. 4. 74 f. gravis orantem procul arcet Erinys, | respiciens celsi legem Iovis.

<sup>8</sup> *Supra* p. 1099 n. o. Gruppe *Gr. Myth. Rel.* p. 1116 n. 9 cites as a doubtful analogue Hesych. Ζητήρ· Ζεὺς(ς) ἐν Κύπρῳ = Favorin. *lex.* p. 828, 36 f. F. Guyet in J. Alberti's note on Hesych. *loc. cit.* says: 'An Ζητήρ a ζᾶω, unde Ζᾶν, Ζῆν, & Ζεὺς, a ζέω.' This derivation would have satisfied the Greeks themselves (*supra* i. 11 n. 5, 31 n. 3), and in Kypros a Zeus Ζητήρ might have been regarded as a Grecised equivalent of the Semitic θεὸς ζῶν (W. W. Baudissin *Adonis und Esmun* Leipzig 1911 pp. 450—510 'Jahwe der lebendige Gott'). But it is far more probable that Ζητήρ means 'Avenger' and is related to ζη-μός, ζη-μός, κ.τ.λ. (on which see A. Vaníček *Griechisch-lateinisches etymologisches Wörterbuch* Leipzig 1877 i. 756, Prellwitz *Etym. Wörterb. d. Gr. Spr.*<sup>2</sup> p. 168, Boisacq *Dict. étym. de la Langue Gr.* p. 309). *Supra* p. 444 n. 7.

His Roman equivalent was Jupiter *Ultor*. Dessau *Inscr. Lat. sel.* no. 9239 (a dedication found at Clunia in Spain) Iovi Aug. | Ultori sacrum | L. Valerius Paternus | milleg. x Gem. | optio 7 Censoris exs | voto perhaps has reference to the death of Nero. Pertinax at the last besought Iupiter *Ultor* to avenge his assassination (Iul. Capit. *v. Pert.* 11. 10). Domitian, Septimius Severus, Alexander Severus, Papienus, and Gallienus issued coins with the legend IOVI VLTORI (Rasche *Lex. Num.* iv. 902 ff., Suppl. iii. 158 f., Stevenson—Smith—Madden *Dict. Rom. Coins* p. 486 fig.). I figure a 'first brass' of Alexander Severus in my collection (fig. 940) and a medallion struck in two bronzes by the same emperor, 224 A.D. (F. Gnechchi in the *Rivista italiana di numismatica* 1888 i. 286 no. 12 pl. 8, 7 (=my fig. 941) *rev.*: IOVI VLTORI P.M-TR-P-III- and COSPP. Hexastyle temple with triumphal chariot and statues as *akrotéria*; statuary

Very different is the explanation propounded by Monsieur S. Reinach in an able and persuasive paper already noticed<sup>1</sup>. The altar of Zeus *Meiltchios*, at which the Phytalidai purified Theseus<sup>2</sup>, was not far from the spot called *Hierà Syké*, the 'Sacred Fig-tree,' where Demeter first revealed to Phytalos the fruit of the fig<sup>3</sup>. It is, therefore, tempting to surmise that Theseus was purified 'avec du suc des figuiers sacrés (?)'<sup>4</sup> and that *Meiltchios* meant originally the 'god of Figs' (*meilicha*)<sup>5</sup>. Whether we accept Monsieur Reinach's further contention that the word *sykophántes* meant the hierophant of this fig-cult<sup>6</sup>, or not, we must admit that the contiguity of a place named the 'Sacred Fig-tree' affords strong support to his derivation of *Meiltchios*. Moreover, Zeus *Meiltchios* was, according to the myth, a purificatory power, and another purifying Zeus bore the title *Sykásios*, which presumably denotes the 'god of Fig-gathering' (*sykázēin*)<sup>7</sup>. The case for a local fig-cult might indeed be made even stronger. When Plouton carried off Kore, he was said to have descended into the earth beside the Eleusinian Kephisos at a point known as *Erineós*, the 'Wild Fig-tree'<sup>8</sup>. Again, Sir James Frazer thinks that the site of the ancient altar dedicated

also in pediment. Within the temple sits Jupiter *Ultor* with thunderbolt and sceptre.



Fig. 940.



Fig. 941.

Round the temple is a large *porticus* with eight arches a side, and three arched entrances surmounted by statues).

<sup>1</sup> *Supra* p. 291 n. 2.

<sup>2</sup> *Supra* p. 1091 f.

<sup>3</sup> *Supra* p. 1092 n. 6. Cp. Plout. *symf.* 7. 4. 4, Athen. 74 D, Philostr. *v. soph.* 2. 20, Hesych. s.v. *ιερά*, Phot. *lex.* s.v. *ιερὰ σνκή*, *et. mag.* p. 469, 17, Eustath. *in Od.* p. 1964, 12 f.

<sup>4</sup> On figs as a means of purification see Boetticher *Baumkultus* p. 437 f., J. Topffer *Attische Genealogie* Berlin 1889 pp. 249 f., 252, Gruppe *Gr. Myth. Rel.* p. 910, F. Olek in Pauly—Wissowa *Real-Enc.* vi. 2148 f.

<sup>5</sup> *Supra* p. 1092.

<sup>6</sup> *Supra* p. 291 n. 2.

<sup>7</sup> Eustath. *in Od.* p. 1572, 58 f. λέγεται δὲ καὶ Συκάσιος Ζεὺς παρὰ τοῖς παλαιοῖς, ὁ Καθάρσιος. τῇ γὰρ σνκῇ ἐχρῶντο φασὶν ἐν καθαρμοῖς, Hesych. Διὶ Συκάσιω (so Musurus for διὸς κασίω cod.) παραπεποιήται παρὰ τὸ σνκοφαντεῖν. From these two passages it may be inferred that there was a cult of Zeus Συκάσιος with cathartic rites, and that some comedian had used the phrase Διὶ Συκάσιω with a sly reference to σνκάζειν in the sense of σνκοφαντεῖν or worse (Stephanus *Thes. Gr. Ling.* vii. 1014 A).

<sup>8</sup> Paus. 1. 38. 5, cp. Plat. *Theæt.* 143 B.

When Zeus was pursuing a Titan named Sykeas or Sykeus, Ge rescued her son by sending up a fig-tree to shelter him: the scene was laid at Sykea in Kilikia (Athen. 78 A—B περὶ δὲ τῆς προσηγορίας τῶν σύκων λέγων Τρύφων ἐν δευτέρῳ φυτῶν ἱστορίας Δωριωνά φησιν ἐν Γεωργικῇ ἱστορεῖν Συκέαν, ἕνα τινὰ τῶν Τιτάνων, διωκόμενον ὑπὸ Διὸς τὴν μητέρα Γῆν ὑποδέξασθαι καὶ ἀνεῖναι τὸ φυτὸν εἰς διατριβὴν τῷ παιδί, ἀφ' οὗ καὶ Συκέαν πόλιν εἶναι ἐν Κιλικίᾳ, Steph. Byz. s.v. Συκαί, Eustath. *in Od.* p. 1764, 13 ff.). Kreuzer in



to Zeus *Meilichios* may now be covered by the church of Saint Sabas<sup>1</sup>. If so<sup>2</sup>, is it a mere coincidence that this Greek martyr, whose festival falls on the first of May, was said to have been hung by his hands upon a fig-tree<sup>3</sup>?

There is, it would seem, much to be said in favour of both these views—that which regards Zeus *Meilichios* as a god 'Kindly' towards the fugitive man-slayer and that which takes him to have been originally a 'god of Figs.' Nevertheless I find myself unable to adopt either opinion; for both alike are based on the circumstances of one particular cult-centre without regard to the other localities in which Zeus *Meilichios* is known to have been worshipped. Our survey must be wider before we can safely venture on an interpretation of the disputed appellative.

### (3) Zeus *Meilichios* on the Attic coast.

Between the harbours of Zea and Mounichia the Attic coastline shows various groups of rock-cut niches<sup>4</sup>. At one point<sup>5</sup>, four hundred metres in a north-westerly direction from the island of *Stalida*, the foothill displays a grotto and beside it a recess, originally lined with red stucco and still framed by pilasters and an architrave with palmettes above it. The decoration appears to date from the fourth century B.C. Some ninety metres further towards the west other niches of different shapes and sizes are to be seen carved in an old quarry-face<sup>6</sup>. To judge from votive reliefs found in the vicinity, the whole site was once sacred to Zeus *Meilichios* and to a kindred deity Zeus *Philius*<sup>7</sup>. Agathe Tyche, regarded

Roscher *Lex. Myth.* iv. 1617 connects this myth with the belief that the fig-tree was lightning-proof (Plout. *symp.* 4. 2. 1, 5. 9, Lyd. *de mens.* 3. 52 p. 49, 22 Bekker=*ib.* 4. 96 p. 111, 3 f. Bekker=p. 181, 18 f. Wunsch, 4. 4 p. 69, 1 Wunsch, *de ostent.* 45 p. 98, 15 ff. Wachsmuth, Theophrastus Nonnos *epitome de curatione morborum* 259, *Geopon.* 11. 2. 7. cp. Plin. *nat. hist.* 15. 77: see Rohde *Psyche*<sup>3</sup> ii. 406 f., Gruppe *Gr. Myth. Rel.* p. 785 n. 6, F. Olck in Pauly—Wissowa *Real-Enc.* vi. 2145, and especially T. H. Martin *Le foudre l'électricité et le magnétisme chez les anciens* Paris 1866 p. 194 f.).

<sup>1</sup> Frazer *Pausanias* ii. 493.

<sup>2</sup> F. Lenormant *Monographie de la Voie Sacrée Eleusinienne* Paris 1864 p. 312 accepts the view of F. C. H. Kruse *Hellas* Leipzig 1826 ii. 1. 173 that the site of the altar is marked by the little church of St Blasios (Sir W. Gell *The Itinerary of Greece* London 1819 p. 31).

<sup>3</sup> *Acta Sanctorum* edd. Bolland. Maii i. 46 (De Sancto Saba, martyre apud Græcos.) *Antiqua MSS. Menca, quæ Divione apud Petrum Franciscum Societatis Iesu assertari reperimus anno MDCLXII, referunt hisce Kalendis Maji S. Sabam, in fico digitis suis appensum, & sic gloriosa vita functum, & addunt hoc distichon.*

Ἦνεγκε καρπὸν πρωΐμένης συκῆς [lege Ἦνεγκε καρπὸν πρωΐμης συκῆς κλάδος  
Κλάδος τὸν χειροδέσμοις ἐκκρεμαμένον Τὸν χειροδέσμοις ἐκκρεμαμένον (sic) Σάβαν.]  
Σάβαν.

Attulit fructum præmaturæ ficus  
Ramus, suspensum è digitis vinctis Saban.

M. and W. Drake *Saints and their Emblems* London 1916 p. 113 confuse this St Sabas with St Sabas the Gothic martyr (April 12), who suffered under Athanasius in 372 A.D. (G. T. Stokes in Smith—Wace *Dict. Chr. Biogr.* iv. 566).

<sup>4</sup> A. Milchhofer in E. Curtius—J. A. Kaupert *Karten von Attika* Berlin 1881 Erlauternder Text Heft i p. 60 f., C. Wachsmuth *Die Stadt Athen im Alterthum* Leipzig 1890 ii. 1. 146 ff., A. Furtwangler in the *Sitzungsber. d. kais. bayr. Akad. d. Wiss.* Phil.-hist. Classe 1897 p. 406 ff., W. Judeich *Topographie von Athen* München 1905 p. 383.

<sup>5</sup> E. Curtius and J. A. Kaupert *Atlas von Athen* Berlin 1878 p. 35 pl. 12, 1.

<sup>6</sup> E. Curtius and J. A. Kaupert *op. cit.* p. 35 pl. 12, 2.

<sup>7</sup> *Infra* Append. N *med.*

as consort of the latter<sup>1</sup>, had a separate precinct near by<sup>2</sup>, as had also on a larger scale Asklepios<sup>3</sup>.

Zeus *Meilichios* was sometimes represented as a kingly figure enthroned. A fourth-century relief of white stone, found near the Tsocha theatre in the Peiraeus and now in the National Museum at Athens, shows him approached by three devotees (fig. 942)<sup>4</sup>. Within an architectural framework the god is seated towards the right on a throne, the arm of which is adorned with the usual sphinx and ram's-head (?)<sup>5</sup>. Clad in a *himation* only, he holds a sceptre in one hand, a *phiale* in the other. Before him is a rectangular altar. From the right draws near a simple family-group of man<sup>6</sup>, woman, and child, with gestures of greeting. Above, on the architrave, is the dedication:

‘Aristarche, to Zeus *Meilichios*<sup>7</sup>.’

A second relief from the same find-spot adds more to our knowledge of the god (fig. 943)<sup>8</sup>. As before, he is seen within a framework of architecture, which bears the inscription:

‘—toboule, to Zeus *Meilichios*<sup>9</sup>.’

As before, he is enthroned on the left with a *phiale* in his right hand<sup>10</sup>, while a group of worshippers advances towards him from the right. But this time he grasps a *cornu copiae* in his left hand, and they bring a pig to sacrifice at his altar. Behind the altar stands a boy with something in a shallow basket: between the man and woman is seen a grown girl supporting a deep basket on her head. The *cornu copiae*, one of the rarer attributes of Zeus<sup>11</sup>, marks him as a sort of Plouton, able to dispense abundance. The pig, again, though its bones strewed the altar of Zeus *Lýkaios*<sup>12</sup>, was an animal commonly sacrificed to Zeus in his chthonian capacity—Zeus *Bouleús* at Mykonos<sup>13</sup>, Zeus *Eubouleús* at Delos<sup>14</sup>.

<sup>1</sup> *Infra* Append. N *init.*

<sup>2</sup> Ch. D. Tsountas in the ‘Εφ. Ἀρχ. 1884 p. 169 line 44, W. Judeich *op. cit.* p. 383 n. 9.

<sup>3</sup> W. Judeich *op. cit.* p. 388 n. 16.

<sup>4</sup> Stais *Marbres et Bronzes*: *Athènes*<sup>2</sup> p. 245 f. no. 1431, Svoronos *Ath. Nationalmus.* p. 436 f. pl. 70, 4, P. Foucart in the *Bull. Corr. Hell.* 1883 vii. 507 ff. pl. 18 (=my fig. 942), Farnell *Cults of Gk. States* i. 117 pl. 2, a, *Einzelaufnahmen* no. 1246, 2 with Text v. 21 by E. Lowy, Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 19 f. fig. 3, Reinach *Rép. Reliefs* ii. 363 no. 1. Height 0.30<sup>m</sup>, breadth 0.40<sup>m</sup>.

<sup>5</sup> *Supra* i. 407 n. 1.

<sup>6</sup> Not the priest (Foucart *loc. cit.*), but the husband (Svoronos *loc. cit.*) or son (Löwy *loc. cit.*) of the dedicant Aristarche.

<sup>7</sup> *Corp. inscr. Att.* ii. 3 no. 1579 Ἀριστάρχη Διὶ Μελιχίωι. Rather: Ἀρι(σ)τάρχη κ.τ.λ.

<sup>8</sup> I. Ch. Dragatsis in the ‘Εφ. Ἀρχ. 1886 p. 49 f. no. 1, Farnell *Cults of Gk. States* i. 117, A. Furtwangler in the *Sitzungsber. d. kais. bayr. Akad. d. Wiss.* Phil.-hist. Classe 1897 p. 408, Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 21 f. fig. 6. My illustration is from a photograph kindly placed at my disposal by Miss Harrison. Height 0.36<sup>m</sup>, breadth 0.24<sup>m</sup>. Traces of colouring subsist on Zeus and his horn (red, yellow), etc.

<sup>9</sup> *Corp. inscr. Att.* ii. 3 no. 1579b —τοβούλη Διὶ Μελιχίωι. Miss Harrison *loc. cit.* after Dragatsis prints [Κριτο]βόλη Διὶ Μελιχίωι. But this is inexact. The name of the dedicant should be longer, perhaps [Ἀρισ]τοβούλη (F. Bechtel *Die Attischen Frauennamen* Göttingen 1902 pp. 6, 9); and the name of the god has no ε.

<sup>10</sup> I. Ch. Dragatsis *loc. cit.* says τὴν μὲν δεξιὰν ἐπὶ τῶν μηρῶν ἀναπαύοντα—another inexactitude.

<sup>11</sup> *Supra* i. 361, 501 f., 598 n. 1.

<sup>12</sup> *Supra* i. 82.

<sup>13</sup> *Supra* i. 668, 717 n. 3.

<sup>14</sup> *Supra* i. 669 n. 2, 717 n. 3.

The abundance vouchsafed by Zeus *Meilichios* and the pig provided by his worshippers are alike illustrated by a passage in Xenophon's *Anabasis*<sup>1</sup>:

'Next they sailed across to Lampsakos, where Xenophon was met by a seer



Fig. 942.



Fig. 943.

from Phlious, Eukleides son of Kleagoras. Kleagoras was the man who painted the frescoes in the Lykeion. This Eukleides congratulated Xenophon on his

<sup>1</sup> Xen. *an.* 7. 8. 1-6.

escape and asked him how much money he had. Xenophon told him on oath that he would not even have enough to take him home, unless he sold his horse and personal belongings. Eukleides did not believe him. But when the men of Lampsakos sent gifts by way of welcome to Xenophon and he offered sacrifice to Apollon, he bade Eukleides stand beside him. And he on seeing the victims said that he believed in Xenophon's lack of funds. "But I know," he added, "that even if funds are ever forthcoming there is some hindrance in your way—yourself, if nothing else." To this Xenophon agreed. "The fact is," said Eukleides, "Zeus *Meilichios* is hindering you." And he went on to ask if Xenophon had already sacrificed to that deity "as I," said he, "used at home to have sacrifice made and to present whole burnt-offerings on your behalf." Xenophon replied that since leaving home he had not sacrificed to this god. So Eukleides counselled him to have sacrifice made to the god in his usual manner and declared that things would improve. Next day Xenophon advanced to Ophryinion: there he had sacrifice made and presented whole burnt-offerings of pigs in accordance with his ancestral custom, and the omens were favourable<sup>1</sup>. That very day Bion and Nausikleides arrived with money for the troops. They were entertained by Xenophon and, as to the horse which he had sold at Lampsakos for fifty darics, hearing that it was a favourite mount and suspecting that he had parted with it through poverty, they bought the animal back again and handed it over to its master, refusing to take the purchase-money from him.<sup>2</sup>

That the god who thus sent wealth in return for whole burnt-offerings of pigs was in fact an Underworld power appears further from other votive reliefs, nine or more in number, found in 1878 near the north-east angle of the Munichian Gate<sup>3</sup>. These show the same deity in the guise of a monstrous snake<sup>4</sup>, usually bearded (figs. 944<sup>1</sup>, 945<sup>5</sup>) and towering above his human worshippers (fig. 946)<sup>6</sup>. P. Foucart, to whom we are indebted for the first collection and discussion of these reliefs, pointed out that in no case is the name of the dedicator accompanied by that of his deme. It follows that the worshippers were strangers, resident

<sup>1</sup> ἐθύετο καὶ ὠλοκαῖται χοίρους τῷ πατρίῳ (πατρίῳ cod. Eton, etc. followed by Bornemann) νόμῳ, καὶ ἐκαλλιέρει (Xen. *an.* 7. 8. 5).

<sup>2</sup> P. Foucart in the *Bull. Corr. Hell.* 1883 vii. 507 ff. draws up the list.

<sup>3</sup> On the chthonian character of the snake see *supra* pp. 1060, 1061.

<sup>4</sup> *Ant. Skulpt. Berlin* p. 270 no. 722 with fig., R. Kekulé von Stradonitz *Die griechische Skulptur*<sup>2</sup> Berlin 1907 p. 202, P. Foucart in the *Bull. Corr. Hell.* 1883 vii. 509 no. 6, Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 17 f. fig. 1 a *stèle* of Hymettian marble inscribed in lettering of s. iv. B.C. — — Διὶ Μελιχίῳ (*Corp. inscr. Att.* ii. 3 no. 1581). Height 0.58<sup>m</sup>, breadth 0.31<sup>m</sup>. I am again indebted to Miss Harrison for the photograph from which my fig. 944 is drawn.

P. Foucart in the *Bull. Corr. Hell.* 1883 vii. 509 no. 7 describes a relief in the Louvre representing a snake reared upright, with the inscription Ἀσκληπιᾶδης | Ἀσκληπιοδώρου Διὶ Μελιχίῳ (*Corp. inscr. Att.* ii. 3 no. 1580).

<sup>5</sup> Svoronos *Ath. Nationalmus.* p. 438 pl. 70, 3 (= my fig. 945), P. Foucart in the *Bull. Corr. Hell.* 1883 vii. 510 no. 8 with fig., *id.* in Daremberg—Saglio *Dict. Ant.* iii. 1700 f. fig. 4892, Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 20 fig. 4 a relief inscribed in lettering of s. iv. B.C. Ἡρακλείδης τῷ θεῷ (*Corp. inscr. Att.* ii. 3 no. 1583). Height 0.33<sup>m</sup>, breadth 0.19<sup>m</sup>. J. N. Svoronos *loc. cit.* notes that τῷ θεῷ might mean either Διὶ Μελιχίῳ or Ἀσκληπιῷ (*id.* in the *Journ. Intern. d'Arch. Num.* 1901 iv. 503—507).

<sup>6</sup> *Ant. Skulpt. Berlin* p. 271 no. 723 with fig., R. Kekulé von Stradonitz *Die griechische Skulptur*<sup>2</sup> Berlin 1907 p. 202, P. Foucart in the *Bull. Corr. Hell.* 1883 vii. 509 no. 5, Harrison *Proleg. Gk. Rel.*<sup>2</sup> pp. 17, 19 fig. 2, Reinach *Rép. Reliefs* ii. 31 no. 4 a *stèle* of Hymettian marble without inscription. My fig. 946 is from a transparency in the collection of Newnham College, Cambridge. Height 0.42<sup>m</sup>, breadth 0.23<sup>m</sup> to 0.25<sup>m</sup>. The gigantic snake approached by a woman and two men might, again, be either Zeus Μελιχίος or Asklepios.

aliens, freedmen, or slaves. And Foucart suggests<sup>1</sup> that they formed a *thiasos* of Phoenician settlers, who had brought with them to the crowded port of Athens *Ba'al Milik* or *Melek* or *Molok*, their own 'Lord King'<sup>2</sup>: *Ba'al* they translated as *Zeus* and *Milik* they transliterated as *Milichios*<sup>3</sup>. This view has commended

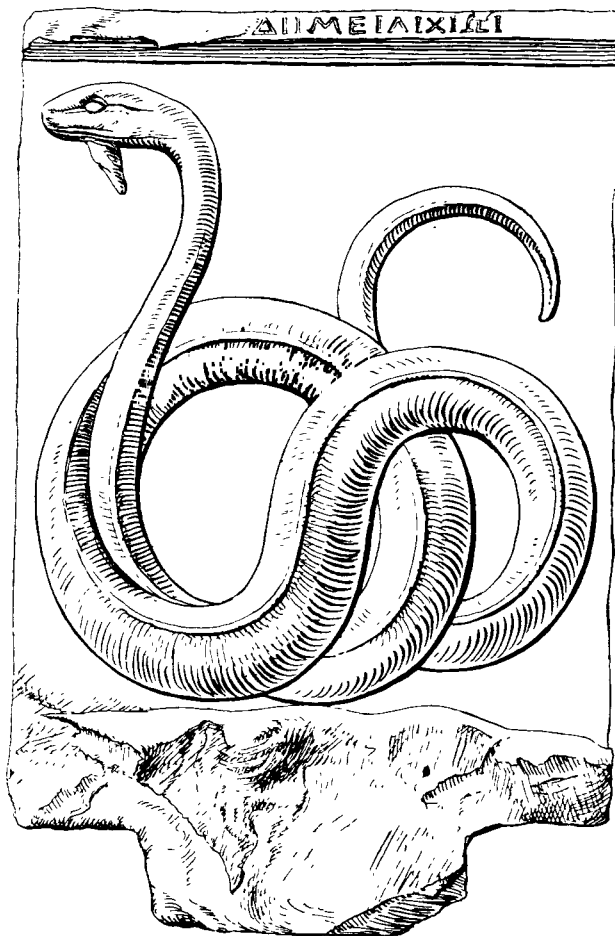


Fig. 944.

<sup>1</sup> P. Foucart in the *Bull. Corr. Hell.* 1883 vii. 511 ff., *id.* in Daremberg—Saglio *Dict. Ant.* iii. 1700 f.

<sup>2</sup> On the problematic Malakba'al- or Melekba'al-*stēlai* see E. Meyer in Roscher *Lex. Myth.* i. 2871, ii. 3107, and on Moloch in general E. Meyer and A. Jeremias *ib.* ii. 3106 ff., F. X. Kortleitner *De polytheismo universo* Oeniponte 1908 pp. 216—227. My friend and colleague the Rev. Prof. R. H. Kennett has suggested 'that Moloch, to whom first-born children were burnt by their parents in the valley of Hinnom, ... may have been originally the human king regarded as an incarnate deity': for this important hypothesis see Frazer *Golden Bough*<sup>3</sup>: Adonis Attis Osiris<sup>4</sup> ii. 219 ff. ('Moloch the King').

<sup>3</sup> Cp. P. Foucart in the *Bull. Corr. Hell.* 1883 vii. 513 n. 4: 'M. Renan avait fait remarquer que la forme la plus vraisemblable est Milik, que la leçon Δία Μιλίχιον se rencontre

dans plusieurs des manuscrits d'Eusèbe où est traduit un passage de Sanchoniaton sur le dieu phénicien [Euseb. *praep. ev.* i. 10. 12 *Δία Μελίχιον*. G. H. A. Ewald in W. W. Baudissin *Studien zur semitischen Religionsgeschichte* Leipzig 1876 i. 15 took *Μελίχιος* here to be a Grecised form of the Semitic word for 'sailor,' and Baudissin himself *ib.* p. 36 n. 2 says: 'Insofern der oben S. 15 erwähnte *Μελίχιος* "der Schiffer" die Bezeichnung *Zeús*

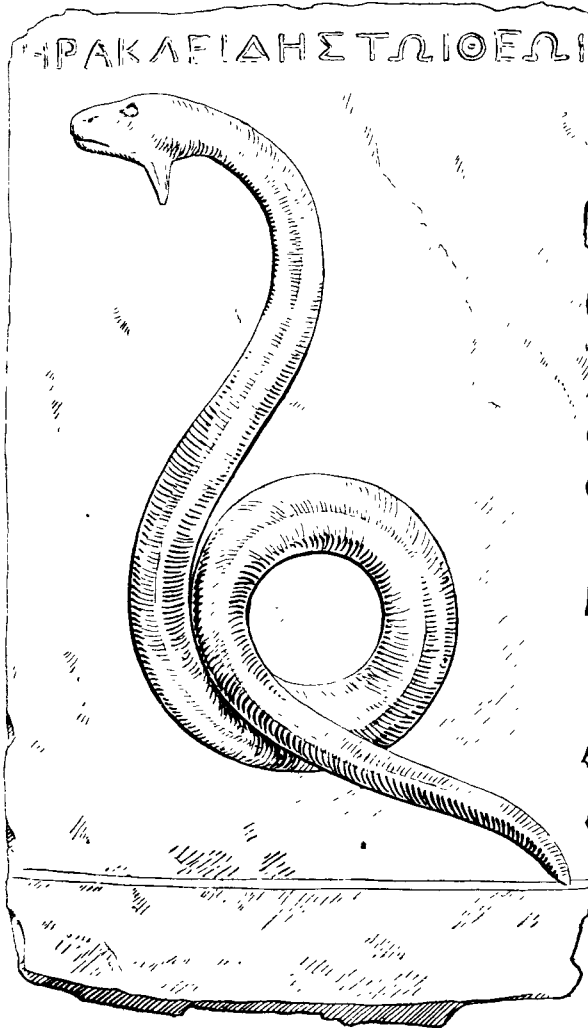


Fig. 945.

erhalt, haben wir eine Gottheit in diesem Namen zu suchen, die kaum eine andere als Melkart sein kann (s.m. *Jahve et Moloch* S. 28 f.). *Μελικέρης*, dessen Name sicher das phonicische *Melkart* ist, gilt bei den Griechen als Meergottheit... Cp. Gruppe *Cult. Myth. orient. Rel.* i. 398, *Gr. Myth. Rel.* p. 908 n. 3. *À propos* of the Semitic word for 'sailor' my friend Mr N. McLean writes to me (April 10, 1917): 'The word occurs in the form *mallāh* in Hebrew, Aramaic, & Arabic. Arabic borrowed it from Aramaic; & it is said to

itself to sundry scholars including M. Clerc<sup>1</sup>, H. Lewy<sup>2</sup>, M. Mayer<sup>3</sup>, O. Höfer<sup>4</sup>, W. Prellwitz<sup>5</sup>, and in a modified form to S. Reinach<sup>6</sup>. But Miss Harrison in-



Fig. 946.

have come to Hebrew & Aramaic as a loanword from Assyrian, where the form is *Malahu*. The last statement is further guaranteed by the Rev. C. H. W. Johns (April 11, 1917)], qu'enfin Silius Italicus (III, 104 [103 ff. lascivo genitus Satyro nymphaque Myrice | Milichus indigenis late regnarat in oris | cornigeram attollens genitoris imagine frontem]) cite Milichus comme un dieu punique (*Mémoires de l'Académie des Inscriptions*, t. 23, p. 267). L'orthographe constante [?] des bas-reliefs du Pirée vient confirmer cette opinion.<sup>7</sup> F. C. Movers *Die Phönizier* Berlin 1841 i. 326 f. had already connected the words *Meilichios*, *Milichus*, and *Melech*.

<sup>1</sup> M. Clerc *Les mêtèques athéniens* (Bibliothèque des écoles françaises d'Athènes et de Rome lxiv) Paris 1893 p. 127 ff.

<sup>2</sup> H. Lewy *Die semitischen Fremdwörter im Griechischen* Berlin 1895 p. 242 f.

<sup>3</sup> M. Mayer in Roscher *Lex. Myth.* ii. 1521.

<sup>4</sup> O. Höfer in Roscher *Lex. Myth.* ii. 2561 : but cp. *ib.* p. 2562.

<sup>5</sup> Prellwitz *Etym. Wörterb. d. Gr. Spr.*<sup>2</sup> p. 286.

<sup>6</sup> S. Reinach *Chroniques d'Orient* Paris 1891 p. 683 holds that in Zeus *Meilichios* we may see the fusion of an original Greek with an incoming oriental god : 'une forme grecque et une forme orientale, distinctes à l'origine, ont été confondues par le même syncrétisme qui a assimilé Héraklès à l'Hercule latin.' Similarly in the *Rev. Ét. Gr.* 1906 xix. 348

dicates an obvious difficulty: 'Unfortunately for this interesting theory we have no evidence that "Moloch" was ever worshipped in snake form<sup>1</sup>.' And R. Dussaud further contends that in point of fact the Phoenicians recognised no such deity as *Milk*<sup>2</sup>. We must turn a deaf ear to all Semitic Sirens and seek an explanation nearer home.

Miss Harrison herself maintains that the cult of Zeus *Meilichios* was a case of 'superposition.' The worship of the sky-god Zeus had ousted that of an older earth-demon *Meilichios*: hence the snake inappropriate to the former, but natural to the latter; hence too the euphemistic title common to many a buried hero. 'Zeus,' we are told, 'is one of the few Greek gods who never appear attended by a snake. Asklepios, Hermes, Apollo, even Demeter and Athene have their snakes, Zeus never<sup>3</sup>.' 'And the truth is nothing more or less than this. The human-shaped Zeus has slipped himself quietly into the place of the old snake-god.... It is not that Zeus the Olympian has "an underworld aspect"; it is the cruder fact that he of the upper air, of the thunder and lightning, extrudes an ancient serpent-demon of the lower world, Meilichios. Meilichios is no foreign Moloch, he is home-grown, autochthonous before the formulation of Zeus<sup>4</sup>.' 'When we come to the discussion of hero-worship, it will be seen that all over Greece the dead hero was worshipped in snake form and addressed by euphemistic titles akin to that of Meilichios<sup>5</sup>.' That Miss Harrison's shaft has hit the target and indeed gone near to piercing the bull's-eye, I shall not deny. The snake-form and euphemistic title of Zeus *Meilichios* are rightly explained as the appanage of a chthonian power resembling the divinised dead. But why need we make the rather unlikely assumption that a sky-cult has been superposed on an earth-cult? Because—says Miss Harrison—Zeus never has a snake as his attribute. That, surely, is a misleading statement. I have already adduced much evidence connecting both the Thraco-Phrygian Zeus<sup>6</sup> and the Graeco-Libyan Zeus<sup>7</sup> with the snake. To recall but a single case. the coinage of Dion in Makedonia shows Zeus standing with a snake at his side<sup>8</sup>. Should we not rather conclude that the

(*id. Cultes, Mythes et Religions* Paris 1908 iii. 104): 'C'est plus tard seulement. qu'on l'identifia, par exemple au Pirée, à quelque *baal-melek* phénicien.' Cp. Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 18 n. 1: 'The possibility of a *contaminatio* between the Phœnician Baal and Zeus Meilichios cannot be lightly dismissed. For a discussion of the subject see especially Clermont-Ganneau, *Le dieu Satrape*, p. 65, on the river Meilichos at Patrae, and Lagrange, *Etudes sur les Religions Sémitiques*, p. 105.'

<sup>1</sup> Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 18. Not but what there is ample evidence of serpent-worship among the Semites: see e.g. S. Bochart *Hierozoicon* rec. E. F. C. Rosenmüller Lipsiae 1796 iii. 125—250, F. X. Kortleitner *De polytheismo universo* Oeniponte 1908 pp. 191 ff., 323 f., J. Skinner on Gen. 3. 1 ff., R. H. Kennett 'Ark' in J. Hastings *Encyclopaedia of Religion and Ethics* Edinburgh 1908 i. 791—793. The sanctity of the serpent in Phœnicia (Philon Bybl. frag. 9 (*Frag. hist. Gr.* iii. 572 f. Muller) *ap. Euseb. praep. ev.* i. 10. 46 ff.) may in part account for its frequency as a *motif* in Phœnician art (e.g. Perrot—Chipiez *Hist. de l'Art* iii. 658, with fig. on p. 628, 759 fig. 543, 833 fig. 597, F. Poulsen *Der Orient und die frühgriechische Kunst* Leipzig—Berlin 1912 p. 193 Index s.vv. 'Schlangen, Schlangenkopf,' E. Kuster *Die Schlange in der griechischen Kunst und Religion* Giessen 1913 p. 48).

<sup>2</sup> R. Dussaud 'Milk, Moloch, Melqart' in the *Revue de l'histoire des religions* 1904 xlix. 163—168, Gruppe *Myth. Lit.* 1908 p. 643.

<sup>3</sup> Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 18 f.

<sup>4</sup> *Ead. op. cit.* p. 19.

<sup>6</sup> *Supra* i. 392 ff., 428.

<sup>8</sup> *Supra* i. 102 n. 4, 113 fig. 84.

<sup>5</sup> *Ead. op. cit.* p. 20 f.

<sup>7</sup> *Supra* i. 358 ff., 428.



local king, revered during his life-time as Zeus incarnate, was after his death worshipped as an anguiform soul under the euphemistic appellation of Zeus 'the Kindly One'? On this showing Zeus *Meilichios* falls into line with a whole string of deities already discussed—Zeus *Ktésios*<sup>1</sup>, Zeus *Agamémnon*<sup>2</sup>, Zeus *Amphidraos*<sup>3</sup>, Zeus *Trophónios*<sup>4</sup>, Zeus *Asklepiós*<sup>5</sup>. Moreover, from the new standpoint the circumstances of the cult on the Kephisos are readily intelligible. The head of a clan, dead and buried, would be just the personage required on the one hand to purify a man from the stain of kindred bloodshed, on the other to promote the fertility of the fig-trees. His title *Meilichios*, 'the Kindly One'<sup>6</sup>,—originally a euphemistic name<sup>7</sup>—would lend itself equally well to two false inter-

<sup>1</sup> Append. H.

<sup>2</sup> Append. I.

<sup>3</sup> Append. J.

<sup>4</sup> Append. K.

<sup>5</sup> Append. L.

<sup>6</sup> E. Maass *De Aeschyli Supplicibus commentatio* Gryphiswaldiae 1890 p. xxxvii n. 4 says: 'Juppiter Μελισσαῖος (Hesych. s.v. [Μελισσαῖος ὁ Ζεὺς]) a μέλισσα abstracto (= ἡπιότης) videtur derivatus, ut sit idem ac μελιχίος.' But Zeus Μελισσαῖος presumably means Zeus 'of the Bees' (cp. Nik. *ther.* 611). Whether the allusion is to the infant Zeus of Crete nurtured by bees (*supra* i. 150, ii. 928 f. n. o, 932 f. n. 1) or to Aristaios the bee-keeper worshipped as Zeus in Arkadia (*supra* i. 372 n. 7) or to some unidentified cult, we cannot say.

Gruppe *Gr. Myth.* *Rel.* p. 908 f.: 'Das gewöhnlichste Mittel, die Geister zu versöhnen, ist die Bewirtung mit Honig; wahrscheinlich nach ihm heisst das Entsuhnen μειλίσσειν. Nach der besanftigenden Honigspende sind wahrscheinlich Zeus und Dionysos Meilichios genannt worden.' But, as Gruppe himself is aware (*op. cit.* p. 908 n. 2 f.), the connexion of μειλίσσειν with μέλι is very doubtful: see now Boisacq *Dict. étym. de la Langue Gr.* pp. 620, 624.

<sup>7</sup> Euphemism is and always has been a *vera causa* in popular life. I once stayed at Lavancher, a village near the Mer de Glace: the little inn, which had languished under the name *L'hôtel du Mauvais Pas*, was doing well as *L'hôtel Beau-Séjour*! Similarly with Greek and Latin place-names: the Ἀζενος became the Εἰξενος (Strab. 298 f., Ov. *trist.* 4. 4. 55 ff., Mela 1. 102, Plin. *nat. hist.* 4. 76, 6. 1, Solin. 23. 16, Isid. *orig.* 13. 16. 7), *Maleventum* was improved into *Beneventum* (Liv. 9. 27, Plin. *nat. hist.* 3. 105, Fest. p. 340 b 7 f. Müller, p. 458, 35 f. Lindsay, Paul. ex Fest. p. 34 Müller, p. 31, 17 ff. Lindsay, Steph. Byz. s.v. *Βενεβεντός*, Prokop. *de bell. Goth.* 1. 15); it was even supposed that *Ἐπιδάμνιον* had been changed into *Dyrrhachium* (Mela 2. 56, Plin. *nat. hist.* 3. 145, Fest. p. 340 b 9 Müller, p. 458, 37 Lindsay) and *Egesta* into *Segesta* (Fest. p. 340 b 3 ff. Müller, p. 458, 31 ff. Lindsay) for the sake of avoiding an evil omen. Frazer *Golden Bough*<sup>3</sup>: Taboo p. 392 ff. collects many examples of euphemistic substitutes for common words, which for one reason or another were taboo. He might have added to his store from Greek usage. When the ancient Greek spoke of his 'left hand' as ἀριστερά or εὐώνυμος, of 'night' as εὐφρόνη, of 'death' as εἰ τι πάθεις, of 'the dead' as οἱ πλείονες (see O. Hofer in Roscher *Lex. Myth.* iii. 2560 f.), when the modern Greek calls the small-pox Συγχωρεμένη, the 'Gracious One,' or Εὐλογία, the 'Blessing' (G. F. Abbott *Macedonian Folklore* Cambridge 1903 p. 236), and the Devil himself ὁ καλὸς ἄνθρωπος, 'the Good man,' or ὁ κατὰκαλος, 'the Beloved' (B. Schmidt *Das Volksleben der Neugriechen* Leipzig 1871 i. 176), these complimentary phrases are best explained as due to downright euphemism. Cp. Eustath. *in Od.* p. 1398, 50 ff., *et. mag.* p. 144, 20 ff. Further instances are adduced by writers on rhetoric to illustrate the trope *antiphrasis*: see Anonymos *περὶ τρόπων* 14 (C. Walz *Rhetores Graeci* Stuttgartiae et Tubingae 1835 viii. 722, 10 f.), Tryphon *περὶ τρόπων* 15 (Walz *op. cit.* viii. 755, 11 ff.), Gregorios of Corinth *περὶ τρόπων* 18 (Walz *op. cit.* viii. 773, 20 ff.), Kokondrios *περὶ τρόπων* 6 (Walz *op. cit.* viii. 785, 27 ff.), Choroiboskos *περὶ τρόπων* 13 (Walz *op. cit.* viii. 812, 11 ff.). An example will serve: Helladios *ap. Phot. bibl.* p. 535 a 4 ff. Bekker ὅτι τὸ μὴ λέγειν δύσφημα πᾶσι τοῖς παλαιοῖς μὲν φροντὶς ἦν, μάλιστα δὲ τοῖς Ἀθηναίοις. διὸ καὶ τὸ δεσμωτήριον οἰκημα ἐκάλουν, καὶ τὸν δῆμον κοινόν [a euphemism for a euphemism!], τὰς δὲ Ἐρινύδας Εὐμενίδας ἢ σεμνάς θεάς, τὸ δὲ μύσος ἄγος, τὸ δὲ ὄξος μέλι καὶ τὴν χολὴν

γλυκεῖαν, τὸν δὲ βόρβορον ὀχετόν. οἱ δὲ γραμματικοὶ τὰ τοιαῦτα κατὰ ἀντίφρασιν ὀνομάζουσιν. οἶδα δὲ τινας, φησί, τῶν φιλολόγων καὶ τὸν πίθηκον ὀνομάζοντες καλλιᾶν.

Confining our attention to the titles of Greek divinities, we note the following cases:—

(1) The Erinyes were known as Ἀβλαβῖαι (Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 600, b 67, Michel *Recueil d'Inscr. gr.* no. 839, B 18 Erythrai in the first half of s. iii B.C.), Εὐμενίδες, Σεμναί.

(2) Hades was Ἀγήσανδρος (Hesych. *s.v.*, Favorin. *lex.* p. 18, 22), Ἀγροῖλαος (Aisch. *frag.* 406 Nauck<sup>2</sup> *ap.* Athen. 99 B, cp. Hesych. *s.v.* Ἀγροῖλαος (so Musurus for ἄγρος, λαός cod.) = Favorin. *lex.* p. 17, 7 f., Kallim. *lavacr. Pall.* 130 Ἀγροῖλα cited by *et. mag.* p. 8, 32 f. as Ἀγροῖλάω, Kaibel *Epigr. Gr.* no. 198. 2 = Cougny *Anth. Pal. Append.* 2. 551. 2 ἐπ' Ἀγροῖλας for the meaningless inscr. ΕΠΑΓΕΣΙΜΗ, Lact. *div. inst.* 1. 11 Plutoni, cui cognomen Agesilao (*v.l.* Agelasto) fuit. So Nik. *frag.* 74, 72 *ap.* Athen. 684 D Ὑγροῖλαόν, *Anth. Pal.* 7. 545. 4 (Hegesippos) ἡγροῖλαω. Ἰαῖδος), Εὐβουλεύς (*supra* p. 118 n. 4), Εὐειδής (Hesych. *s.v.* Εὐκλής cited *supra* p. 118 n. 3), Εὐκλής (*supra* p. 118 n. 3), Εὐχάιτης (J. Franz in the *Ann. d. Inst.* 1842 xiv. 136 ff. no. 1, 24 an oracle of Klaros, s. ii A.D., found at Kallipolis on the Thracian Chersonese: see Kaibel *Epigr. Gr.* no. 1034. 23, W. H. Roscher in his *Lex. Myth.* i. 1397, K. Buresch *Klaros* Leipzig 1889 p. 81 ff., H. von Prott in the *Ath. Mitth.* 1899 xxiv. 257 f., O. Jessen in Pauly—Wissowa *Real-Enc.* vi. 880, and C. Picard *Éphèse et Claros* Paris 1922 pp. 212, 389, 673, 694, 696 (following Buresch)), Ἰσοδαίτης (Hesych. *s.v.*: see further O. Hofer in Roscher *Lex. Myth.* ii. 551 f., Preller—Robert *Gr. Myth.* i. 804 n. 7, Gruppe *Gr. Myth. Rel.* pp. 1430 n. 1, 1432 n. 2, 1557 n. 3, Harrison *Proleg. Gk. Rel.*<sup>2</sup> pp. 440, 481 n. 1, *Themis* p. 157), Κλύμενος (C. Scherer in Roscher *Lex. Myth.* i. 1783, R. Engelmann, W. H. Roscher, and W. Drexler *ib.* ii. 1228 f.), Πασιδάξ (on Megarian (?) imprecatory tablets of lead published by E. Ziebarth 'Neue attische Fluchtafeln' in the *Nachr. d. kon. Gesellsch. d. Wiss. Göttingen* Phil.-hist. Classe 1899 p. 120 no. 21, 1, 3, 7 and p. 121 no. 22, 1. O. Hofer in Roscher *Lex. Myth.* iii. 1664 cp. the Pythian oracle quoted by Phlegon of Tralleis *Olympiades seu chronica frag.* 1 (*Frag. hist. Gr.* iii. 603 Muller) = Cougny *Anth. Pal. Append.* 6. 20. 5 f. ἀτιμάζοντες Ὀλύμπια πασιδανάκτος | Ζηρός), Περκλύμενος (Hesych. *s.v.*: so Salmasius and Soping for περικλυμος cod.), Πλούτων (*supra* i. 503 f.), Πολύαρχος (Cornut. *theol.* 35 p. 74, 15 Lang), Πολυδαίμων (Orph. *h. Plout.* 18. 11: see Gruppe *Gr. Myth. Rel.* p. 400 n. 2, O. Hofer in Roscher *Lex. Myth.* iii. 2637), Πολυδέγμων (*h. Dem.* 17, 31, 430, Cornut. *theol.* 35 p. 74, 15 Lang: see further Gruppe *Gr. Myth. Rel.* pp. 400 n. 2, 809 n. 1, O. Hofer in Roscher *Lex. Myth.* iii. 2639 f.), Πολυδέκτης (*h. Dem.* 9 with the note of E. E. Sikes *ad loc.*, Cornut. *theol.* 35 p. 74, 14 Lang: see further Gruppe *Gr. Myth. Rel.* pp. 400 n. 2, 867 n. 5, H. W. Stoll and O. Hofer in Roscher *Lex. Myth.* iii. 2640), Πολύξενος? (Kallim. *frag.* 478 Schneider *ap. et. Flor.* p. 189 Κλυμένον...πολυξένοιο. In Soph. *O.C.* 1569 f. ἐν πύλαισι | ...πολυξέστοις S. Musgrave restored πολυξένοισ. Cp. Aisch. *suppl.* 157 f. τὸν πολυξενώτατον | Ζῆνα τῶν κεκμηκότων, where T. Birt would read Δία for Ζῆνα with the citation in *et. Gud.* p. 227, 43 διὰ (*sic*) and in Cramer *anecd. Oxon.* ii. 443, 13 Διὰ (*sic*). Again, in Aisch. *frag.* 228 Nauck<sup>2</sup> Ζαγρεῖ τε νῦν με καὶ πολυξένω < > | χαίρειν cited by *et. Gud.* p. 227, 40 f. and by Cramer *anecd. Oxon.* ii. 443, 10 f. Hermann supplied πατρί, Schneidewin Διί. See further O. Hofer in Roscher *Lex. Myth.* iii. 2561 and 2742), Πυλάσχος (Plout. *de ls. et Os.* 35), πυλάτης (*Il.* 8. 367 with schol. *ad loc.*, 13. 415, *Od.* 11. 277, Mosch. 4. 86, Apollon. *lex. Hom.* p. 137, 25 ff., Hesych. *s.v.* πυλάταο κρατεροῖο, *et. mag.* p. 696, 48 ff., Eustath. in *Il.* pp. 718, 20 f., 914, 18 f., 940, 5 f., in *Od.* p. 1684, 43 f., Favorin. *lex.* p. 1601, 28 ff.: see further Gruppe *Gr. Myth. Rel.* p. 400 n. 1, O. Hofer in Roscher *Lex. Myth.* iii. 3326). *Infra* Append. N *med.*

(3) Persephone was Μελίβοια? (Lasos *frag.* 1 Bergk<sup>4</sup> *ap.* Athen. 624 E Δάματρα μέλπω κόραν τε Κλυμένου ἄλοχον Μελίβοιαν, | ὕμνων ἀναγνῶν Διολῆδα | βαρύβρομον ἀρμονίαν: but E. Hiller—O. Crusius read ἄλοχον | μελιβόαν ὕμνων ἀναγνέων | Διολίδ' ἀνά κ.τ.λ.), Μελιτώδης (Theokr. 15. 94 with schol. *ad loc.*, Porphy. *de antr. nymph.* 18. In Kokondrios περί τρώπων 6 (Walz *op. cit.* viii. 786, 8) καὶ Μελιτώνην τὴν Περσεφόνην Boissonade *anecd.* iii. 292 cj. μελιτώδη), Μελινδία? (Io. Malal. *chron.* 3 p. 62 Dindorf: Rohde *Psyche*<sup>3</sup> i. 206 n. 2 cj. Μελίνουα).





the bed of the Ilissos, discovered in the two reservoirs beneath the rocky barrier of the later Kallirrhoe four slabs carved in relief. Of these slabs two were found close together in the basin<sup>1</sup> adjoining the chapel of Saint Photeine, and with



Fig. 948.

them a colossal head of Herakles wearing the lion-skin. One of the two reliefs in question (fig. 947)<sup>2</sup> shows Zeus, with a sceptre in his left hand and a *phiále* (?) in

<sup>1</sup> Marked B in W. Wilberg's plan of the excavations (Πρακτ. ἀρχ. ἐτ. 1893 pl. A).

<sup>2</sup> A. N. Skias in the 'Εφ. 'Αρχ. 1894 p. 133 ff. fig., Svoronos *Ath. Nationalmus.*

his right, seated on a rock (?)<sup>1</sup>. Before him is an altar of rude stones. Beyond it stand two female worshippers, presumably mother and daughter, conceived on a smaller scale than the god himself. The moulding above bears traces of fifth-century letters, which were read by Skias as a dedication to Zeus *Náios*<sup>2</sup>: they may equally well, indeed better, be completed as a dedication to Zeus *Meilichios*<sup>3</sup>. The second relief (fig. 948)<sup>4</sup> represents Zeus holding a jug in both hands as he sits on a horned and bearded head, which is inscribed in lettering of the Alexandrine age *Achelôios*<sup>5</sup>. Behind Zeus stands a female (?)—perhaps Kallirrhoe, daughter of Acheloios,—fronting us with a *cornu copiae* in her left hand and a *phiale* in her right. Before Zeus stand Hermes and Herakles. Hermes has a trefoil *oinochôe* in his right hand, the *caduceus* in his left. Herakles, equipped with lion-skin and club, extends his right hand with something in it (another *oinochôe* ?) towards Zeus. To either side of the heads of Zeus and Herakles are two holes of doubtful significance.

It is not quite certain that either of these reliefs figures Zeus *Meilichios*. But it is probable that both do so. The former bears a general resemblance to the *Meilichios*-reliefs of the Peiraieus (figs. 942, 943)<sup>6</sup>, though it shows a more primitive type of altar and dispenses with architectural framework. The latter represents a chthonian Zeus of some sort; for it associates him closely with Acheloios<sup>7</sup> and Kallirrhoe (?). Now somewhere in the immediate neighbourhood

pl. 130, 2 (=my fig. 947). The dimensions of the slab, which is now preserved in the National Museum (no. 1779), are as follows: breadth 0.31<sup>m</sup>, height 0.22<sup>m</sup>.

<sup>1</sup> Cp. Svoronos *op. cit.* pl. 130, 3 (no. 1781), *infra* p. 1119 n. o.

<sup>2</sup> [ΔΕΙΝΑ ΔΕΝ ΕΘΗΚΕΝ ΝΑΙ[Φ ΔΕ]. The lettering is hardly later than c. 450 B.C.

<sup>3</sup> Skias himself supposes that the god portrayed is Zeus *Μερίχιος*, who *qua* watery chthonian Zeus might—he thinks—bear the title *Náios*. But it is surely simpler to restore [ΔΕ ΜΕΙΛΙΧΙΩΙ ΚΑΤ' ΕΥΧΗΝ ΔΕΝ ΕΘΗΚΕΝ ΝΑΙ[ΔΣ] or ΝΑΥ[ΝΙΟΝ] or the like.

<sup>4</sup> P. Kabbadias in the 'Εφ. 'Αρχ. 1893 p. 137 n. 1, A. N. Skias *ib.* 1894 p. 137 ff. pl. 7 (=my fig. 948), Svoronos *Ath. Nationalmus.* pl. 131 (larger, but not so clear), Reinach *Rép. Reliefs* ii. 351 no. 3 (summary sketch). The slab, now in the National Museum (no. 1778), measures: greatest height 0.85<sup>m</sup>, breadth below 0.53<sup>m</sup>, breadth above 0.60<sup>m</sup>, thickness of base 0.16<sup>m</sup>, thickness of background c. 0.10<sup>m</sup>.

<sup>5</sup> ΑΧΕΛΩΙΟΣ.

<sup>6</sup> *Supra* p. 1105 f.

<sup>7</sup> A votive relief of Pentelic marble (height 0.42<sup>m</sup>, breadth 0.49<sup>m</sup>, thickness 0.08<sup>m</sup>: it had originally a tenon for insertion in a mortise), found at Megara (F. Wieseler 'Ueber ein Votivrelief aus Megara' in the *Abh. d. gott. Gesellsch. d. Wiss. Phil.-hist. Classe* 1875 xx. 6. 1—39) and now in the Berlin Museum (*Ant. Skulpt. Berlin* p. 251 f. no. 679 with fig.), is referable to the early part of s. iv. B.C. (Furtwangler *Samml. Sabouroff Sculptures* pl. 27=my fig. 949). On the back wall of a cavern is carved the head of Acheloios, and immediately beneath it is set a table for offerings. Ranged round the cavern we see a semicircle of divinities. Zeus in the centre is flanked by Pan (horns) and Kore (torches). Next to Pan is Demeter (?); next to Kore, Plouton (?—possibly Agathos Daimon) (*phiale*, *cornu copiae*). The reclining youth on the extreme left and the seated female figure on the extreme right are insufficiently characterised as deities (Apollon?? Aphrodite?? cp. Paus. 1. 44. 9) and more probably represent the eponymous hero Megaros and his mother, one of the nymphs called Sithnides, who was beloved by Zeus (Paus. 1. 40. 1, cp. *et. mag.* p. 228, 21 ff. where the hero is called Megareus): the fact that they alone occupy the ground-level would not justify the inference that they are merely the dedicators of the *ex voto*.

The nearest parallel to this relief as a whole is furnished by the rock-carvings at the entrance to the marble-quarries of Paros: see J. Stuart—N. Revett *The Antiquities of Athens* London 1816 iv pp. ix, 34 f., ch. 6 pl. 5, Muller—Wieseler *Denkm. d. alt. Kunst*

of the reservoirs above-mentioned must be located<sup>1</sup> that sanctuary of the Nymphs and Acheloios, which with its votive statuettes and images still makes a pretty picture in the pages of Platon. It will be remembered how Sokrates and Phaidros one thirsty day stretched themselves on the turf beneath a great plane-tree, cool water bubbling up at their feet, the air ringing with a chorus of cicadas, and blossoms of *agnus castus* perfuming the whole place<sup>2</sup>. It is reasonable to suppose that the Zeus of our reliefs had a precinct adjoining this sacred spot. And the supposition squares well with sundry further considerations. To the north and close at hand, lay the vast temple of Zeus *Olympios*, begun by Peisistratos, continued by Antiochos iv Epiphanes, and ended by Hadrian. Zeus indeed had been established here from time immemorial. 'They say,' writes Pausanias, 'that Deukalion built the old sanctuary of Zeus *Olympios*, and in proof that Deukalion dwelt at Athens they point to a grave not far from the present temple<sup>3</sup>.' If early graves were to be seen in the vicinity, we might look to find the cult of a chthonian Zeus<sup>4</sup>, who would be readily brought into connexion with the powers of sub-

ii. 4. 11 pl. 63, 814, A. Michaelis in the *Ann. d. Inst.* 1863 xxxv. 314 f., 328, Lebas—

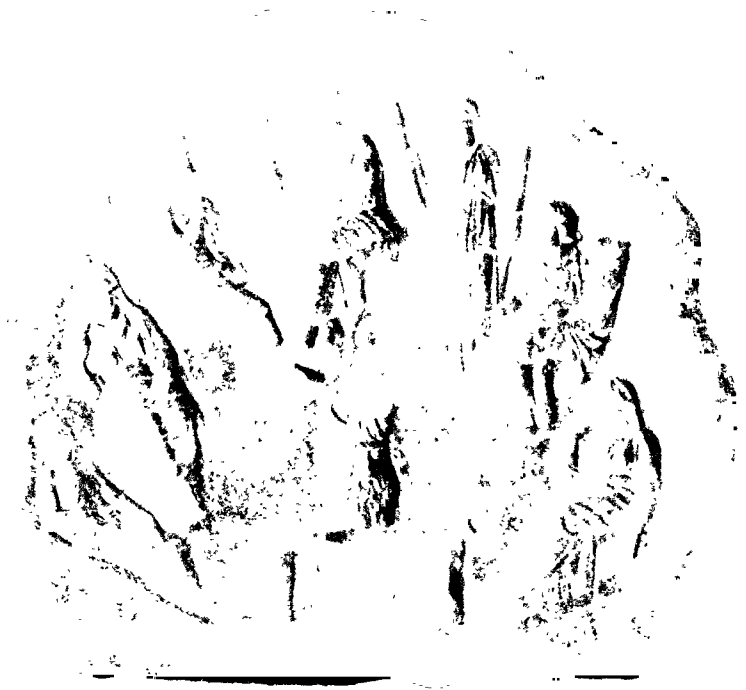


Fig. 949.

Reinach *Voyage Arch.* p. 110 f. pl. 122, Reinach *Rép. Reliefs* ii. 360 no. 1, *Inscr. Gr. ins.* v. 1 no. 245.

<sup>1</sup> A. N. Skias Συμβολαὶ εἰς τὴν Ἀθηναϊκὴν τοπογραφίαν pp. 13—16 (= *Εστία* 1894 p. 292), *id.* in the *Πρακτ. ἀρχ. ἐτ.* 1893 p. 123.

<sup>2</sup> Plat. *Phaedr.* 230 B—C.

<sup>3</sup> Paus. i. 18. 8.

<sup>4</sup> A. N. Skias in the *Πρακτ. ἀρχ. ἐτ.* 1897 p. 81 ff. suggests that the small Ionic temple

terranean springs. Pliny, or his authority, was probably<sup>1</sup> thinking of the site, when he remarked: 'At Athens during a rainy summer Enneakrounos is colder than the well in the garden of Zeus, but in dry seasons the latter is freezing-cold<sup>2</sup>.' More than that. Midway between the Kallirrhoe-bar and the Olympieion are the foundations of a small temple built in Roman times and subsequently transformed into a Christian church<sup>3</sup>. This little edifice perhaps marks the very ground where Zeus *Meilichios* was worshipped<sup>4</sup>.

on the Ilissos (J. Stuart—N. Revett *The Antiquities of Athens* London 1762 i. 7 ff., ch. 2 pls. 1—8, A. N. Skias *loc. cit.* p. 73 ff. with pl. A' by A. N. Lykakes, W. Dörpfeld in the *Ath. Mitth.* 1897 xxii. 227 f., J. N. Svoronos in the *Journ. Intern. d'Arch. Num.* 1901 iv. 243 ff., C. Wachsmuth in Pauly—Wissowa *Real-Enc.* Suppl. i. 190 f.), which was standing as the church of the Παναγία εἰς τὴν Πέτραν till towards the close of the eighteenth century, had originally some connexion with Zeus Φῖλος, a doublet of Zeus Χθόνιος. He relies on a fragmentary votive relief (Πρακτ. ἀρχ. ἐτ. 1897 p. 83 f. pl. A' fig. A', Svoronos *Ath. Nationalmus.* pl. 130, 3 (no. 1781)) of s. iv or iii B.C. found in one of the numerous tombs adjoining the temple: it represents a sceptred god sitting on a rock with an altar before him. But W. Judeich *Topographie von Athen* München 1905 p. 371 f. makes out a strong case for regarding the sanctuary as that of the Μήτηρ ἐν Ἀγῤῃς.

<sup>1</sup> But see W. Judeich *op. cit.* p. 182 n. 6.

<sup>2</sup> Plin. *nat. hist.* 31. 50 Athenis Enneacrunos nimbose aestate frigidior est quam puteus in Iovis horto, at ille siccitatibus riget.

<sup>3</sup> A. N. Skias in the Πρακτ. ἀρχ. ἐτ. 1893 p. 130 ff. pl. A with inset (= my fig. 950). The temple was a peripteral building with 6 columns on each short side and 9 on each long side: the ναός was amphiprostyle with 4 columns at either end (Skias *loc. cit.* p. 131 fig.). The order appears to have been Doric (?). When the temple became a church, the πρόναος was transformed into a ἁγίον βῆμα. Beneath the sacred table was a pit (Γ in fig. 950) for relics, which were bestowed in an old Greek sepulchral urn of black stone with four handles. Several tombs of Christian date were found on the site.

<sup>4</sup> That is my conjecture. A. N. Skias, who has a better right to speak, contends (Πρακτ. ἀρχ. ἐτ. 1893 p. 132 f.) that here was the spot known in s. xv A.D. as the 'precinct of Hera' (Anon. Vindob. 7 in C. Wachsmuth *Die Stadt Athen im Alterthum* Leipzig 1874 i. 735 f. πρὸς δὲ νότον τούτων ἔστιν οἶκος βασιλικὸς πλὴν ὠραίος, εἰς ὃν κατερχόμενος ὁ δοῦξ κατὰ καιρὸν εἰς εὐχίαν ἐκινεῖτο· ἐκεῖ ἐστὶ καὶ ἡ Ἐννεάκρουνος (νεάκρουνος cod.) πηγὴ ἡ Καλλιρρόη, εἰς ἣν λουόμενος ἀνῆρχετο εἰς τέμενος τὸ τῆς Ἡρας λεγόμενον καὶ προσήχεται· νῦν δὲ μεταποιήθη εἰς ναὸν τῆς ὑπεραγίας Θεοτόκου ὑπὸ τῶν εὐσεβῶν). But W. Judeich *Topographie von Athen* München 1905 p. 371 n. 12 decides with greater probability that this and other early allusions to a 'temple de Junon' (Wachsmuth *op. cit.* i. 736 n. 1) referred to the Christian church on the Ilissos-'island' (see R. Rangabé in the *Bull. d. Inst.* 1850 p. 134 ff.), which had been wrongly identified with Hadrian's temple of Hera and Zeus Πανελλήνιος (Paus. i. 18. 9 Ἀδριανὸς δὲ κατεσκεύασατο μὲν καὶ ἄλλα Ἀθηναίους, ναὸν Ἡρας καὶ Διὸς Πανελληνίου κ.τ.λ., Dion Cass. 69. 16 τὸν τε σηκὸν τὸν αὐτοῦ, τὸ Πανελληνιον ὠνομασμένον, οἰκοδομήσασθαι τοῖς Ἑλλήσιν ἐπέτρεψε, καὶ ἁγῶνα ἐπ' αὐτῷ κατεστήσατο (sc. Ἀδριανός), Philostr. v. *soph.* 2. 1. 7 καὶ μὴν καὶ ἐλειτούργησεν (sc. Ἡρώδης) Ἀθηναίους τὴν τ' ἐπώνυμον καὶ τὴν τῶν Πανελληνίων, 2. 17. 1. μὴδ' εἰ τὴν τῶν Πανελληνίων Ἀθήνησιν εὐκλεῶς ἦρξεν (sc. Ποῦφος, cp. *Corp. inscr. Att.* iii. 1 no. 17), Hieron. *chron. ann. Abr.* 2148 (Euseb. *chron.* ii. 167 Schoene) Hadrianus cum insignes et plurimas aedes Athenis fecisset agonem edidit bibliothecamque miri operis instruxit). The real site of the temple of Zeus Πανελλήνιος at Athens is unknown: future excavators will doubtless discover it.

Meantime extant inscriptions confirm the literary sources and add somewhat to our knowledge of the god and of his festival. The name appears to have had a distinctly political origin. In late republican or early imperial times the Achaean League was revived as τὸ τῶν Ἀχαιῶν καὶ Βοιωτῶν καὶ Λοκρῶν καὶ Φωκῶν καὶ Εὐβοέων κοινόν, or more briefly τὸ κοινόν τῶν Ἀχαιῶν, ἡ σύνοδος τῶν Πανελληνίων: their council met at Argos under the presidency of a στρατηγὸς τῶν Ἀχαιῶν. But in 131 A.D. Hadrian instituted a new Πανελλήνιον on



grander lines: it met at Athens and included all the Greek states, not merely those of the Peloponnese. Thenceforward the revived Achaean League naturally dropped its pretension to be Panhellenic (see W. Dittenberger's notes on the *Corp. inscr. Att.* iii. 1 no. 18, on *Syll. inscr. Gr.* no. 842, 2 f., and on *Orient. Gr. inscr. sel.* no. 504, 1 f., 11). Hadrian not only founded a temple of Zeus Πανελλήνιος (*Corp. inscr. Att.* iii. 1 no. 13, 12 [ναὸν Πανελληνίου Διὸς ἐφιδρύσατο (sc. Ἀδριανός)]), but also himself assumed the title Πανελλήνιος (*ib.* iii. 1 no. 12, 26 ff. [τ]ὰς δωρεὰς ὡς ἑκάσται ἐδόθησαν ὑπὸ τοῦ | μεγίστου αὐτοκράτορος Καίσαρος Τραϊανοῦ Ἀδριανοῦ Σεβαστοῦ | Ὀλυμπίου Πανελληνίου], *Inscr. Gr. sept.* i no. 70, 1 f. τὸν δις αὐτοκράτορα Κ[αίσαρα Τρ]αϊανὸν Ἀδρια[νόν] | Σεβαστὸν Ὀλύμπιον Π[ύθιον] Πανελλήνιον, *ib.* i no. 71, 1 f. [τὸν δις αὐτοκράτορα Καίσαρα Τραϊανὸν Ἀδριανόν

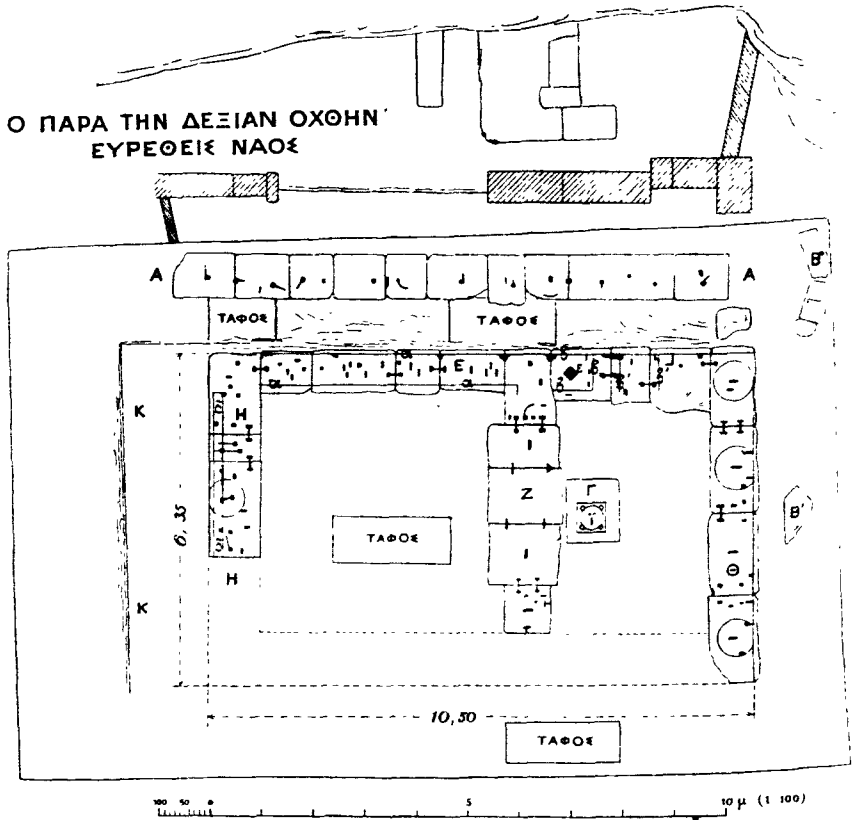


Fig. 950.

Σεβαστὸν Ὀλύμπιον Πύθιον Πανελλήνιον], *ib.* i no. 72, 1 ff. τὸν δις αὐτοκράτορα Καίσαρα Τραϊανὸν | Ἀδριανὸν Σεβαστὸν Ὀλύμπιον Πύθιον | Πανελλήνιον, *ib.* i no. 3491, 1 ff. τὸν δις αὐτοκράτορα Καίσαρα [θεοῦ Τραϊανοῦ Παρθικοῦ υἱόν], | θεοῦ Νέρβα υἱόν, Τραϊανὸν Ἀδριανὸν Σεβαστὸν Ὀλύμπιον Πανελλήνιον νέον Πύθιον, G. Radet in the *Bull. Corr. Hell.* 1887 xi. 480 no. 60, 1 f. Kirk-Agatsch from Thyateira αὐτοκράτορα Τραϊανὸν Ἀδριανὸν Καίσαρα Σεβαστὸν, | ...καὶ Πανελλήνιον) presumably as being the earthly representative and vice-gerent of Zeus (*Folk-Lore* 1905 xvi. 314). After his death the divinised Hadrian had as priest the president of the great Panhellenic council (*Corp. inscr. Att.* iii. 1 no. 681, 2 ff. τὸν ἀρχοῦντα τῶν | σεμνοτάτων Παν[ελλην]ῶν καὶ ἱερέα | θεοῦ Ἀδριανοῦ Παν[ελλην]ῶν καὶ ἀγων[ο]θε[τ]ῆ[τος] τῶν Παν[ελλην]ῶν...),? cp. *ib.* iii. 2 no. 3872, 1 ff. θεὸν [Ἀδριανόν?] --- Παν[ελλην...], Dittenberger *Orient. Gr. inscr. sel.* no. 504, 1 f. Aizanoi ὁ ἀρχων τῶν

With his cult on the Ilissos I would connect both a local myth and a local custom.

#### (6) The Myth of Periphas.

Antoninus Liberalis in his *Metamorphoses*, a valuable work preserved to us by a single manuscript at Heidelberg, gives the following account of Periphas:

‘Periphas was sprung from the soil in Attike before Kekrops the son of Ge appeared. He became king of the ancient population, and was just and rich and holy, a man who offered many sacrifices to Apollon and judged many disputes and was blamed by no one. All men willingly submitted to his rule and, in view of his surpassing deeds, transferred to him the honours due to Zeus and decided that they belonged to Periphas. They offered sacrifices and built temples to him, and called him Zeus *Sotér* and *Epópsios* and *Meilichios*.

Πανελλήνων καὶ ἱερεὺς θεοῦ Ἀδριανοῦ Π[ανελληνίου] | καὶ ἀγωνοθέτης τῶν μεγάλων Πανελληνίων, *ib.* no. 507, 1 f. ὁ ἀρχὼν τῶν Πανελλήνων καὶ ἱερεὺς θεοῦ Ἀδριανοῦ Πανελληνίου καὶ ἀγωνοθέτης τῶν μεγάλων Πανελληνίων). It would even seem that at Athens the god Hadrian took over the temple of Zeus Ὀλύμπιος (so W. Dittenberger *Orient. Gr. inscr. sel.* no. 504 n. 6 understands Dion Cass. 69. 16 cited *supra*). Cp. *Corp. inscr. Gr.* ii no. 1822 (Epeiros) an altar inscribed αὐτοκράτορι Τραϊᾷ νῶϊ Ἀδρια[νῶ] Σε]βασ[τῶι.] | Ὀλυμπίωι, Διὶ Δωδωναί[ωι]. The foundation of the Πανελλήνιον in 131 A.D. (P. Cavadias *Fouilles d'Épidaure* Athènes 1893 i. 43 no. 35, 1 ff. = Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 842, 1 ff. ἐτους γ' τῆς καθιερώσεως τοῦ Διός | τοῦ Ὀλυμπίου καὶ τῆς κτίσεως | τοῦ Πανελληνίου) was commemorated (Dion Cass. and Hieron. *chron. locc. cit.*) by means of an ἀγών (*Corp. inscr. Att.* iii. 1 no. 10, 13 f. (ἀ)[ν]τάρχοντος τοῦ ἱερωτάτου ἀ(γ)ῶνος τοῦ] (Π)αν(ε)λληνίου, cp. *ib.* iii. 1 no. 681, 6 ff. [ἀγῶν]π[ο]θ[ε]τ[η]ν τῶν Παν(ε)λλήν[ων]....), *ib.* iii. 1 no. 682, 1 ff. [ἀγωνοθετήσ]αντα — — — [?] Πανελλήν[ων], *ib.* iii. 1 no. 1199, 5 f. ἐπὶ ἀγωνοθέ[του τῶν μεγάλων Πανελληνίων, Dittenberger *Orient. Gr. inscr. sel.* no. 504, 2 ἀγωνοθέτης τῶν μεγάλων Πανελληνίων, *ib.* no. 507, 2 ἀγωνοθέτης τῶν μεγάλων Πανελληνίων) known as the Πανελλήνια (*Corp. inscr. Att.* iii. 1 no. 32, 5 τὸ εἰς τὰ Πανελλήνια], *ib.* iii. 1 no. 127, 3 f. Πανελλήνια | ἐν Ἀθήναις, *ib.* iii. 1 no. 128, 5 νεικήσας κατὰ τὸ εἶδος Πανελλήνια | κ.τ.λ., 10 f. Πανελλήνια | δις | Ἀθή(νας), *Olympia* v. 347 ff. no. 237, 8 f. α' Ἀδρεϊάνεια ἐν Ζυμύρῃ καὶ ἐν Ἐφέσῳ καὶ τὰ πρῶτως Πανελλήνια ἀχθέντα ἐν Ἀθήναις πρῶτος κηρυκῶν, *Corp. inscr. Gr.* i no. 1068 1, 1 f. = *Inscr. Gr. sept.* i no. 49, 7 Megara Πανελλήνια | ἐν Ἀθήναις, E. L. Hicks *The Collection of Ancient Greek Inscriptions in the British Museum* iii. 2. 237 f. Oxford 1890 no. 611, 7 Ephesos Πανελλήνια ἐν Ἀθήναις, στάδιον, *ib.* iii. 2. 238 f. no. 613, 8 f. Ephesos Ἀθήνας παίδων Πανελλήνια, J. R. S. Steirett in *Papers of the American School of Classical Studies at Athens* Boston 1888 iii. 291 f. no. 413, 15 f. Kara Baulo Πανελλήνε(ι)α | ἐν Ἀθήναις). The name μέγαρα Πανελλήνια (*Corp. inscr. Att.* iii. 1 no. 17, 3 [τῶν μεγάλων Πανελλήν[ων] or [τῶν ἁ]λλων Πανελλή[νων], *ib.* no. 1199, 5 f. ἐπὶ ἀγωνοθέ[του τῶν μεγάλων Πανελληνίων, Dittenberger *Orient. Gr. inscr. sel.* no. 504, 2 ἀγωνοθέτης τῶν μεγάλων Πανελληνίων, *ib.* no. 507, 2 ἀγωνοθέτης τῶν μεγάλων Πανελληνίων) implies that the contest was organised also as a *pentacteris* on the analogy of the Panathenaea (Mommson *Feste d. Stadt Athen* p. 168 ff. tries to make out that the Panhellenia at Athens was modelled on the Eleuthena at Plataiai). Few further details of the festival are on record (with *Corp. inscr. Att.* iii. 1 no. 1141, 20 f. καὶ ἐκ Παν[ε]λ[ληνίου] οὐθέν cp. *ib.* iii. 1 no. 1184, 20 ff. [με]τ[ὰ τὰς Σεβαστοφορικὰς νομὰς πάσας τὰς διὰ Πανελληνίων ἐπ' ἰσῆς οἱ τε ἐφηβοὶ καὶ οἱ πε[ρὶ τὸ Δι]ογένειον θύσαντες καὶ σπείσαντες ἐν τῷ Διογενεῖω τὰ ἐξιτήρια εὐαχρήθησαν, | οἱ δὲ ἐνὶ δὲ ἄλλῳ συνετέλεσαν οἱ ἐφηβοὶ ἢ κατὰ τὸ ἀναγκαῖον τῷ καψαρίῳ μόνῳ. Mommson *op. cit.* p. 168 f. argues that the *epheboi*, who began their course in Boedromion, must have ended it in Metageitnion: accordingly, if their concluding feast took place after the Panhellenia, we may refer the Panhellenia also to Metageitnion, i.e. to August or September. The relevance of *Corp. inscr. Att.* iii. 1 no. 85, 1 ff. οἱ Πανελλήνες | ΑΡΙΣΤΑ[N] | ..... | καρποῦ ἀπαρχῆς is doubtful: see W. Dittenberger *ad loc.*)).

Indignant at this, Zeus wished to consume his whole house with a thunderbolt. But when Apollon, whom Periphas used to honour exceedingly, begged Zeus not to destroy him utterly, Zeus granted the request. He came into the home of Periphas and found him embracing his wife. Grasping them both in his hands, he turned Periphas into an eagle; his wife, who begged him to make her too a bird to bear Periphas company, into a vulture. So upon Periphas he bestowed honours in return for his holy life among men, making him king over all the birds, and granting him to guard the sacred sceptre and to draw near to his own throne; while Periphas' wife he turned into a vulture, and suffered to appear as a good omen to men in all their doings<sup>1</sup>.

From what source Antoninus Liberalis, a compiler of the second century A.D. or later<sup>2</sup>, drew this singular narrative is unknown<sup>3</sup>; nor are its incidents—apart from a casual reference in Ovid<sup>4</sup>—cited elsewhere. Nevertheless the story as it stands is instructive. Certain traits are late and must be suppressed. Thus the writer, or his authority, is inclined to etymologise<sup>5</sup> and, worse still, to moralise. His tale belongs to a well-defined group, in which an early king (Salmones was typical) poses as Zeus and is consequently punished by the real Zeus. This implies, as I have elsewhere pointed out<sup>6</sup>, that, when the essential divinity of the old-world king had little by little faded into oblivion, posterity treated his claim to be Zeus as sheer impiety calling for the vengeance of the genuine god. Yet the author of our tale, with illuminating inconsistency, makes Zeus himself bestow upon the blasphemous altogether exceptional 'honours in return for his holy life.' I take it, then, that Periphas was an Attic king, who in the dim past had played the rôle of Zeus and made his petty thunder for some unsophisticated folk. It may even be that his name *Periphas*, 'the Brilliant', was a recognised epithet of Zeus<sup>7</sup>; for an Orphic hymn salutes Zeus *Astrápios*, the lightning-god, as *periphantos*<sup>8</sup>. Now we have repeatedly found a human Zeus of this sort figuring among the kings of Thessaly descended from Aiolos<sup>10</sup>. It is therefore of interest to observe that Lapithes, the eponymous king of the Thessalian Lapithai, was either father<sup>11</sup> or son of a Periphas, who wedded Astyagia

<sup>1</sup> Ant. Lib. 6.

<sup>2</sup> G. Wentzel in Pauly-Wissowa *Real-Enc.* i. 2573 ('schwerlich vor dem 2. Jhdt. n. Chr.'), W. Christ *Geschichte der griechischen Litteratur*<sup>3</sup> München 1898 p. 778 ('aus der Zeit der Antonine'). See further E. Oder *De Antonino Liberali* Bonn 1886 pp. 1—61.

<sup>3</sup> H. Usener in the *Rhein. Mus.* 1868 xxiii. 357 (= *id. Kleine Schriften* Leipzig—Berlin 1913 iv. 66) says: 'wahrscheinlich von Boios,' and O. Schneider *Nicandrea* Lipsiae 1856 p. 43 had reached the same conclusion before him. M. Wellmann in *Hermes* 1891 xxvi. 507 n. 2 thinks otherwise: 'Vermuthlich ist Nikander Quelle.'

<sup>4</sup> Ov. *met.* 7. 399 f. Palladas arces: quae te, iustissima Phene, teque, senex Periphas, pariter videre volantes. Lact. *Plac. narr. fab.* 7. 20 merely echoes Ovid (M. Schanz *Geschichte der römischen Litteratur*<sup>2</sup> München 1899 ii. 1. 237 f.): *venisse etiam Athenas, ubi Phineum (sic) et Peripham in aëre conversos.*

<sup>5</sup> He harps on derivatives of *φαίνω*, real or supposed: *Περιφας...φανῆναι...φήνην ἐπιφαίνεσθαι.*

<sup>6</sup> *Class. Rev.* 1903 xvii. 277, *Folk-Lore* 1904 xv. 300.

<sup>7</sup> *Περιφας* = *περιφανής* (Gerhard *Auserl. Vaseh.* iii. 86), *περίφαντος*, *περιφάνης*. Cp. Πολύφας, Τπέρφας. For other explanations see O. Höfer in Roscher *Lex. Myth.* iii. 1971 f.

<sup>8</sup> H. Usener in the *Rhein. Mus.* 1868 xxiii. 357 (= *id. Kleine Schriften* Leipzig—Berlin 1913 iv. 66 f.).

<sup>9</sup> Orph. *h. Zeus Astrápios* 20. 1 ff. *κικλήσκω μέγαν, ἀγρόν, ἐρισμάραγον, περίφαντον, ...ἀστράπιον Δία, παγγενέτην, βασιλῆα μέγιστον*, | κ.τ.λ. adduced by O. Höfer *loc. cit.*

<sup>10</sup> *Supra* p. 1088.

<sup>11</sup> Epaphroditos *Homeric frag.* 16 Luenzner ap. Steph. Byz. s.v. *Λαπίθη*.

daughter of Hypseus and became by her the father of Antion and the grandfather of Ixion<sup>1</sup>. J. Topffer in an important article<sup>2</sup> insisted on the point that Periphas was at once an Attic autochthon and a Thessalian king: he compared other cases of the same bilocation<sup>3</sup> and, following up the clue thus afforded, reached the conclusion that in prehistoric times some Thessalian tribe (Lapithai? Dryopes?) migrated southwards through Euboea to north-eastern Attike, and so on by sea to the southern parts of the Argolid. Töpffer's hypothesis has been accepted by P. Weizsacker<sup>4</sup> and is, I think, helpful in any attempt to unravel the tangled skein of Attic religion. For, in view of their traditional descent from Aiolos, we shall probably be right in supposing that these immigrants were Aeolians (not Achaeans<sup>5</sup>), who, swarming off from Thessaly in days before the great Athenian *synoikismós*, settled in Attike and planted the worship of their<sup>6</sup> Zeus *Olympios* on the northern bank of the Ilissos. The leader of the settlement, regarded by his subjects as the human representative of the sky-god, would later on be revered in the same neighbourhood as Zeus *Sotér* and *Epópsios* and *Meilichios*. All these titles, whose connotation was subsequently enlarged in a variety of directions, were from the first applicable to the buried king. To begin with, he was *Sotér*, because on him depended the preservation and perpetuation of the family line. Custom prescribed that at a banquet libation should be made from the first mixing-bowl to Zeus *Olympios* and the Olympians, from the second to the Heroës, from the third to Zeus *Sotér*, otherwise styled *Teléios*<sup>7</sup>. The sequence suggests that this final offering was in its essence simply

<sup>1</sup> Diod. 4. 69, who—according to E. Schwartz (Pauly—Wissowa *Real-Enc.* v. 674)—is here excerpting from an earlier mythographical handbook.

<sup>2</sup> J. Topffer 'Theseus und Peirithoos' in *Aus der Anomia* Berlin 1890 pp. 30—46.

<sup>3</sup> Theseus, Peirithoos, Boutes, Ixion, Phorbas, Phaleros, Mopsos, etc. Topffer remarks *inter alia* that Perithoidai, a deme of the tribe Oineis (A. Milchhofer in Pauly—Wissowa *Real-Enc.* ii. 2195, with map to face p. 2204, places it to the N.W. of Athens on the near side of Mt Aigaleos), was said to have been founded by Peirithoos son of Ixion, and that the Athenian custom of extending a special welcome to Thessalians was motivated by the friendship of Theseus and Peirithoos (Ephoros *frag.* 37 (*Frag. hist. Gr.* i. 243 Müller) *ap. Phot. lex. s.v. Περιθωίδαι*, Soud. *s.v. Περιθωίδαι*, Apostol. 14. 19).

<sup>4</sup> P. Weizsacker in Roscher *Lex. Myth.* iii. 1762.

<sup>5</sup> The commonly received opinion that the Achaeans were an Aeolian people is subjected to shrewd criticism by J. A. K. Thomson *Studies in the Odyssey* Oxford 1914 p. 117 ff. See further A. Fick 'Äoler und Achäer' in the *Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen* 1911 xlv. 1 ff., *eund.* 'Älteste griechische Stammverhande' *ib.* 1914 xlv. 67 ff., G. Dottin *Les anciens peuples de l'Europe* Paris 1916 p. 143 ff.

<sup>6</sup> A. Fick *loc. cit.* 1914 xlv. 97.

<sup>7</sup> Poll. 6. 15 κρατῆρες δὲ ὁ μὲν πρῶτος Διὸς Ὀλυμπίου καὶ Ὀλυμπίων θεῶν, ὁ δὲ δεῦτερος ἡρώων, ὁ δὲ τρίτος Διὸς Σωτήρος Τελείου, ὅτι καὶ τὰ τρία πρῶτος τέλειος ἀριθμὸς, 6. 100 ὥσπερ καὶ Διὸς Σωτήρος ὁ τρίτος κρατὴρ ἱερὸς ἦν. Schol. Pind. *Isthm.* 6 (5). 10 τὸν δὲ τρίτον κρατῆρα Διὸς Σωτήρος ἔλεγον, καθὰ καὶ Σοφοκλῆς ἐν Ναυπλίῳ (*frag.* 392 Nauck<sup>2</sup>, 425 Jebb): 'Ζεὺ παυσίλυπε καὶ Διὸς σωτηρίου' σπονδὴ τρίτου κρατῆρος. τὸν μὲν γὰρ πρῶτον Διὸς Ὀλυμπίου ἐκίρνασαν, τὸν δὲ δεῦτερον ἡρώων, τὸν δὲ τρίτον Διὸς Σωτήρος, καθὰ καὶ Αἰσχύλος ἐν Ἐπιγώνοις (*frag.* 55 Nauck<sup>2</sup>). 'λοιβὰς Διὸς μὲν πρῶτον ὠραίου γάμου' "Ἦρας τε." εἶτα 'τὴν δευτέραν γε (C. G. Schutz c.j. δὲ) κῶσιν Ἠρώων νέμω.' εἶτα (A. Nauck c.j. τρίτην) Διὸς Σωτήρος εὐκταίαν λίβα. Διὸς δὲ Σωτήρος ἔλεγον τὸν τρίτον διὰ τὸ τοὺς τοῦτον πιονοντας σταθεροὺς γίνεσθαι, τοὺς δὲ μετὰ τοῦτον εἰς ἄτην καὶ ἀνομίαν καὶ ἀσέλγειαν τρέπεσθαι. ἔλεγον δὲ αὐτὸν καὶ Τέλειον διὰ τὸ τέλειον εἶναι τὸν τρίτον ἀριθμὸν ἀρχὴν ἔχοντα καὶ μέσον καὶ τέλος. schol. Plat. *Phileb.* 66 D τὸ τρίτον τῷ Σωτήρι: ἐκ μεταφορᾶς εἰρηται τοῦ ἐν ταῖς

συνουσίαις ἔθους· Σοφοκλῆς ἐν Ναυπλίῳ καταπλέοντι. ἐκινῶντο γὰρ ἐν αὐταῖς κρατῆρες τρεῖς. καὶ τὸν μὲν πρῶτον Διὸς Ὀλυμπίου καὶ θεῶν Ὀλυμπίων ἔλεγον, τὸν δὲ δεύτερον ἥρώων, τὸν δὲ τρίτον Σωτήρος, ὡς ἐνταῦθα τε καὶ δὴ καὶ ἐν Πολιτείᾳ (Plat. *rep.* 583 B). ἔλεγον δὲ αὐτὸν καὶ Τέλειον, ὡς Εὐριπίδης Ἀνδρομέδᾳ (*frag.* 148 Nauck<sup>2</sup>) καὶ Ἀριστοφάνης Ταγηνισταί (*frag.* 33 Meineke), schol. Plat. *Charm.* 167 A—B τὸ τρίτον τῷ Σωτήρι· ἐπὶ τῶν τελείων, τι πραττόντων. τὰς γὰρ τρίτας σπονδὰς καὶ τὸν τρίτον κρατῆρα ἐκινῶν τῷ Διὶ τῷ Σωτήρι· τέλειος γὰρ ὁ τρία ἀριθμὸς, ἐπειδὴ καὶ ἀρχὴν καὶ μέσον καὶ τέλος ἔχει, καὶ πρῶτος οὗτος τῶν ἀριθμῶν ἀρτιοπέριττος. Τέλειος δὲ καὶ ὁ Ζεὺς, ὥστε κατὰ λόγον τρίτον τῷ Διὶ σπένδεται τ καὶ ὁ κρατῆρ τρίτος τίθεται. Σοφοκλῆς Ναυπλίῳ· \* καὶ Διὸς σωτηρίου | σπονδῇ τρίτον κρατῆρος. καὶ Πλάτων Πολιτείας καὶ ἐνταῦθα, Hesych. s.v. τρίτος κρατῆρ· Σοφοκλῆς Ναυπλίῳ καταπλέοντι. ἐν ταῖς συνουσίαις ἐκινῶντο κρατῆρες τρεῖς. καὶ τὸν μὲν πρῶτον Διὸς Ὀλυμπίου καὶ θεῶν Ὀλυμπίων ἔλεγον· τὸν δὲ δεύτερον ἥρώων· τὸν δὲ τρίτον Σωτήρος, schol. Arat. *phæn.* 14 τὴν μὲν πρώτην σπονδὴν εἶναι θεῶν τῶν Ὀλυμπίων, δευτέραν δὲ ἥρώων, καὶ τρίτην Διὸς Σωτήρος, Soud. s.v. τρίτον κρατῆρος· τοῦ Σωτήρος, διὸ καὶ Τέλειον ἔλεγον. τὸν μὲν γὰρ (G. Bernhardt cj. μὲν γὰρ) πρῶτον Ὀλυμπίων φασί· τὸν δὲ β' ἥρώων, <τὸν δὲ γ' Σωτήρος ins. T. Gaisford>. Πλάτων Πολιτεία· τὸν (G. Bernhardt cj. τὸ) δὲ γ' Ὀλυμπικῶς τὴν Σωτήρι τε καὶ Ὀλυμπίῳ (cp. Plat. *rep.* 583 B)=Phot. *lex.* s.v. τρίτον κρατῆρος· τοῦ Σωτήρος, διὸ καὶ Τέλειον ἔλεγον. τὸν μὲν πρῶτον Ὀλυμπίων φασί, τὸν δὲ δεύτερον ἥρώων, τὸν δὲ τρίτον Ὀλυμπικῶς τῷ Σωτήρι τε καὶ Ὀλυμπίῳ, *ib.* s.v. τρίτος κρατῆρ· Διὸς Τελείου Σωτήρος· πρῶτος γὰρ τέλειος ἀριθμὸς ὁ τρία, ὅτι ἔχει ἀρχὴν καὶ τέλος καὶ μέσα, ὡς Φιλόχορος ἐν τῷ περὶ Ἡμερῶν (*frag.* 179 (*Frag. hist. Gr.* i. 414 Muller)), Apostol. 10. 5 α κρατῆρ τρίτος Διὸς Σωτήρος· εἰώθασι γὰρ ἐν συμποσίοις οἱ παλαιοὶ κινῶν κρατῆρα πρῶτον Ὀλυμπίῳ Διὶ, δεύτερον τοῖς ἥρωσι, τὸν δὲ τρίτον Διὸς Σωτήρος. Σοφοκλῆς τοῦτο μαρτυρεῖ ἐν Ναυπλόῳ (A. Boeckh corr. Ναυπλίῳ)· Ζεὺ πανσίλυπε (P. Wolters in the *Ath. Mitth.* 1903 xxxviii. 197 notes a *skýrphos* at Athens (no. 12351) with incised inscription ΠΑΥΧΙΑΥΠΟΟ) καὶ Διὸς σωτηρίου σπονδαί τρίτον κρατῆρος, 10. 77 α 'λοιβὰς <Διὸς> μὲν πρῶτον ὠραῖον γάμου | Ἥρας γέ. εἶτα 'τὴν δευτέραν <γε> κρᾶσιν Ἥρωσιν νέμω,' 17. 28 τρίτον κρατῆρος ἐγεύσω (a procele in ancient dactylic metre: *supra* i. 444)· ἐπὶ τῶν μεμνημένων τὰ τελεώτατα καὶ σωτημωδέστερα. τρεῖς δὲ ἦσαν κρατῆρες· καὶ τὸν μὲν πρῶτον ἔλεγον Ὀλυμπίων, τὸν δὲ δεύτερον ἥρώων, <τὸν δὲ τρίτον Σωτήρος ins. T. Gaisford>. Πλάτων ἐν Πολιτείᾳ· τὸν (*lex.* τὸ) δὲ τρίτον Ὀλυμπικῶς τῷ Σωτήρι τε <καὶ> Ὀλυμπίῳ. S. A. Naber on Phot. *lex.* s.v. τρίτον κρατῆρος says: 'Boethi observatio est.' A. C. Pearson on Soph. *frag.* 425 Jebb remarks: 'It is clear that our passage was a stock instance with the grammarians, and that all the quotations given above are derived from a common source: this was in all probability Didymus, from whom they may have passed to Diogenian, and thence to the Platonic scholia.' Another tradition is evidenced by Soud. s.v. κρατῆρ· τρεῖς κρατῆρας ἵστασαν ἐν τῷ δειπνῷ· α' Ἑρμῇ, β' Χαρσίῳ (T. Hemsterhuys cj. Χάρσιω), γ' Διὶ Σωτήρι.

A *kratér* or *stámnos* of Apulian ware from Fasano, now in the British Museum (*Brit. Mus. Cat. Vases* iv. 226 no. F 548, P. Wolters in the *Ath. Mitth.* 1903 xxxviii. 198 n. 2), has its body decorated with (a) a vine-wreath, from which hang two branches with a comic mask between them and a rosette on either side; (b) an ivy-wreath. On its neck is painted in white ΔΙΟΣ ΣΩΤΗΡΟΣ (*Corp. inscr. Gr.* iv no. 8470 c).

Literary allusions to the third bowl of Zeus Σωτήρ will be found e.g. in Pind. *Isthm.* 6 (5). 10 ff., Aisch. *suppl.* 27 f., *Ag.* 244 ff., 1385 ff., *cho.* 577 f. with 1073 f., *Eum.* 759 f., *frag.* 55 Nauck<sup>2</sup>, Soph. *frag.* 392 Nauck<sup>2</sup>, 425 Jebb, Eur. *frag.* 148 Nauck<sup>2</sup> (?), Aristoph. *tagenistai frag.* 33 Meineke (?), Plat. *Charm.* 167 A—B, *rep.* 583 B, *Phileb.* 66 D, *legg.* 692 A, *epist.* 7. 334 D, 340 A, Antiphanes *agroikoi frag.* 5 Meineke ap. Athen. 692 F, Euboulos *kybeutai frag.* 1 Meineke ap. Athen. 471 D—E, Alexis *tokistés* or *katapseudómenos frag.* 3 Meineke ap. Athen. 692 F f., *frag. fab. inc.* 12 Meineke ap. Athen. 466 D—E (a goblet inscribed in golden letters ΔΙΟΣ ΣΩΤΗΡΟΣ), Diphilos *Sappho frag.* 1 Meineke ap. Athen. 487 A, Philochoros *frag.* 18 (*Frag. hist. Gr.* i. 387 Muller) ap. Athen. 38 C—D, Diod. 4. 3, Philonides *de unguentis et coronis ap.* Athen. 675 B—C, Eumath. 1. 14 (*tétrapton* (*sic*) ἐπίνομεν Σωτήρι Διὶ).

The chthonian character of the god is well brought out by Aischylos. In *suppl.* 24 ff. the chorus of Danaides prays: ὦν πόλις, ὦν γῇ καὶ λευκὸν ὕδωρ | ὑπατοὶ τε θεοὶ καὶ βαρύ-

drink for the soul of a dead man. As such it was duplicated by the cup of unmixed wine drunk after dinner in the name of the Agathos Daimon<sup>1</sup>. Both

τιμοι | χθόνιοι θήκας κατέχοντες, | καὶ Ζεὺς Σωτὴρ τρίτος, οἰκοφύλαξ | ὁσίων ἀνδρῶν, κ.τ.λ. In *Ag.* 1385 ff. Klytaimestra describes the third and fatal blow dealt by her hand: καὶ πεπτωκότι | τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς | Διὸς (so R. Enger for ἄδου codd.) νεκρῶν Σωτῆρος εὐκταίαν χάριν, where W. Kausche 'Mythologumena Aeschylea' in the *Dissertationes philologicae Halenses* Halis Saxonum 1888 ix. 179 and A. W. Verrall (ed. 1889) adhere to the manuscript reading, but W. Headlam (trans. 1904) and U. von Wilamowitz-Moellendorff (ed. 1914) rightly accept Διὸς.

<sup>1</sup> With regard to the Agathos Daimon various opinions have been held: see E. Gerhard *Über Wesen, Verwandtschaft und Ursprung der Dämonen und Genien* Berlin 1852 pp. 12 f., 30 (= *Abh. d. berl. Akad.* 1852 Phil.-hist. Classe pp. 248 f., 266), K. Lehrs *Populare Aufsätze aus dem Alterthum*<sup>2</sup> Leipzig 1875 i. 173 ff. ('Dämon und Genius'), E. Saglio in Daremberg—Saglio *Dict. Ant.* i. 131, K. Wernicke in Pauly—Wissowa *Real-Enc.* i. 746 f., Preller—Robert *Gr. Myth.* i. 541 ff., Rohde *Psyche*<sup>3</sup> i. 254 n. 2, Gruppe *Gr. Myth. Rel.* p. 1087 n. 2, Nilsson *Gr. Feste* p. 401 f., Harrison *Themis* p. 277 ff.

On the whole it seems probable that the *Agathos Daimon* or 'Good Spirit' was originally the male ancestor of the family addressed by a euphemistic title (*supra* p. 1112 n. 7). As such, he was a giver of fertility and wealth, a sort of Plouton or chthonian Zeus, equipped with a *cornu copiae* (Cornut. *theol.* 27 p. 51, 11 ff. Ἀγαθὸς δὲ Δαίμων. . . προστάτης . . . καὶ σωτὴρ τῶν οἰκείων ἐστὶ τῷ σώζειν καλῶς τὸν ἴδιον οἶκον . . . τὸ δὲ τῆς Ἀμαλθείας κέρας οἰκείον αὐτῷ φόρημά ἐστιν. ἐν ᾧ ἅμα πάντα ἀλθίσκει τὰ κατὰ τοὺς οἰκείους καιροὺς φέμενα, κ.τ.λ.). An Athenian relief shows him as a bearded man carrying his horn and associated with his usual partner, Agathe Tyche (L. Stephani in the *Comptendu St. Pé.* 1859 p. 111, R. Schöne *Griechische Reliefs aus athenischen Sammlungen* Leipzig 1872 p. 55 pl. 26, 109. The inscriptions run: . . . | ἀνέθηκ | Ἀγαθὸς Δα[ίμων] | [Ἀγ]α[θή] Τύχη): cp. *Brit. Mus. Marbles* xi. 90 ff. pl. 47, *Brit. Mus. Cat. Sculpture* iii. 232 no. 2163, Reinach *Rép. Reliefs* ii. 481 no. 5. A relief from The-piai represents a similar figure seated before an altar (?) with a *phidie* in his right hand, a horn in his left (G. Korte in the *Ath. Mitth.* 1878 iii. 408 n. 189, O. Kern *ib.* 1891 xvi. 24 f. fig.). And another relief from The-piai completes the likeness to Zeus by the addition of throne, sceptre, and eagle (O. Kern in the *Ath. Mitth.* 1891 xvi. 24 f. fig. = my fig. 951, Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 356 f. fig. 107, *infra* Append. N *init.* Inscribed: Ἀγέστρος[ς], Τιμοκρατεία, | Πρωῖλλεια, Ἐμπεδονικα | Ἀγαθοὶ Δήμου[ς] (*Inscr. Gr. sept.* i no. 1815). Hence, although the contention of J. Neuhäuser *De Graecorum daemonibus partiula prior* Berolm 1857 p. 10 ff. that the word δαίμων was in the beginning 'ipsius summi numinis appellatio' is justly dismissed by Gruppe *Gr. Myth. Rel.* p. 1087 n. 2, we can understand the reasoning of Paus. 8. 36. 5 Μεγαλοπολίταις δὲ διὰ τῶν ἐπὶ τὸ ἔλος ὀνομαζομένων πελῶν, διὰ τούτων ὀδεύουσιν εἰς Μαίναλον παρὰ τὸν ποταμὸν τὸν Ἐλισσόντα ἐστὶ τῆς ὁδοῦ ἐν ἀριστερᾷ Ἀγαθοῦ Θεοῦ ναὸς· εἰ δὲ ἀγαθῶν οἱ θεοὶ δοτῆρές εἰσιν ἀνθρώποις, Ζεὺς δὲ ὑπατος θεῶν ἐστίν, ἐπόμενος ἂν τις τῷ λόγῳ τῇ



Fig. 951.

ἐπὶ κλησὶν ταύτην Διὸς τεκμαίροτο εἶναι. Others besides Pausanias took the Agathos Theos to be a sort of Zeus. Tiberius Claudius Xenokles, after serving as fire-bearer, set up an altar at Epidauros in 224 A.D. to the local Agathos Theos, whom he represented as chthonian Zeus with a sceptre in his right hand, a *cornu copiae* in his left, and a snake wriggling below\* (P. Cavvadias *Fouilles d'Épidaure* Athènes 1893 i. 45 no. 44, *Harris Thémis* p. 285 f. fig. 75, M. Frankel in the *Inscr. Gr. Pelop.* i no. 1059 with numeral πτ' and circle no. 2 *ib.* p. 186 possibly meant for a snake emerging from its hole (?); cp. another block erected at Epidauros in 187 A.D. by Tiberius Claudius Pollio, after service as *hieropoios*, to the Agathos Theos and to Agathe (P. Cavvadias *op. cit.* i. 44 f. nos. 41—41<sup>b</sup>, M. Frankel *loc. cit.* i no. 997: Agathos Theos has numeral ξγ' and circle no. 1 *ib.* p. 186, possibly meant for a snake emerging from its hole (?); Agathe has numeral ξδ'). The same explanation might well be given of the Zeus-like Theos Megas at Odessos in Thrace

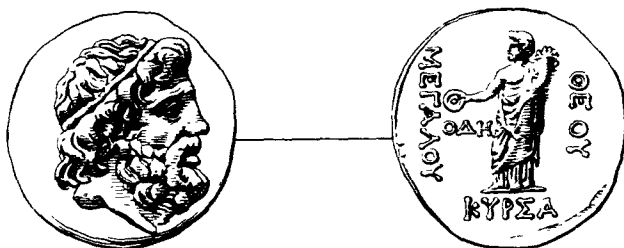


Fig. 952.

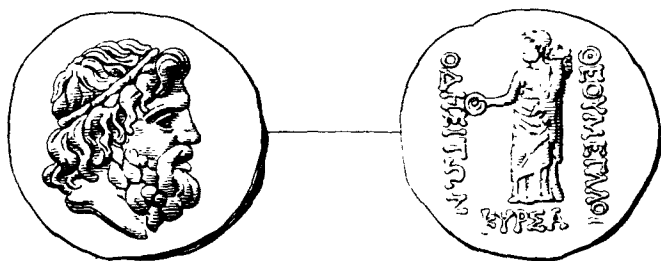


Fig. 953.

where silver tetradrachms were struck in s. ii B.C. with *obv.* a bearded male head wearing a fillet, *rev.* the bearded god standing with *phiale* and *cornu copiae* (B. Pick in the *Jahrb. d. kais. deutsch. arch. Inst.* 1898 xiii. 155 f. pl. 10, 20 = my fig. 952, *Head Hist. num.*<sup>2</sup> p. 276 fig. 167, inscribed ΘΕΟΥ ΜΕΓΑΛΟΥ ΟΔΗ and ΚΥΡΣΑ below. *Hunter Cat. Coins* i. 418 pl. 28, 4 = my fig. 953 inscribed ΘΕΟΥ ΜΕΓΑΛΟΥ ΟΔΗΣΙΤΩΝ and ΚΥΡΣΑ below. For later variants see *Brit. Mus. Cat. Coins* Thrace etc. p. 137 ff. fig., *Hunter Cat. Coins* i. 418 f. pl. 28, 5, *Head Hist. num.*<sup>2</sup> p. 276 f., and especially B. Pick in the *Jahrb. d. kais. deutsch. arch. Inst.* 1898 xiii. 157 ff. pl. 10, 15 ff. and *Ant. Münz. Nord-Griechenlands* i. 2. 524 ff. pl. 4 f.).



Fig. 954.

Fourth-century sculptors *more suo* represented the Agathos Daimon in younger form. Plin. *nat. hist.* 34. 77 mentions among the bronzes of Euphranor to be seen at Rome 'a statue of Bonus Eventus holding a *patera* in its right hand, a corn-ear and poppies in its left.' Fröhner *Méd. emp. rom.* p. 35 f. fig. detected the type on a bronze medallion struck by Hadrian (Gnecchi *Medagl. Rom.* ii. 3 no. 3) and Furtwängler *Masterpieces of Gk. Sculpt.* p. 349 f. fig. 149 with pl. 6, 37, id. *Ant. Gemmen* i pl. 44, 9 ff., ii. 211 f. illustrated it from gems and coins of Galba etc. (in fig. 954 I add the reverse of an unpublished copper of Antoninus Pius in my collection):

cp. also a cameo plaque of blue glass now in the British Museum (*Brit. Mus. Marbles* iii Frontisp., F. Robiou in Daremberg—Saglio *Dict. Ant.* i. 737 fig. 870, Reinach *Rép. Reliefs* ii. 462 no. 5, C. Davenport *Cameos* London 1900 p. 24 f. pl. 3, Harrison *Themis* p. 302 f. fig. 82), which Taylor Combe *Brit. Mus. Marbles loc. cit.* already recognised as a copy of Euphranor's statue. Plin. *nat. hist.* 36. 23 in his list of marble works by Praxiteles at Rome includes 'the statues of Bonus Eventus and Bona Fortuna on the Capitol.' W. Klein *Praxiteles* Leipzig 1898 p. 156, greatly daring, would identify the Praxitelean Bonus Eventus with the bronze original of the Madrid Hypnos and its numerous congeners, e.g. the bronze statuette of a horn-bearing Hypnos at Vienna (*id. ib.* p. 140 fig. 21). Be that as it may, the common assumption that Pliny's *Bonus Eventus* and *Bona Fortuna* are the Latinised forms of *Agathōs Daimon* and *Agathē Týche* is probably correct.

Not till Hellenistic times do we get evidence of the Agathos Daimon conceived as a snake. This belief was especially prevalent in Egypt; but it seems to have spread from thence to Delos, and even to Rome. According to the foundation-legend of Alexandria, when the city-walls began to rise, a snake of huge size and majestic bearing attacked the workmen and hindered their work. Alexander the Great bade his men assemble on the following day to slay the monster. This was done on the site of the later Stoa. An elaborate tomb was built for the snake, and Alexander had garland-shops erected near by 'in order that the beast, commonly thought to do service in temples—it is called Agathos Daimon—, might itself be worshipped as a deity' (Iul. Valer. i. 28 p. 37, 15 ff. Kuebler. The concluding words are: 26 ff. ut quod haec bestia famulitium quoddam templis praestare videbatur—daemon <enim> melior appellatur—, ipse quoque divina quadam religione coleretur). When the snake's tomb was finished, certain blocks of the architrave over the columns of the entrance gave way, and from them were seen to issue numerous snakes (cp. *supra* i. 205 f.). These crept about and entered the *penetratia* of the newly built houses. Soothsayers declared that they too were presiding Daimones to be worshipped in every house as *di Penates*. Hence the custom at Alexandria that on definite days wheaten meal is thrown for the snakes to eat and the upper classes, with garlands, go up to the temple of the Heros, who is served by snakes of this sort (Iul. Valer. i. 29 p. 38, 18 ff. Kuebler. Cp. pseudo-Kallisth. i. 32 ἰδρυμένοι δὲ τοῦ πυλῶνος τοῦ ἱεροῦ ἐξαίφνης πλὰς μεγίστην ἐξέπεσον ἀρχαιοτάτην πλήρης γραμμάτων, ἐξ ἧς ἐξῆλθον ὄφεις πολλοί, καὶ ἐρπύζοντες εἰσῆλθον εἰς τὰς οὐδὸν τῶν ἡδὴ τεθμελιωμένων οἰκῶν. [τὴν πόλιν γὰρ ἔτι παρῶν Ἀλέξανδρος καθίδρυσεν τῇ αὐτοῦ δυνάμει ἱαννουαρίου πρώτῃ καὶ αὐτὸ τὸ ἱερόν.] ὅθεν τοῖσι τοῖς ὄφεισι σέβονται οἱ θυρωροὶ ὡς Ἀγαθοῦς Δαίμονας εἰσιόντας εἰς τὰς οἰκίας· οὐ γὰρ εἰσὶν ἰοβόλα ζῶα with the addition in cod. A ἐκέλευσε δὲ ὁ Ἀλέξανδρος τοῖς φύλαξι τῶν οἰκῶν σῖτον δοθῆναι. οἱ δὲ λαβόντες, ἀλῆσαντες καὶ ἀθηροποιησάμενοι τὴν ἡμέραν (C. Muller cj. ταύτῃ τῇ ἡμέρᾳ) τοῖς ἐνοικοῦσι θάλλους διδόναι· ὅθεν καὶ μέχρι τοῦ δεῦρο τοῦτον τὸν νόμον φυλάττουσι παρ' Ἀλεξανδρεῦσι. Τύβη (so C. Muller for Τύβη) κε' τὰ μὲν κτήνη στεφανοῦσθαι, θυσιάζεσθαι <δὲ> τοῖς Ἀγαθοῖς Δαίμοσι τοῖς προνοουμένοις τῶν οἰκῶν, καὶ διασώσεις (διαδόσεις? C. Muller) τῶν ἀθροῶν ποιῆσθαι). See further Plout. *amiat.* 12 ἐν Αἰγύπτῳ ποτὲ γείτονας ἑώρων δύο διαμφισβητοῦντας ὄφεις προσεπύσαντος εἰς τὴν ὁδόν, ἀμφοτέρων μὲν Ἀγαθὸν Δαίμονα καλοῦντων, ἑκατέρου δ' ἔχειν ἀξιούντος ὡς ἴδιον, Lamprid. v. *Helioagrh.* 28. 3 Aegyptios dracunculos Romae habuit, quos illi Agathodaemonas vocant, C. Wessely *Griechische Zauberpapyrus von Paris und London* Wien 1888 p. 81 pap. Par. 2427 ff. (part of a charm to secure wealth, in which a waxen man begs with his right hand, holds in his left a wallet and a staff with a snake coiled about it, and has a coiled snake on his belt and upon the crown of his head) εἰς δὲ τὸν δράκοντα τὸ | ὄνομα τοῦ Ἀγαθοῦ Δαίμονος, ὅ ἐστιν, | ὡς λέγει Ἐπαφρόδιτος, [ὅ ἐστιν] τὸ ὑποκείμε(νον)· | φρη αν ωῖ φωρω φινν ρορψις | οροχωῶ, ὡς δὲ ἐν τῷ χάρτῃ δ (sic) εἴρο(ν), μετεβλήθη τὸ πραγματικὸν οὕτως· | αρπονκνοφι ᾧ, Philon Bybl. *frag.* 9 (*Frag. hist. Gr.* iii. 572 Müller) αρ. Euseb. *praep. ev.* i. 10. 48 ff. Φοίνικες δὲ αὐτὸ (sc. the snake) Ἀγαθὸν Δαίμονα καλοῦσιν. ὁμοίως καὶ Αἰγύπτῳ Κρῆφ ἐπονομάζουσι· προστιθέασι δὲ αὐτῷ ἱέρακος κεφαλὴν διὰ τὸ πρακτικὸν τοῦ ἱέρακος· ἔτι μὴν οἱ Αἰγύπτιοι ἀπὸ τῆς αὐτῆς ἐννοίας τὸν κόσμον γράφοντες περιφερῇ κύκλον ἀρροειδῇ καὶ πυρωπῶν χαράσσουσι, καὶ μέσα τεταμένον ὄφιν ἱερακόμορφον, καὶ ἔστι τὸ πᾶν σχῆμα ὡς τὸ παρ' ἡμῖν



θητα, τὸν μὲν κύκλον κόσμον μνηύοντες τὸν δὲ μέσον ὄφιν συνεκτικὸν τοῦτου Ἀγαθὸν Δαίμονα σημαίνοντες. Nero, who in Egypt called himself ὁ Ἀγαθὸς Δαίμων τῆς οἰκουμένης (*Corf. inscr. Gr.* iii no. 4699, 3 f. = *Dittenberger Orient. Gr. inscr. sel.* no. 666, 3 f.), struck



Fig. 955.

billon coins there with the reverse type of a serpent enfolding corn-ears and poppy-heads, inscribed NEO·ΑΓΑΘ·ΔΑΙΜ = νέος Ἀγαθὸς Δαίμων (*Brit. Mus. Cat. Coins Alexandria* p. 20: pl. 26, 171 = my fig. 955, *Hunter Cat. Coins* iii. 413, *Head Hist. num.*<sup>2</sup> p. 863, E. Saglio in *Daremberg—Saglio Dict. Ant.* i. 131 fig. 174, *Harrison Themis* p. 277 fig. 66). And a remarkable contorniate medal shows him as the νέος Ἀπόλλων, νέος Διόνυσος (*supra* pp. 96 n. 3, 254), and νέος Ἀγαθὸς Δαίμων rolled into one (fig. 956 from a specimen in my collection. *Obv.*: Head of Nero to right, with bow and arrow in front of him, and ivy-leaf behind him. The usual compendium  $\rho$  here appears on Nero's face, the P encircling his eye and the E marking his nostril and mouth. Also the muscles of his neck are peculiarly rendered in the form of an ivy-leaf. *Rev.*: Bearded and crested snake approaching a portable altar with dependent fillets). The antechamber of a Graeco-Egyptian catacomb at Kom el Chougafa has its doorway flanked by two such snakes equipped with *thyrsos* and winged *caduceus* (F. W. von Bissing *Les bas-reliefs de Kom el Chougafa* Munich 1901 pl. 1). Another rock-cut tomb, known locally as 'the grave of

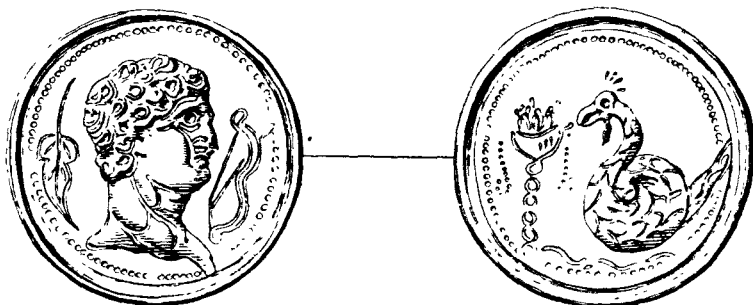


Fig. 956.

Adam and Eve,' in the garden of the late Sir John Antoniadis at Alexandria has its innermost niche occupied by the relief of a large snake coiled on a couch with gay-coloured cushions (H. Thiersch *Zwei antike Grabanlagen bei Alexandria* Berlin 1904 p. 6 ff. figs. 6 f., p. 16 f. pl. 5 f.). This challenges comparison with a relief from Delos, which shows a large bearded snake similarly installed on a couch between a bearded male figure bearing *phidie* and *cornu copiae* to the right and a female figure bearing *oinochoe* and *cornu copiae* to the left: these personages, who both have a *modius* on their heads and are draped alike in *chiton* and *himation*, should be interpreted as Agathos Daimon (hardly Sarapis or Plouton) and Agathe Tyche (M. Bulard in the *Bull. Corr. Hell.* 1907 xxxi. 525 ff. fig. 24, *Reinach Rép. Reliefs* ii. 326 no. 2). Agathos Daimon is, in fact, here represented both in his animal and in his human form. Similarly a marble statue at Berlin, which portrays Antinoos as Agathos Daimon, makes him a youthful Dionysiac figure resting his hand on a *cornu copiae* with a snake twined about it (*Ant. Skulpt. Berlin* p. 146 f. no. 361 fig., *Clarac Mus. de Sculpt.* pl. 947 fig. 2427, E. Saglio in *Daremberg—Saglio Dict. Ant.* i. 131 fig. 173). A small relief of s. iii A.D. in the Palazzo Massimo alle Terme again groups Agathos Daimon with Agathe Tyche (F. von Duhn in *Matz—Duhn Ant. Bildw. in Rom* iii. 144 no. 3764 says Sarapis (?) with Alexandria (?). F. Grossi Gondi 'Di una singolare rappresentazione mitologica sincretistica del culto romano' in the *Bull. Comm. Arch. Comun. di Roma* 1910 xxxviii. 150—160 fig. 1 decides for Serapis with Isis (Isityche)). It represents the former as a coiled snake with

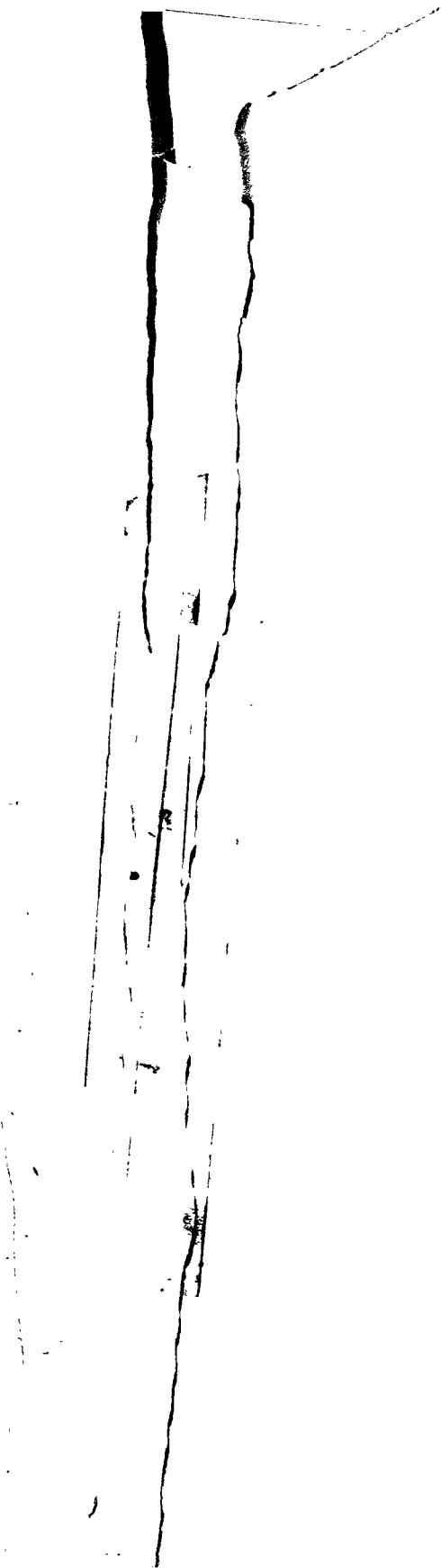


Plate XL



The summit of Mount Olympus.

See page 903 n. of.

[By permission of Messrs Boissonnas, Geneva,]

had their counterpart in another Greek custom. 'Food that fell from the tables,' says Athenaios, 'they used to assign to their dead friends.' And by way of proof he quotes from Euripides the couplet descriptive of the love-sick Sthenobolia, who believes that Bellerophon is dead:

Never a crumb falls from her finger-tips  
But she must cry: 'For the Corinthian guest'!

Athenaios might have added the Pythagorean precept not to pick up food from the floor, a precept utilised by Aristophanes in his *Heroes* and duly recorded by Aristotle *On the Pythagoreans*<sup>2</sup>.

a bearded human head wearing a *modius*, the latter as a draped goddess likewise wearing a *modius* and holding a leafy spray (hardly corn-ears) in her right hand, a *cornu copiae* in her left, while a large jar projects from the ground beside her.

Agathos Daimon was, on this showing, a chthonian power essentially akin to Zeus *Sotér*. As a fertilising agent he was naturally brought into connexion with Dionysos (see bibliography at the beginning of this note), with whom he is even identified (Philonides *de unguentis et coronis ap.* Athen. 675 B). The postprandial draught of unmixed wine is referred to Agathos Daimon by Aristoph. *eq.* 105 ff., *vesp.* 525, *pac* 300 with scholl. *ad loc.*, Antiphanes *lampis frag.* 1 Meineke *ap.* Athen. 486 F and 487 B. Theophr. *ap.* Athen. 693 C—D, Aelius Dionysios *ap.* Eustath. *in Od.* p. 1471, 32 ff., Ail. *var. hist.* 1. 20. Hesych. *s.v.* 'Αγαθὸν Δαίμονος πόμα = Bekker *anecd.* 1. 209, 14 ff., 1. 334, 4 ff. = Apostol. 1. 10. Cp. also the 'Αγαθοδαιμονισταί (Hesych. *s.v.*) or 'Αγαθοδαιμονιστῶν (Aristot. *eth. Eud.* 3. 6. 1233 b 3 f., *Inscr. Gr. ins.* 1 no. 161, 5 = Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 1. 478 f. no. 3842, 5 καὶ ὑπὸ [Διοσ]αταβυριαστῶν 'Αγαθοδαιμονιστῶν Φιλ(ω)νέων κοινού κ.τ.λ., with Plout. *sympr.* 3. 7. 1). The toast 'Αγαθὸν Δαίμονος is distinguished from the toast Διὸς Σωτήρος by Eriphos *frag.* 3 Meineke *ap.* Athen. 693 C, Xenarchos *didymoi frag.* 1 Meineke *ap.* Athen. 693 B—C, Diod. 4. 3, Poll. 6. 100, Athen. 692 F, Soud. *s.v.* 'Αγαθὸν Δαίμονος. schol. Aristoph. *pac* 300, cp. Philochoros *frag.* 18 (*Frag. hist. Gr.* i. 387 Mullet) *ap.* Athen. 38 C—D and *frag.* 19 (*Frag. hist. Gr.* i. 387 Muller) *ap.* Athen. 693 D—E, and never really confused with it (Diphilos *Sappho frag.* 1 Meineke *ap.* Athen. 487 A 'Αρχιλοχέ, δέξαι τήνδε τὴν μετανιπτρίδα | μεστὴν Διὸς Σωτήρος, 'Αγαθὸν Δαίμονος is a case of asyndeton, not of apposition. Cp. e.g. Herond. 2. 67 f.).

A *kántharos* with knotted handles from Athens (Nicole *Cat. Vases d'Athènes Suppl.* p. 272 f. no. 1173, C. Watzinger in the *Ath. Mitth.* 1901 xxvi. 74 no. 17 fig., P. Wolters *ib.* 1913 xxxiii. 198 n. 2) has round its neck a yellow ivy-wreath, above which is painted in white ΑΓΑΘΟΥ ΘΕΟΥ. A small vase at Kentoripa (*Centorbi*) is inscribed ΑΓΑΘΟΥΔΑΜΟΕ, which is perhaps to be read as 'Αγαθὸν Δαίμονος rather than as 'Αγαθοδάμων (*Inscr. Gr. Sic. It.* no. 2406, 109, P. Wolters *loc. cit.*). Cp. a fragment of black ware with relief-decoration and the inscription ΗΣΤΥ+ΗΣ=[Αγαθ]ῆς Τύχης round its neck, found on the W. slope of the Akropolis at Athens (A. Koerte in the *Ath. Mitth.* 1896 xxi. 294, P. Wolters *loc. cit.*).

<sup>1</sup> Athen. 427 E τοῖς δὲ τετελευτηκόσι τῶν φίλων ἀπένεμον τὰ πίπτοντα τῆς τροφῆς ἀπὸ τῶν τραπέζων· διὸ καὶ Εὐριπίδης περὶ τῆς Σθενοβόιας φησίν, ἐπειδὴ νομίζει τὸν Βελλεροφόντην τεθνάναι, « πείσον δὲ νῦν λέληθεν οὐδὲν ἐκ χειρός, | ἀλλ' εὐθὺς αὐτῷ " τῷ Κορινθίῳ ξένῳ " » (Eur. *frag.* 664 Nauck<sup>2</sup>). The Euripidean passage is parodied by Kratin. *fab. inc. frag.* 16. 4 (*Frag. com. Gr.* ii. 179 ff. Meineke) *ap.* Athen. 782 D—E. Aristoph. *thesm.* 404 f. with schol. *ad loc.*, cp. Hesych. *s.v.* Κορινθίος ξένος.

<sup>2</sup> Aristot. *frag.* 190 Rose *ap.* Diog. Laert. 8. 34 φησὶ δ' 'Αριστοτέλης . . παραγγέλλειν αὐτὸν (sc. Πυθαγόραν) τὰ . . . πείσοντ' ἀπὸ τραπέζης μὴ ἀναιρεῖσθαι, ὑπὲρ τοῦ ἐθίζεισθαι μὴ ἀκολάστως ἐσθίειν ἢ ὅτι ἐπὶ τελευτῇ τινος ('sive quod essent mortuo destinata' Ambrosius revised by C. G. Cobet)· καὶ 'Αριστοφάνης δὲ τῶν ἡρώων φησὶν εἶναι τὰ πίπτοντα, λέγων ἐν τοῖς Ἠρώσι (*frag.* 2 (*Frag. com. Gr.* ii. 1070 f. Meineke)) 'μηδὲ γένεσθ' αὐτ' ἂν ἐντὸς (I. Casaubon and W. Canter, followed by C. Jacobitz, *cjj.* ἐκτὸς) τῆς τραπέζης καταπέση' = Soud. *s.v.* Πυθαγόρα τὰ σύμβολα.

Secondly, the buried chieftain was *Epópsios* because he kept an eye on his descendants and watched over their interests<sup>1</sup>. The title was, however, susceptible of a wider meaning. So Zeus *Epópsios*<sup>2</sup> came to be revered as the guardian of suppliants<sup>3</sup>, the observer of right and wrong<sup>4</sup>, the avenger of impious deeds<sup>5</sup>. Like Zeus *Panóps*<sup>6</sup>, he readily took on a solar complexion<sup>7</sup>. And it may be that the story of Zeus transforming himself into a hoopoe (*époros*)

<sup>1</sup> Cp. the important passage Hes. *o. d.* 121 ff. αὐτὰρ ἐπεὶ δὴ τοῦτο γένος κατὰ γαῖ' ἐκάλυψε, | τοὶ μὲν δαίμονες εἰσι Διὸς μεγάλου διὰ βουλὰς ἑσθλοὶ, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων, | [οἱ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα | ἥρα ἐσσάμενα πάντα φοιτῶντες ἐπ' αἶαν,] | πλουτοδοταὶ· καὶ τοῦτο γέρας βασιλῆιον ἔσχον. For *apparatus criticus* see A. Rzach *ad loc.* *Infra* Append. M *fin.*

The adjective *épópsios* is used in this sense by Soph. *Phil.* 1040 f. ἀλλ', ὦ πατὴρ γῆ θεοὶ τ' ἐπόψιοι, | τέισασθε κ.τ.λ., the substantive *époψis* by Strab. 676 εἰ' Ἀμφίλοχον .. συμβαλεῖν εἰς μονομαχίαν πρὸς τὸν Μόψον, πεσόντας δ' ἀμφοτέρους ταφῆναι μὴ ἐν ἐπόψει ἀλλήλοις, the verb *épopteúō* by Aisch. *cho.* 489 of the buried Agamemnon ὦ γαῖ', ἀνέ μοι πατέρ' ἐποπτεύσαι μάχην, *cho.* 1 of Hermes *Chthónios* Ἐρμῆ Σθόνιε πατῶ' ἐποπτεύων κράτη cited by Aristoph. *ran.* 1126, 1138 ff., *Eum.* 220 of the Eumenides τὸ μὴ τίνεσθαι μηδ' ἐποπτεύειν κότῳ, *cho.* 984 ff. of Helios ὡς ἴδῃ πατῆρ, | οὐχ οὐμός, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε | Ἥλιος, ἀναγὰρ μητρὸς ἔργα τῆς ἐμῆς, *Ag.* 1270 of Apollon ἐποπτεύσας δέ με, *Eum.* 224 of Athena δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά, *cho.* 1064 f. of God καὶ σ' ἐποπτεύων πρόφρων | θεὸς φυλάσσει κ.τ.λ., *Ag.* 1578 f. of the gods in general φαῖν' ἂν ἤδη νῦν βροτῶν τιμαόρους | θεοὺς ἀνωθεν γῆς ἐποπτεύειν ἄχῃ (see further F. H. M. Blaydes on Aristoph. *ran.* 1126). Similarly *éporān* is used of Zeus in *Od.* 13. 213 f. (cited *supra* p. 1097 n. 1), Archil. *frag.* 84 Hiller—Crusius *ap.* Stob. *eccl.* 1. 3. 34 p. 58, 11 ff. Wachsmuth (Clem. *Al. Strom.* 5. 14 p. 412, 3 ff. Stahlin, Euseb. *praep. ev.* 13. 13. 54) ὦ Ζεῦ, πατέρ Ζεῦ, σὸν μὲν οὐρανοῦ κράτος, | σὺ δ' ἔργ' ἐπ' ἀνθρώπων ὀράς | λεωργὰ καὶ θεμιστὰ (so Liebel for *καθέμιστα* or the like), σοὶ δὲ θηρίων | ὕβρις τε καὶ δίκη μέλει, Soph. *El.* 174 f. ἐτι μέγας οὐρανῷ | Ζεὺς, δς ἐφόρᾳ πάντα καὶ κρατύνει. For Zeus *Époros* see *supra* i. 737 n. 8.

<sup>2</sup> *Supra* i. 737 n. 9.

<sup>3</sup> Ap. Rhod. 2. 1123 ἀντόμεθα πρὸς Ζητὸς Ἐποψίου with schol. Paris. *ad loc.* Ἐπόψιος δὲ ὁ ἐποπτος (J. Alberti corr. *ἐπόπτης*), 1131 ff. (cited *supra* p. 1097 n. 2).

<sup>4</sup> Kallim. *h. Zeus* 81 ff. ἔξεο δ' αὐτὸς | ἄκρης ἐν πολίεσσιν, ἐπόψιος οἱ τε δίκησι | λαὸν ὑπὸ σκολιῆς, οἱ τ' ἐμπαλιν ἰθύνουσιν.

<sup>5</sup> Orph. *Arg.* 1035 ἀλλὰ οἱ οὐτι λάθον Δί' ἐπόψιον οὐδὲ θέμιστας.

<sup>6</sup> *Supra* i. 459 ff.

<sup>7</sup> A stone pillar (height 1'0<sup>m</sup>, breadth 0'23<sup>m</sup>), found on the site of Itanos (*Erimopolis*) in E. Crete and now serving as a lintel in a cottage near the lighthouse on *Capo Sidero*, bears the following inscription in letters of s. iv B.C. or earlier: Πάτρων Δι' Ἐπ[ο]ψί[ω]ι, ἀνέ[θ]ηκε. | τροπα[ί] χει μεριναί. | εἰ τι νιν τοῦτων· ἐπιμε[λ]ές· κατὰ | τὴν· χοιράδα· τὴν | μικρὰν | καὶ τὴν στήλην· ὁ ἥλιος· τρέπεται (F. Halbherr in the *Museo Italiano di antichità classica* 1890 iii. 585 f. no. 4 = Michel *Recueil d'Inscr. gr.* no. 1181 = Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 1264). The original position of the pillar was such that a line drawn from it to a certain small rock visible at sea, and prolonged thence to the horizon, would mark the precise spot where the sun rose at the winter solstice. Halbherr *ad loc.* cp. schol. Aristoph. *av.* 997 φησὶ δὲ Καλλίστρατος ἐν Κολωνῷ ἀνάθημά τι εἶναι αὐτοῦ (sc. Μέτωνος) ἀστρολογικόν and Ail. *var. hist.* 10. 7 ὅτι Μέτων ὁ Λευκονοεὺς ἀστρολόγος ἀνέστησε στήλῃς καὶ τὰς τοῦ ἡλίου τροπὰς κατεγράψατο. The rosette or star, which figures so frequently on coins of Itanos (J. N. Svoronos *Numismatique de la Crète ancienne* Mâcon 1890 i. 201 ff. pl. 18, 21 ff., pl. 19, 5, 16, 19, 22 f., 25 ff., *id.* in the *Bull. Corr. Hell.* 1894 xviii. 115, 117 f., *Brit. Mus. Cat. Coins* Crete etc. p. 51 f. pl. 12, 6 ff., pl. 13, 4, 7 f., Babelon *Monn. gr. rom.* ii. 3. 895 ff. pl. 244, 1 ff., 20, pl. 245, 3, 7 ff., Anson *Num. Gr.* vi. 11 no. 114 pl. 1, Head *Hist. num.*<sup>2</sup> p. 469 f.), was in all probability a solar symbol. And Zeus on Cretan soil tended to become a sun-god (*supra* i. 545 ff.).

For *Épópsios* as a title of Apollon see *supra* i. 737 n. 9.

to win Lamia<sup>1</sup> owes something to popular confusion with the title *Epópsios*<sup>2</sup>. Thirdly, the king was *Meilichios*—a coaxing or cajoling appellation<sup>3</sup>, which he shared with various chthonian powers<sup>4</sup>.

Two other points in the narrative of Antoninus Liberalis call for remark. Periphas, transformed into an eagle, was set to guard the sacred sceptre and had leave to approach the very throne of Zeus<sup>5</sup>. Much the same is said of

<sup>1</sup> W. Cronert in the *Archiv für Papyrusforschung und verwandte Gebiete* 1901 i. 109 n. 1 drew attention to an unnoticed fragment of Philodem. *περὶ εὐσεβείας* (in the series of photographs issued by the Oxford Philological Society vi. 206) on the amours of Zeus: [ὦν ἦν καὶ Νέμ]εσις, [ἦν | φη]σιν (T) ὁ τὰ Κῦ[πρια | γ]ράψας ὁμοιωθῆ[ν]α <1> χηνί, Δία <δὲ> αὐτ[ῆν | δι]ώκειν καὶ μιγῆν[αι, | τὴν δ]᾽ ὠϊὸν τεκεῖν, | [ἐξ] οὗ γενέσθαι τῇ[ν | Ἑλ]λένην. ὥσ[π]ε[ρ αὖ | Ἀή]δας ἐρασθείς [ἐ.γ]ένητο κύκνο[ς. | Εὐ]ρώπης δὲ ταύ[ρος], Λαμίας δὲ [τοῦ] [σο F. Blass], Δανάης δὲ χ[ρ]υσός. καὶ παρ' Ἀποδ[λωνίδη] καὶ παρ' Εὐ[ρυπιδῆ] λέγεται... With this allusion to the hoopoe O. Hofer in Roscher *Lex. Myth.* iii. 2566 well cp. Clem. Rom. *hom.* 5. 13 (ii. 184 Migne) Λαμία ἐπεμορφώθη ἔποψ, Rufin. *recognit.* 10. 22 Lamiam (sc. stuprat) mutatus in upupam.

<sup>2</sup> Aisch. *frag.* 304, 1 Nauck<sup>2</sup> ap. Aristot. *hist. an.* 9. 49 B. 633 a 19 τοῦτον δ' ἐπόπτην ἔποπα τῶν αὐτοῦ κακῶν | κ.τ.λ. (F. G. Welcker *Die Griechischen Tragödien* Bonn 1839 i. 384, followed by many scholars, attributed the fragment to Sophokles' *Tereus*: see A. C. Pearson on Soph. *frag.* 581 Jebb). Cp. Hesych. *ἐποψ*· ἐπόπτης. δυνάστης. καὶ εἶδος ὄρνου.

There were, no doubt, other reasons, which made the hoopoe a suitable vehicle for Zeus, especially his fine feathered crest or crown and his widely-recognized magical powers (to the evidence cited by S. Bochart *Hierozoicon* rec. E. F. C. Rosenmüller Lipsiae 1796 iii. 111 f. add the *Kyranides* i. 7. 11 ff. in F. de Mély—C. É. Ruelle *Les Lapidaires de l'antiquité et du moyen âge* Paris 1898 ii (Les Lapidaires grecs). 20 ff. with 235 f. [ἐποψ] ζῶον ἐστὶν ἐν ἀέρι πτώμενον ὃ καλεῖται ἔποψ, ἐπτάχρωμον βασιλεῖον ἔχον μήκει δακτύλον β', ἀπλούμενον καὶ συστελλόμενον· αὐτὸ δὲ τετράχρωμον, ὡς εἰπεῖν, πρὸς τὰς δ' τροπὰς τοῦ ἐνιαυτοῦ· οἷτος καλεῖται κουκούφας καὶ πούπος, ὡς ἐγράφη τὰ περὶ τούτου ἐν τῇ πρώτῃ τῇ βίβλῃ 'ἀρχαίῃ' καλούμενῃ· ἐστὶ δὲ τὸ ζῶον ἱερὸν. λαβὼν οὖν τὴν τούτου καρδίαν ἐπὶ πταίρουσαν καταπιεῖ ἀντίκρυ τοῦ ἡλίου ὥρας πρώτης ἀρχομένης ἢ ὁγδόης ἀρχομένης· ἔστω δὲ ἡμέρα Κρόνου, σελήνης ανατολικῆς οὐσης· καὶ ἐπίπτε γαλὰ βοῦς μελαινης μετ' ὀλίγου μέλιτος ἐκ τοῦ συνθέματος αὐθωρόν, ἵνα ἡ καρδία ὑγίης καταποθῇ, καὶ ἔση προγινώσκων τὰ ἐν οὐρανῷ καὶ γῇ, καὶ εἴ τις κατὰ ψυχὴν ἔχει τι καὶ ὅσα κατὰ τὰ κλίματα καὶ κατὰ πόλεις γίνονται καὶ τὰ μέλλοντα ἅπασιν ἀνθρώποις· ...ἐάν δὲ καὶ ἐτέραν καρδίαν καὶ ἥπαρ ἔποπος βάλης ἐν τῷ συνθέματι, κρεῖττον ἔσται καὶ ἐτι μνημονικώτερον ποιεῖ The sequel deals with a yet more potent charm, in which, among other ingredients, is καὶ τὸ βασιλεῖον τὸ ἐπὶ τῆς κεφαλῆς τοῦ ἔποπος). On his relations to the cuckoo, hawk, woodpecker, and bee-eater see E. Oder 'Der Wiedehopf in der griechischen Sage' in the *Rhein. Mus.* 1888 xliii. 541—556, D'Arcy W. Thompson *A Glossary of Greek Birds* Oxford 1895 pp. 54—57, S. Bochart *op. cit.* iii. 107—115, J. Grimm *Teutonic Mythology* trans. J. S. Stallybrass London 1883 ii. 681 f., C. Swainson *The Folk Lore and Provincial Names of British Birds* London 1886 pp. 106—109, O. Keller *Die antike Tierwelt* Leipzig 1913 ii. 60—63.

Horapoll. *hierogl.* i. 55 εὐχарιστίαν γράφοντες, κουκούφαν ('hoopoe') ζωγραφοῦσι· διότι τοῦτο μόνον τῶν ἀλθῶν ζῶων, ἐπειδὴν ὑπὸ τῶν γονέων ἐκτραφῇ, γηράσασιν αὐτοῖς τὴν αὐτὴν ἀποδίδωσι χάριν· ...ὅθεν καὶ ἐπὶ τῶν θείων σκῆπτρων κουκούφα προτιμήσις ἐστὶ (cp. Ail. *de nat. an.* 10. 16, 16. 5) looks like a parallel to the tale of Periphas, but is perhaps based on a misconception; for the erectile crest of the hoopoe, when laterally compressed (H. Lydekker *The Royal Natural History* London 1895 iv. 57 ff., col. pl., A. H. Evans *The Birds of Britain* Cambridge 1916 p. 108 f. fig.), bears a superficial resemblance to the regular sceptre of the gods (see e.g. C. Leemans on Horapoll. *loc. cit.* with fig. 54).

<sup>3</sup> *Supra* p. 1112 n. 7.

<sup>4</sup> See O. Hofer in Roscher *Lex. Myth.* ii. 2558, 2563.

<sup>5</sup> Ant. Lib. 6 (*supra* p. 1121 f.) διδοῖ φυλάσσειν τὸ ἱερὸν σκῆπτρον καὶ προσιέναι πρὸς τὸν ἐαυτοῦ θρόνον.

Merops an early king of Kos<sup>1</sup>. Behind such traditions lie definite beliefs. It was supposed, as I have elsewhere contended<sup>2</sup>, that, when the divine king died, his soul escaped as a bird and in that shape continued to watch over the fortunes of his realm. Further, his divinity was transmitted to his successor in outward and visible form as an eagle-tipped sceptre to be handed down from king to king. Thus the soul of Agamemnon, for instance, became an eagle<sup>3</sup>; and the sceptre which had descended to him from Zeus<sup>4</sup>, with an eagle perched upon it<sup>5</sup>, was worshipped at Chaironeia as the chief of the gods<sup>6</sup>. The sceptre originally belonged

<sup>1</sup> Schol. *Il.* 24. 293 οἱ δέ, οἱ Μέρωψ ὁ Κῶος ἀπαύστως ἐπένθει τὴν γυναῖκα, ξενίσας δὲ τὴν Ῥέαν (C. Robert cj. "Ἦραν) μετεβλήθη καὶ συμπάρεστιν αἰὶ τῷ Δίῳ, Eustath. *in Il.* p. 1351. 29 f. φέρεται δὲ μῦθος καὶ οἱ Μέρωψ Κῶος, ἀπαύστως τὴν γυναῖκα πενθῶν θανοῦσαν, ξενίσας Ῥέαν, μετεβλήθη εἰς ἀέτον, καὶ σύνεστιν αἰὶ τῷ Δίῳ. It may be suspected that originally Merops was metamorphosed, not into an eagle, but into a bee-eater (μέροψ), cp. Ant. Lib. 18 and D'Arcy W. Thompson *A Glossary of Greek Birds* Oxford 1895 p. 116 f.

<sup>2</sup> *Folk-Lore* 1904 xv. 386 ff., cp. *ib.* 1905 xvi. 312, 1906 xvii. 165 ff., 313 ff.

<sup>3</sup> Plat. *rep.* 620 B τὴν δ' ἐπὶ τούτῳ Ἀγαμέμνωνος (sc. ψυχὴν). ἔχθρα δὲ καὶ ταύτην τοῦ ἀνθρωπίνου γένους διὰ τὰ πάθη αἰετοῦ διαλλάξαι βίον. It would not be safe to conclude that Agamemnon's choice was due to Platonic fancy: Platon constantly founds on folk-belief (*supra* i. 310 f., 357 n. 4, ii. 43 ff., 63 n. o).

<sup>4</sup> *Il.* 2. 100 ff. (Hephaistos made the sceptre for Zeus, from whom it passed successively to Hermes, Pelops, Atreus, Thyestes, and Agamemnon) with schol. *ad loc.* and Eustath. *in Il.* p. 181, 13 ff.

<sup>5</sup> Aristoph. *av.* 509 ff. ΠΕ. ἤρχον δ' οὕτω σφόδρα τὴν ἀρχὴν ὥστ' εἴ τις καὶ βασιλεῖοι | ἐν ταῖς πόλεσιν τῶν Ἑλλήνων, Ἀγαμέμνων ἢ Μενέλαος, | ἐπὶ τῶν σκῆπτρων ἐκάθητ' ὄρνις, μετέχων ὃ τι δωροδοκίῃ with schol. *ad loc.* ἐν γὰρ τοῖς σκῆπτροις τῶν βασιλέων ἦν αἰετός. But see *supra* i. 406 f.

<sup>6</sup> Paus. 9. 40. 11 f. θεῶν δὲ μάλιστα Χαιρωνεῖς τιμῶσι τὸ σκῆπτρον δ ποιῆσαι Δίῳ φησιν "Ὀμηρος" Ἡφαιστον, παρὰ δὲ Διὸς λαβόντα Ἑρμῆν δοῦναι Πέλοπι, Πέλοπα δὲ Ἀτρεΐ καταλιπεῖν, τὸν δὲ Ἀτρεΐα θεέσση, παρὰ θεέστου δὲ ἔχειν Ἀγαμέμνονα. τοῦτο οὖν τὸ σκῆπτρον σέβουσι, δόρυ ὀνομάζοντες. καὶ εἶναι μὲν τι θεϊότερον οὐχ ἥκιστα δηλοῖ τὸ ἐς τοὺς ἀνθρώπους ἐπιφανὲς εἶς αὐτοῦ· φασὶ δ' ἐπὶ τοῖς ὄροις αὐτῶν καὶ Πανοπέων τῶν ἐν τῇ Φωκίᾳ εὐρεθῆναι, σὺν δὲ αὐτῷ καὶ χρυσὸν εὐρασθαι τοὺς Φωκεῖς, σφίσι δὲ ἀσμένιος ἀντὶ χρυσοῦ γενέσθαι τὸ σκῆπτρον. κομισθῆναι δὲ αὐτὸ ἐς τὴν Φωκίδα ὑπὸ Ἡλέκτρας τῆς Ἀγαμέμνωνος πείθομαι. ναὸς δὲ οὐκ ἔστιν αὐτῷ δημοσίᾳ πεποιημένος, ἀλλὰ κατὰ ἔτος ἕκαστον ὁ (H. C. Schubart, followed by H. Hitzig—H. Blumner, cj. ὁ κατὰ ἔτος ἕκαστον) ἱερώμενος ἐν οἰκίᾳ ἔχει τὸ σκῆπτρον· καὶ οἱ θυσαίαι ἀνὰ πᾶσαν ἡμέραν θύονται, καὶ τράπεζα παράκειται παντοδαπῶν κρεῶν καὶ πεμμάτων πλήρης. The worship of sceptre or spear was characteristic of a primitive age: Iust. 43 3. 3 per ea tempora adhuc reges hastas pro diademate habebant, quas Graeci sceptra dixerunt. nam et ab origine rerum pro signis immortalibus veteres hastas coluere, ob cuius religionis memoriam adhuc deorum simulacris hastae adduntur, Philon Bybl. *frag.* 1. 7 (*Frag. hist. Gr.* iii. 564 Muller) ap. Euseb. *praep. ev.* 1. 9. 29 οἱ παλαιῶτα τῶν βαρβάρων, ἐξαιρέτως δὲ Φοινίκες τε καὶ Αἰγύπτιοι, παρ' ὧν καὶ οἱ λοιποὶ παρέλαβον ἄνθρωποι, θεοὺς ἐνόμιζον μεγίστους τοὺς τὰ πρὸς τὴν βιωτικὴν χρεῖαν εὐρόντας. ἡ καὶ κατὰ τι εὐποιήσαντας τὰ ἔθνη· εὐεργέτας τε τούτους καὶ πολλῶν αἰτίους ἀγαθῶν ἡγούμενοι ὥς θεοὺς προσεκύνοιν, καὶ εἰς τὸ χρεῶν μεταστάντας ναοὺς κατασκευασάμενοι στήλας τε καὶ βάθρους ἀφίερουν ἐξ ὀνόματος αὐτῶν, καὶ ταῦτα μεγάλως σεβόμενοι, καὶ ἐορτὰς ἐνεμον αὐτοῖς τὰς μεγίστας Φοινίκες. Examples of the cult are collected by De Visser *De Gt. dus non ref. spec. hum.* p. 90 f. § 94 ff. and Frazer *Pausanias* v. 210 ff., *Golden Bough*<sup>5</sup>: The Magic Art i. 365. It is possible that the object revered by the Chaeroneans was a sceptre found in the grave of some 'Minoan' chief (cf. C. Schuchhardt *Schliemann's Excavations* trans. E. Sellers London 1891 p. 250 f., Perrot—Chipiez *Hist. de l'Art* vi. 978 f., W. Dorpfeld *Troja und Ilion* Athen 1902 i. 385, 398, R. M. Dawkins in the *Ann. Brit. Sch. Ath.* 1904—1905 xi. 284, H. R. Hall *Aegean Archaeology* London 1915 pp. 57, 242). H. C. Schubart in

to the king as weather-maker, and the eagle on it was no mere decoration<sup>1</sup>

*Philologus* 1860 xv. 400 thought that it was housed in a portable wooden shrine (οἶκημα!). But F. Thiersch in the *Abh. d. bayer. Akad.* 1858 Philos.-philol. Classe vin. 445 with far greater probability explained that the priest for the time being used a room (οἶκημα) in his own house as chapel for the *chōse sacrée*. The annual tenure of his office seems to have been a method of ensuring his bodily competence (*Folk-Lore* 1904 xv. 394 ff.).

<sup>1</sup> K. Sittl *Der Adler und die Weltkugel als Attribute des Zeus* (Besonderer Abdruck aus dem vierzehnten Supplementbande der Jahrbücher für classische Philologie) Leipzig 1884 pp. 3—42 contains a rich collection of material. Here we are concerned only with the eagle in relation to the sceptre (cp. *supra* i. 127 fig. 96, 128 f. pl. xii, 200 f. fig. 146, 251 pl. xxii, 501 f. pl. xxxi, 590 fig. 450, 596 fig. 454, ii. 104 fig. 65, 512 fig. 390)—a combination which should be compared with the cuckoo-on-sceptre (*supra* i. 134 f., 532 fig. 399), the cock-on-column (G. von Brauchitsch *Die panathenaischen Preisamphoren* Leipzig and Berlin 1910 p. 106 ff. fig. 33 ff., R. Garrucci *Storia della Arte Cristiana* Prato 1881 iv. 59 pl. 251, 1), the woodpecker-on-post (Dion. Hal. *ant. Rom.* i. 14: see *Class. Rev.* 1904 xviii. 375, Furtwangler *Ant. Gemmen* i. pl. 24, 10, ii. 119, Harrison *Themis* p. 101 f. fig. 17, W. R. Halliday *Greek Divination* London 1913 p. 265. I figure (scale  $\frac{1}{2}$ ) an engraved cornelian at Corpus Christi College, Cambridge (J. H. Middleton *The Lewis Collection of Gems and Rings* London 1892 p. 50 no. 26), which shows a warrior consulting the woodpecker of Mars at Tiora Matiene (Dion. Hal. *loc. cit.*), the hawk-on-pillar (D. G. Hogarth *Excavations at Ephesus* London 1908 pp. 157 pl. 22, 1a, 161 f. pl. 25, 1 ff., 198, W. M. Flinders Petrie *Tanis* London 1888 ii. 2. 9, J. T. Bent *The Ruined Cities of Mashonaland* London 1895 p. 180 ff.), the dove-on-sceptre (*Encyclopædia Britannica*<sup>9</sup> London 1886 xx. 340 s.v. 'Regalia,' *ib.* xvi. 385 s.v. 'Sceptre,' *Folk-Lore* 1906 xvii. 315, *The Daily Graphic* for Dec. 14, 1907 p. 8 fig.), and the like.

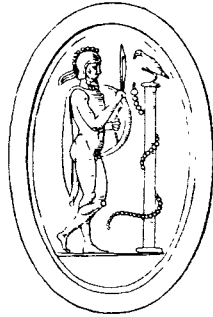


Fig. 957.

The earliest literary allusions (Pind. *Pyth.* 9 ff. εὔδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός, κ.τ.λ. with schol. *ai loc.* and Soph. *frag.* 799 Nauck<sup>2</sup>, 884 Jebb. *ap. schol.* Aristoph. *av.* 515 ὁ σκηπτοβάμων αἰετός, κύων Διός) are at least suggestive of vitality. Cp. Append. N *med.* And classical numismatic art conceived of the bird as alive and active. On an archaic silver obol (?) of Galaria or Galarina in Sicily he is unusually large and prominent (*Brit. Mus. Cat. Coins Sicily* p. 64 fig., P. Gardner *Types of Gk Coins* p. 89 pl. 1, 1 f., G. F. Hill *Coins of Ancient Sicily* London 1903 p. 90 f. fig. 12, Head *Hist. num.*<sup>2</sup> p. 139 *obv.* CAAA, Dionysos standing with *kántharos* and vine-branch: *rev.* ΣΟΤΕΡ retrograde, Zeus enthroned with eagle-sceptre). On coppers of Ptolemy vi Philometor (*Brit. Mus. Cat. Coins The Ptolemies, Kings of Egypt* p. 80 pl. 19, 2, *Hunter Cat. Coins* iii. 388 ΠΤΟΛΕΜΑΙΟΥ ΒΑΣΙΛΕΩΣ and ΕΥΛ (the regent Eulaios)) and of Antiochos viii Grypos (*Brit. Mus. Cat. Coins Seleucid Kings of Syria* p. 90 pl. 24, 4, *Hunter Cat. Coins* iii. 102 f. pl. 70, 1 ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΠΙΦΑΝΟΥΣ with IE to left, ΒΡΡ (= 120 B.C.) and ear of corn below, *ib.* iii. 103 pl. 70, 2) the Macedonian eagle appears shouldering a sceptre. On a gold coin struck by Koson, king of Thrace (?) under the Romans, c. 42 B.C. the eagle carries a sceptre and a wreath (*Brit. Mus. Cat. Coins Thrace* p. 208 fig., *Hunter Cat. Coins* i. 436, *Ant. Munz. Berlin* Paeonia etc. iii. 2. 23 fig., Head *Hist. num.*<sup>2</sup> pp. 272, 289). *Denarii* struck c. 49 B.C. by one Terentius Varro *pro quaestore* have *obv.* VARRO · PRO Q, a filleted bust of Jupiter (*Terminalis* ?) to right; *rev.* MAGN · PRO COS (*Magnus pro consule*) in exergue, a sceptre upright between an eagle and a dolphin (emblems of earth, air, and sea ?) (Babelon *Monn. rép. rom.* ii. 343, 485 f. fig., *Brit. Mus. Cat. Rom Coins* Rep. ii. 362 nos. 64, 65 pl. 100, 16, 66, 363 nos. 67, 68 pl. 100, 18, 69). An *aureus* of Q. Caecilius Metellus Pius Scipio, 48—46 B.C., has *obv.* METEL · PIVS SCIP · IMP, a bust of Jupiter (*Terminalis* ?)



but an actual embodiment of Zeus<sup>1</sup>, which conferred upon its holder the powers of the sky-god. This belief has left traces of itself throughout the historical period of Greece and Rome<sup>2</sup>; indeed, it appears to have lingered on<sup>3</sup> well into the middle ages<sup>4</sup>. In a sense it is still with us<sup>5</sup>. But if the mythopoeic mind fitly transformed any ancient king into an eagle<sup>6</sup>, it did so in the case of Periphas with a clear conscience. For Periphas, as son or father of Lapithes<sup>7</sup>, was near akin to the Phlegyai<sup>8</sup>, whose very name marks them as an 'Eagle'-tribe<sup>9</sup>.

In conclusion, the devotion of Periphas to Apollon is adequately explained, either by the fact that in the Lapith genealogy Lapithes and Kentauros were



Fig. 958.

to right, with an eagle's head and sceptre below (Babelon *Monn. rép. rom.* i. 278 f. fig., *Brit. Mus. Cat. Rom. Coins* Rep. ii. 571 fig.: there are *denarii* with the same type—Babelon *op. cit.* i. 279, *Brit. Mus. Cat. Rom. Coins* Rep. ii. 571 no. 4 pl. 121, 2, no. 5). A first brass of Hadrian has *rev.* PROVIDENTIAE DEORVM and S.C., an eagle flying with a sceptre towards the emperor, who stands with a roll in his left hand (Cohen *Monn. emp. rom.*<sup>2</sup> ii. 208 no. 1207. Fig. 958 is from a specimen in my collection. Cohen *ib.* no. 1208 fig. shows a second brass with the same design).

<sup>1</sup> *Supra* i. 105 f. fig. 76, 164 n. 4, 532 figs. 395—400, 543 n. 6, and especially ii. 187 n. 8, 751 f.

<sup>2</sup> *Supra* p. 1133 n. 1.

<sup>3</sup> Cp. R. Garrucci *Storia della Arte Cristiana* Prato 1881 iv. 76 pl. 226, 5.

<sup>4</sup> Mrs H. Jenner *Christian Symbolism* London 1910 p. 41 f.: 'The Eagle is chiefly used to suggest the inspiration of the Holy Spirit to saints of the Old Law, such as David and Elisha, but it is not common.' This is illustrated by a plate from an English MS. of s. xi now in the British Museum (Cotton. Tib. C. vi), which shows David inspired by the eagle on his sceptre (Mrs Jenner by an odd slip says 'dove'): above is the hand of God, holding a horn full of rays. My friend Mr G. F. Hill kindly directs me to a discussion of the inspiration-type by C. R. Morey 'East Christian Paintings in the Freer Collection' in the *University of Michigan Studies*, Humanistic Series 1914 xii. 35 ff.

<sup>5</sup> *Supra* p. 1133 n. 1 the dove-on-sceptre.

<sup>6</sup> In addition to Periphas (*supra* p. 1121 f.), and Merops (*supra* p. 1131 f.), the shape-shifter Periklymenos underwent the same transformation (Hes. *frag.* 14, 3 f. Rzsch *ap. schol. Ap. Rhod.* 1. 156, *Ov. met.* 12. 556 ff., *Hyg. fab.* 10). ? Cp. Furtwangler *Ant. Gemmen* 1 pl. 26. 71 and 72. ii. 132, if not also i pl. 25, 42, ii. 128.

<sup>7</sup> *Supra* p. 1122.

<sup>8</sup> See the pedigrees in Gerhard *Gr. Myth.* p. 227 f. ('Lapithen und Phlegyer').

<sup>9</sup> Hes. *sc. Her.* 133 f. (arrows) δπισθε | μόρφνοιο φλεγύαιο καλυπτόμενοι πτερύγεσσιν, Hesych. *s.v.* φλεγύας· αέτος ξανθός, ὄξυς, Soud. *s.v.* φλεγύας· ὁ αέτος, *et. mag.* p. 795, 57 ff. φλεγύας, ἔστιν αέτος, ἀπὸ τοῦ φλέγειν καὶ λαμπρὸς εἶναι. οἱ δέ, ὅρνεον παραπλήσιον γυπὶ. Ἡσιόδου Ἀσπίδι, 'μορφνοῖο φλεγύαιο,' τουτέστι μέλανος αἵτου, Eustath. *in Il.* p. 933, 27 f. ῥήτωρ δέ τις, κατὰ στοιχείον συντάξας ἄπερ ἐπόνθησε, λέγει καὶ ὅτι φλεγύας ξανθὸς αἵτος, κατὰ γλῶσσάν τινα, ὡς ἔοικεν. A. Fick in the *Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen* 1914 xlvii. 77 f. renders φλεγύας 'der Schwarzzadler' and adds: 'Das Wort wird soviel als "braun, dunkel" bedeutet haben: wie αἶθων braun, αἶθαλος Russ von αἶθειν brennen, so φλεγύας von φλέγω brennen, engl. black zu germ. blek (φλέγειν).' See further my paper on 'Descriptive animal names in Greece' in the *Class. Rev.* 1894 viii. 381 ff. and, for the bird-tribes of Greece and Italy, an appendix by W. R. Halliday *Greek Divination* London 1913 p. 277 ff.





1



E. T. T.

2

The central slab from the Eastern Frieze of the Parthenon, representing the ritual Apotheosis of the King and Queen at Athens:

1. The relief as extant in the British Museum.
2. The relief with flat coloration and metal accessories restored.

See page 1135 ff.



the sons of Stilbe by Apollon<sup>1</sup>, or by the contiguity of the Olympieion to the Pythion<sup>2</sup>. In any case it is noteworthy that at Ardetos, just across the Ilissos, Athenian jurors used to swear by Apollon *Patrōios*, Demeter, and Zeus *Basileus*<sup>3</sup>.

The myth of Periphas comes to us from an age that had largely forgotten its own antecedents. Few, if any, citizens even of Periclean Athens would have dared to assert that on the banks of the Ilissos there once lived a line of kings claiming to be Zeus incarnate. Nevertheless that is the real gist of the tale, and I do not see how we are to avoid accepting it as a genuine echo of bygone beliefs. After all, Periclean Athens, democratic to the core, still had its 'king' and still remembered that divinity clung about him<sup>4</sup>. If any doubted, he had but to lift his eyes to the scene carved by Pheidias' direction above the main doorway of the Parthenon. The central slab of the eastern frieze (pl. xlv) represents a ritual apotheosis<sup>5</sup>. The 'king' and 'queen' of Athens receive from

<sup>1</sup> Diod. 4. 69.

<sup>2</sup> Frazer *Pausanias* ii. 189 ff., v. 519 ff., W. Judeich *Topographie von Athen* München 1905 p. 344 f.

<sup>3</sup> Poll. 8. 122 ὠμνισαν δὲ ἐν Ἀρδήτῳ δικαστηρίῳ Ἀπόλλω Πατρώον καὶ Δήμητρα καὶ Δία Βασιλέα.

<sup>4</sup> We must be careful here to rule out invalid evidence. Some statements, which *prima facie* connect the Athenian king with Zeus, or Zeus with the Athenian king, will not bear closer scrutiny.

The *Basileus* of republican Athens, during his year of office, sat in the *Στοά Βασιλείος* (Paus. 1. 3. 1 with the notes of Sir J. G. Frazer and H. Hitzig—H. Blumner *ad loc.*, E. A. Gardner *Ancient Athens* London 1902 pp. 386 f., 518 f., W. Judeich *op. cit.* p. 295 ff.), which is sometimes said to have been named after Zeus *Βασιλέας* (Hesych. 177. *Βασιλείος Στοά* διὸ εἶπεν Ἀθήνησιν *Βασιλείος Στοά*, ἥ τε τοῦ *Λεγόμενου Βασιλέως Διὸς* καὶ ἡ τοῦ *Ελευθερίου* = *Favonii*, *ibid.* p. 355, 13 f., Bekker *an. tit.* 1. 222, 29 f. *Βασιλείος Στοά* Ἀθήνησιν διὸ εἰσι *Βασιλείος Στοά*, ἡ τοῦ *Λεγόμενου Βασιλέως Διὸς* καὶ ἡ τοῦ *Ελευθερίου*), but this seems to be a misnomer due to a transcription error (cp. Harpokr. 177. *Βασιλείος Στοά* διὸ εἰσι *στοαὶ* παρ Ἀλλήλας, ἡ τε τοῦ *Ελευθερίου Διὸς* καὶ ἡ *Βασιλείος* ἐστὶ δὲ καὶ *τρίτη* τις, ἡ *παλαιὰ* μὲν *Ἀνακτίος* καλομένη, Παικίλη δὲ *μετανομασθείσα*, Soud. 177. *Βασιλείος Στοά* διὸ εἰσι *στοαὶ* παρ Ἀλλήλας, ἡ τε τοῦ *Ελευθερίου Διὸς* καὶ ἡ *Βασιλείος* ἐστὶ δὲ καὶ *τρίτη*, ἡ *παλαιὰ* μὲν *Πανακτίος* (P. J. de Maassae cp. *Πεισιπτακτίος* cp. Diog. Laert. 7. 5 and Soud. 177. *Ζῆρον* and *Πεισιπτακτίος Στοά*, G. Bernhardt cp. *Πεισιπτακτίος*) ἐκαλεῖτο, ἣν δὲ *μετανομασθή* Παικίλη, whence Memninus in Hesych. 177. *αὐτὴ* *restored* διὸ εἶπεν Ἀθήνησιν *στοαὶ* ἡ τε *Βασιλείος* *Λεγόμενη* τοῦ *Βασιλέως* καὶ ἡ *Διὸς* τοῦ *Ελευθερίου*).

Cic. *d. nat. de or.* 3. 53 *Διοσκούροι* *εἰσαν* *apud Graecos multis modis nominantur* *primum tres, qui appellantur* *Anaptes* *Atticis, ex rege* *Iove antiquissimo et* *Proserpina nati, Tritopatreus, Fabuleus, Dionysus*. This passage forms part of the Catalogue of the gods, the origin of which has been much disputed. J. B. Mayor *ad loc.* would trace it back to Kleitomachos, who became head of the New Academy in 129 B.C. W. Michaelis *De oritur inditae doctrinae et generatione* Berlin 1898 finds its ultimate source in the pseudo-Aristotelian *εἰρηφύλα*, which he attributes to an unknown Rhodian author of c. 100 B.C. W. Boeckh *De maiestate Iovis* Leipzig 1904 thinks that the Catalogue was first drafted in 100—50 B.C. Graphe *Mittheil.* *L. 1.* 1905 p. 199 refers it to Aristokles of Rhodes, whose *floruit* falls in 51 B.C. In any case the allusion to 'Zeus a very ancient king' betrays the influence of Euhemerios. *op. cit.* 662, 728.

<sup>5</sup> Pl. xlv. 1 is drawn from the best available photographs of the actual slab, viz. A. H. Smith *The Sculptures of the Parthenon* London 1910 pls. 24—36, supplemented by the casts of it in the Cambridge Catalogue. Pl. xlv. 2 gives a restoration of the same.

<sup>6</sup> So at least I ventured to suggest in the *Class. Rev.* 1904 xviii. 371, cp. Frazer *Golden Bough*. The *Dying God* p. 89 n. 5. Other interpretations belong to me.

their attendants the sacred *péplos* and two cushioned *díphroi*. Of these *díphroi* one is being handed to the 'queen,' the other with a footstool<sup>1</sup> is reserved for the 'king.' He is a very noteworthy personage. Alone of all the figures on the frieze, he is clad simply in a long *chiton* with short sleeves and in shoes—doubtless the Cretan garment<sup>2</sup> and royal footgear<sup>3</sup>, which we know to have been his distinctive attire. Court etiquette is conservative and these articles of apparel were reminiscent of 'Minoan' predecessors. But, to complete his costume, he needs a *himátion*; and it seems not unreasonable to conjecture that he is about to put on immortality in the shape of Athena's *péplos*<sup>4</sup>. This done, the 'king'

I confess, seem inadequate) regard the scene as (1) the priest receiving the new *péplos* (most archaeologists); (2) the priest folding up and putting away the old *péplos* (G. F. Hill 'The east frieze of the Parthenon' in the *Class. Rev.* 1894 viii. 225 f., E. A. Gardner *A Handbook of Greek Sculpture* London 1897 ii. 291 f., *id.* *Ancient Athens* London 1902 p. 332 ff.); (3) the priest, about to sacrifice, handing his own *himátion* to the boy, cp. the vase shown in the *Arch. Zeit.* 1879 xxxvii pl. 4 (A. Flasch *Zum Parthenon-Fries* Würzburg 1877 p. 99 ff., Friederichs—Wolters *Gipsabgüsse* p. 277 f., Sir C. Waldstein 'The Panathenaic festival and the central slab of the Parthenon frieze' in the *Am. Journ. Arch.* 1885 i. 10 ff., *id.* *Essays on the Art of Pheidias* Cambridge 1885 p. 229 ff. ('The central slab of the Parthenon frieze and the Copenhagen plaque') pls. 11 f.); (4) the *βασιλεύς*, before sacrifice, about to put on his *protónion* (W. Watkiss Lloyd 'On the Central Groups of the Eastern Frieze of the Parthenon' in *Transactions of the Royal Society of Literature* Second Series (1892) xvi. 73 ff.); (5) the priest receiving a carpet (*στρωμνή*, cp. Dittenberger *Syll. inscr. Gr.* no. 589, 9 and 44 f.) to be spread before the seats of the gods for a theoxeny (E. Curtius in the *fahrb. d. deutsch. arch. Inst.* 1894 ix *Arch. Anz.* p. 181, Miss J. E. Harrison in the *Class. Rev.* 1895 ix. 91, 427 f. ('The central group of the east frieze of the Parthenon: peplos or *στρωμνή*?')). See also E. Petersen 'Peplousübergabe' in the *Arch. Zeit.* 1877 xxxv. 136 f., A. Michaelis 'Peplos und Priester mantel' in the *Festschrift für Johannes Overbeck* Leipzig 1893 p. 178 ff., A. H. Smith in the *Brit. Mus. Cat. Sculpture* i. 156 ff., *id.* *A Guide to the Sculptures of the Parthenon* London 1908 p. 75 ff., *id.* *The Sculptures of the Parthenon* London 1910 p. 53, Furtwangler *Masterpieces of Gk. Sculpt.* p. 427, *id.* in the *Class. Rev.* 1895 ix. 274 ff.

<sup>1</sup> E. Petersen *Die Kunst des Pheidias am Parthenon und zu Olympia* Berlin 1873 p. 247 n. 1.

<sup>2</sup> Poll. 7. 77 ἐκαλείτο δὲ τι καὶ Κρητικόν, ᾧ Ἀθήνησιν ὁ βασιλεὺς ἐχρητο.

<sup>3</sup> Poll. 7. 85 ὑποδημάτων δὲ εἶδη βασιλίδες· ἐφόρει δὲ αὐτὰς ὁ βασιλεὺς Ἀθήνησιν.

<sup>4</sup> If it be objected that the *βασιλεύς* had no right to masquerade in the costume of Athena, various considerations may be urged in his defence. At the Greater Mystery of Pheneos in Arkadia the priest put on the mask of Demeter *Kidaria* before smiting the Underground Folk with rods (Paus. 8. 15. 3). The obverse of a gold *statér* with the name and types of Alexander the Great is believed by C. T. Seltman to exhibit the head of Demetrios Poliorketes wearing the helmet of Athena (*Num. Chron.* Fourth Series 1909 ix. 267 ff. pl. 20, 3). A Melian copper of imperial date shows a bearded male figure inscribed T, V, [X] H, with left arm carrying a child and right arm resting on a pillar (Imhoof-Blumer *Gr. Münzen* p. 23 no. 66 pl. 2, 8), presumably a benefactor of Melos represented as her Tyche holding the infant Ploutos (so Furtwangler *Masterpieces of Gk. Sculpt.* p. 382 n. 3). The colossal statues of the Nemroud Dagh include Antiochos i of Konimagene, who in the accompanying inscription speaks of himself as Τύχης νέας (*supra* i. 744 n. 3). Conversely, the gold octadrachms and silver decadrachms etc. of the deified Arsinoe ii give her a horn like that of Zeus *Ammon* (J. N. Svoronos in the *Journ. Intern. d'Arch. Num.* cited *supra* p. 773 fig. 739, C. T. Seltman *Num. Chron.* Fourth Series 1909 ix. 269. Head *Hist. num.* 2 p. 850). Again, it might be pointed out that a woman's *péplos* is really the same garment as a man's *himátion*, both being essentially an oblong piece of woollen cloth folded for wear. But the true defence of the *βασιλεύς* is more

and 'queen' will take their places on the *diphroi* set for them between the deities enthroned on either hand<sup>1</sup>. With Zeus and Hera on the one side, Athena and Hephaistos on the other<sup>2</sup>, they will appear with all the credentials of divinity.

But it is time to pass from the local myth of Periphas to the local custom of the Diasia<sup>3</sup>.

probably to be sought in the fact that on certain ritual occasions men were expected to don women's raiment—a custom on which I have said my say elsewhere (*Class. Rev.* 1906 xx. 376 f.). Miss Harrison has suggested to me (July 30, 1917) an explanation, which—if sound—would not only meet the objection here noted but also add much to the significance of the whole procedure. The 'king,' on my showing, is about to assume the *péplos* of Athena. Yes, but the *péplos* may be simply the 'Weltenmantel,' which Athena had taken over from the early Attic kings. Such a garment could be appropriately worn by the 'king,' who thus came by his own again. R. Eisler *Weltenmantel und Himmelszelt* München 1910 i. 58 ff., 77 ff., ii. 326 seems (though he is not very clear about it) to regard Athena's *péplos* as a cosmic robe. I fail to see that he has proved the point. When he states that the 'Praxiergidenpiesterinnen' ἀμφιέννουσιν ἐν ἑορταῖς τὸν πέπλον Διὶ Μοιραγέτει Ἀπόλλωνι (*op. cit.* i. 59), he is indulging in an ungrammatical (Πραξιεργιδαι should be masculine, and ἀμφιέννουσιν is not Greek at all) and highly improbable ('Διὶ' appellativisch (wie divus)') restoration of the mutilated text *Corp. inscr. Att.* i no. 93. 11 f. = J. V. Prott and L. Ziehen *Leges Graecorum sacrae* ii no. 14, 11 f. cited *supra* p. 231 n. 8.

<sup>1</sup> Similarly Philip of Macedon, immediately before his assassination at Aigai in 336 B.C., εἰδὼλα τῶν δώδεκα θεῶν ἐπόμπειν . . . σὺν δὲ τοῖς αὐτοῦ τοῦ Φιλίππου τρισκαίδέκατον ἐπόμπειν θεοπρεπὲς εἰδωλον, σύνθρονον ἑαυτὸν ἀποδεικνύντος τοῦ βασιλέως τοῖς δώδεκα θεοῖς (Diod. 16. 92).

<sup>2</sup> It seems likely that Pheidias had already employed the same principles of composition for the trophy erected at Delphi as a tithe from the spoils of 'Marathon.' The account given by Paus. 10. 10. 1—2 has led to much discussion, which is conveniently summarised by H. Hitzig—H. Blumner *ad loc.* Personally, I hold that the grouping of this remarkable monument was as follows:

[Three national worthies]	Five ἐπώνμοι	ATHENA as goddess of Athens	MILTIADES as god of Delphi	APOLLON as god of Delphi	Five ἐπώνμοι	[Three later ἐπώνμοι]
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Three out of the ten ἐπώνμοι, viz. Oineus, Hippothoon, and Asas, are not mentioned in the text of Pausanias (probably a clerical error, cp. E. Curtius in the *Nachr. d. Kon. Gesellsch. d. Wiss. Göttingen* Phil.-hist. Classe 1861 p. 369 ff. = *id. Gesammelte Abhandlungen* Berlin 1894 ii. 365 f.). Later, when the ten tribes were increased to thirteen, the Athenians added at one end of the row three figures of the new ἐπώνμοι, Antigonos, Demetrios Poliorketes, Ptolemy ii Philadelphos, and balanced them at the other end by three more figures of national worthies, Kodros, Theseus, Phyleus. It will be observed that, on this showing, the arrangement of the Delphic trophy definitely anticipated that of the eastern frieze of the Parthenon (I accept the view of A. S. Arvanitopoulos 'Phylen-Heroen am Parthenonfries' in the *Ath. Mitth.* 1906 xxxi. 38 ff. pl. 4 f. that the ten standing men of the eastern frieze are the eponymous heroes of the Attic tribes):

Head of Panathenaic procession	Five ἐπώ- νμοι	SIX seated DEITIES	KING and QUEEN of Athens with their attendants	SIX seated DEITIES	Five ἐπώ- νμοι	Head of Panathenaic procession
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In both cases alike Pheidias' design portrays a virtual apotheosis—humanity raised to the rank of surrounding deities.

<sup>3</sup> The best collection of sources will be found in O. Band *Die Attischen Diasien* Berlin 1883 pp. 3—10. The remainder of this excellent monograph suffers from undue compression and is admittedly incomplete.

## (7) The Diasia.

Towards the close of the seventh century (636? 632? 628? B.C.) Kylon, an Athenian noble who had married the daughter of Theagenes tyrant of Megara, resolved with Theagenes' help to make himself tyrant of Athens. In answer to an enquiry the Delphic god bade him seize the Akropolis 'at the greatest festival of Zeus.' Kylon, who had been an Olympic victor, naturally took this to be the festival at Olympia. So he waited till it came round and then made his *coup*, which proved a disastrous failure<sup>1</sup>. Thoukydides' comment concerns us:

'Whether the greatest festival spoken of was in Attike or elsewhere, was a point which he did not perceive and the oracle did not reveal. For the Athenians too have what is called the Diasia, a festival of Zeus *Meilichios*, greatest of any, held outside the city, at which all the people offer sacrifice—many not victims but sacrifices peculiar to the country<sup>2</sup>.'

The difficulties of the Thucydidean style<sup>3</sup> and the doubts attaching to the text<sup>4</sup> have, I think, hindered scholars from asking the obvious question: Why did the oracle regard the Diasia as a suitable day for setting up a tyranny at Athens? The explanation is twofold: partly, no doubt, because the gathering of the populace outside the city would leave the coast clear for Kylon's attempt; but partly also because the Diasia was the festival of Zeus *Meilichios*, who represented the line of ancient kings. Kylon might in fact have acted under their auspices and been accepted as their successor. His presumptuous error spoiled what was, in reality or pretence, quite a pretty piece of politico-religious plotting<sup>5</sup>.

<sup>1</sup> Thouk. 1. 126, Hdt. 5. 71, Aristot. *de Athen. rep. frag.* 8 p. 110, 14 ff. Blass—Thalheim, Herakleides Pontikos *frag.* 1. 4 (*Frag. hist. Gr.* ii. 208 Müller), Cic. *de leg.* 2. 28, Plout. *v. Sol.* 12 f., Paus. 1. 28. 1, 1. 40. 1, 7. 25. 3, Hesych. *s.v.* Κωλῶν(ε)ιον ἄγος, Soud. *s.v.* Κυλῶνιον ἄγος, schol. Aristoph. *eq.* 445.

<sup>2</sup> Thouk. 1. 126 εἰ δὲ ἐν τῇ Ἀττικῇ ἢ ἄλλοθι πού ἡ μεγίστη ἐορτὴ εἴρητο, οὔτε ἐκεῖνος ἐτι κατενόησε τὸ τε μαντεῖον οὐκ ἔδῃλον. ἔστι γὰρ καὶ Ἀθηναῖοις Διάσια ἃ καλεῖται, Διὸς ἐορτὴ Μειλιχίου μεγίστη, ἔξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θύουσι, πολλοὶ οὐχ ἱερεῖα ἀλλὰ θύματα ἐπιχώρια with schol. *ad loc.* ἱερεῖα· πρόβατα and θύματα· τινὰ πέμματα εἰς ζῶων μορφὰς τετυπωμένα ἔθνον.

<sup>3</sup> B. Jowett *ad loc.* would punctuate differently, reading either (1) ἔστι γὰρ καὶ Ἀθηναῖοις, Διάσια ἃ καλεῖται, Διὸς ἐορτὴ Μειλιχίου μεγίστη, κ.τ.λ. 'For the Athenians also have a greatest festival of Zeus, namely, of Zeus Meilichius, the Diasia as it is called'; or (2) ἔστι γὰρ καὶ Ἀθηναῖοις Διάσια, ἃ καλεῖται Διὸς ἐορτὴ Μειλιχίου μεγίστη, κ.τ.λ. 'For the Athenians also have a festival of Zeus, namely, the Diasia, which is called the greatest festival of Zeus Meilichius.' E. C. Marchant *ad loc.* translates as in (2).

<sup>4</sup> E. F. Poppo—J. M. Stahl *ad loc.* cj. Διάσια ἢ καλεῖται. C. F. Hermann in *Philologus* 1867 ii. 1 ff. cj. ἐν ᾗ πανδημεὶ θύουσι πολλὰ οὐχ ἱερεῖα, κ.τ.λ. T. Hemsterhuys on Loukian. *Tim.* 7 cj. ἀλλ' ἀγὰ θύματα ἐπιχώρια. O. Band *op. cit.* p. 4 regards the words ἔστι—μεγίστη as a probable and ἔξω—ἐπιχώρια as a certain interpolation.

<sup>5</sup> In view of Kylon's connexion with Theagenes, note that the cult of Zeus at Megara bore some resemblance to the cult of Zeus on the Ilissos. A relief from Megara, like that from the Kallirrhoe-basin, associates Zeus with Acheloius (*supra* p. 1117 n. 7). Megara, like the Ilissos-bank, had its myth of the deluge (Paus. 1. 40. 1). And at Megara too there was an Olympieion with a famous statue of Zeus (Paus. 1. 40. 4 μετὰ ταῦτα ἐς τὸ τοῦ Διὸς (τοῦ Διὸς τὸ cod. Monac.) τέμενος ἐσελθοῦσι καλούμενον Ὀλυμπιεῖον ναὸς ἐστὶ θεὰς ἄξιος· τὸ δὲ ἄγαλμα οὐκ ἐξεργάσθη τοῦ Διὸς ἐπιλαβόντος τοῦ Πειλοποννησίων πολέμου πρὸς Ἀθηναίους, ... τῷ δὲ ἀγάλματι τοῦ Διὸς πρόσωπον ἐλέφαντος καὶ χρυσοῦ, τὰ δὲ λοιπὰ πηλοῦ τέ ἐστι καὶ γύψου· ποιῆσαι δὲ αὐτὸ Θεόκοσμον λέγουσιν ἐπιχώριον, συνεργάσασθαι δὲ οἱ Φειδιαν. ὑπὲρ δὲ τῆς κεφαλῆς τοῦ Διὸς εἰσιν ὤραι καὶ Μοίραι· δῆλα δὲ πᾶσι τὴν Περπωμένην μόνῃ οἱ πείθεσθαι, καὶ τὰς ὥρας τὸν θεὸν τοῦτον νέμειν ἐς (so H. C. Schubart—E. C. Walz for εἰς) τὸ δέον. ὅπισθε δὲ τοῦ ναοῦ κεῖται ξύλα ἡμίεργα· ταῦτα ἐμελλεν ὁ Θεόκοσμος ἐλέφαντι



It remains to determine the place, time, and character of the Diasia. O. Band<sup>1</sup> and A. Mommsen<sup>2</sup> conclude in favour of the Ilissos-site. Not without reason; for here Zeus had been worshipped since the days of Deukalion<sup>3</sup>, and here, on the north bank of the river, just outside the Themistoclean wall<sup>4</sup>, there was convenient space for the people to assemble<sup>5</sup>. They did so on Anthesterion 22 or 23<sup>6</sup>, which in the time of Plutarch would have corresponded with March 22 or 23<sup>7</sup>. The inference to be drawn from this dating is that the Diasia, like the Lesser Mysteries of Agra (*c.* Anthesterion 20<sup>8</sup>) or the *Pithoigia*, *Chôes*, and *Chytroi* (Anthesterion 11—13<sup>9</sup>), had a character at once chthonian and agrarian<sup>10</sup>. Zeus *Meilichios*, the buried king, was the giver of animal and vegetable life.

καὶ χρυσῷ κοσμήσας τὸ ἀγάλμα ἐκτελέσειν τοῦ Διὸς, *supra* i. 2 n. 2). Imperial coppers of Megara show a seated Zeus holding a Nike (*Brit. Mus. Cat. Coins Attica* etc. p. 122 pl. 22, 1 = my fig. 959, Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* i. 4 f. pl. A, 3, Head *Hist. num.*<sup>2</sup> p. 394) or an eagle (Imhoof-Blumer and P. Gardner *op. cit.* i. 5), which may be meant for Theokosmos' masterpiece, and a Zeus striding to the right with



Fig. 959.



Fig. 960.

thunderbolt and eagle (Imhoof-Blumer and P. Gardner *op. cit.* i. 5 pl. A, 4 = my fig. 960, Head *Hist. num.*<sup>2</sup> p. 394), in which—since the god sometimes has a base—we must recognise another statue (*cp.* Paus. i. 40. 6 Διὸς Κορίων in a context cited *supra* p. 257 n. 4, Paus. i. 43. 6 καὶ ἐν τῷ ναφ τῷ πλησίον Μούσας καὶ χαλκοῦν Δία ἐποίησε Λύσιππος).

<sup>1</sup> O. Band *Die Attischen Diasien* Berlin 1883 p. 11.

<sup>2</sup> Mommsen *Feste d. Stadt Athen* p. 421 f.

<sup>3</sup> Paus. i. 18. 8, *supra* p. 420.

<sup>4</sup> Schol. Aristoph. *nub.* 408 ἐορτῇ Διὸς Ἀθήνησι τὰ Διάσια, ἐν ᾗ πανδημεὶ ἔξω τείχους συνόντες ἐορτάζουσιν (a paraphrase of Thouk. i. 126 cited *supra* p. 1138 n. 2) = Favorin. *lex.* p. 492, 36 f.

<sup>5</sup> See A. N. Skias in the *Πρακτ. ἀρχ. ἐτ.* 1893 pl. A.

The Ilissos-site is highly probable, but not absolutely certain; for the Kephisos-site (W. Judeich *Topographie von Athen* Munchen 1905 p. 362 n. 5) likewise had claims to high antiquity and convenient proximity. It is not, however, so aptly described by the phrases ἔξω τῆς πόλεως, ἔξω τείχους, and its festal day appears to have been Hekatombaion 8 (*supra* p. 1091 f.).

<sup>6</sup> Schol. Aristoph. *nub.* 408 Διασιόισιν· ἐορτῇ Ἀθήνησι Μελιχίου Διὸς. ἀγεται δὲ μηνὸς Ἀνθεστηριῶνος ἢ φθινόωτος. This would be Anthesterion 22 or 23, according as that month was 'full' (30 days) or 'hollow' (29 days): see the discussion and tables in A. Schmidt *Handbuch der griechischen Chronologie* Jena 1888 p. 200 ff.

<sup>7</sup> Plout. v. *Sull.* 14 ἐλεῖν δὲ τὰς Ἀθήνας αὐτὸς φησιν ἐν τοῖς ὑπομνήμασι (*frag.* 13 (*Hist. Rom. frag.* p. 131 Peter)) Μαρτίαις καλάνδαις, ἥτις ἡμέρα μάλιστα συμπίπτει τῇ ρουμηρία τοῦ Ἀνθεστηριῶνος μηνός, ἐν ᾗ κατὰ τύχην ὑπομνήματα πολλὰ τοῦ διὰ τὴν ἐπομβρίαν ὀλέθρου καὶ τῆς φθορᾶς ἐκείνης δρῶσιν, ὡς τότε καὶ περὶ τὸν χρόνον ἐκείνον μάλιστα τοῦ κατακλυσμοῦ συμπεσόντος, *infra* § 9 (h) ii (e).

<sup>8</sup> Mommsen *Feste d. Stadt Athen* p. 406, *supra* i. 692 f.

<sup>9</sup> Mommsen *op. cit.* p. 384 ff., *supra* i. 684.

<sup>10</sup> *Supra* i. 687.

The ritual of the Diasia is imperfectly known. Thoukydides' statement that many, in lieu of 'victims,' offered 'sacrifices peculiar to the country' is annotated by the scholiast, who remarks (1) that 'victims' means sheep (*próbatu*), and (2) that the 'sacrifices peculiar to the country' were cakes moulded into the forms of animals<sup>1</sup>. Both observations are credible. On the one hand, we have seen that the 'fleece of Zeus' was stripped from a victim sacrificed to Zeus *Meilichios* or to Zeus *Ktésios*<sup>2</sup>. On the other hand, we hear<sup>3</sup> of a cult of Artemis at Syracuse, in which rustic singers were decked with a loaf that had wild beasts moulded upon it<sup>4</sup>, a wallet full of mingled grain, and wine in a goat-skin for distribution to all and sundry. They wore garlands, had stag-horns on their foreheads, and carried a crook in their hands. Thus equipped they vied with each other in song: the victor received the loaf of the vanquished and stopped in Syracuse; the vanquished went about the neighbouring villages collecting food for themselves. Their songs were full of mirth and merriment, and ended with the stanza:

Here's wealth for you!  
Here's health for you!  
We bring you what the goddess sends,  
A boon and blessing to her friends!

It would seem that at Athens the god, and at Syracuse the votary, accepted the cake or loaf moulded with animal forms as a surrogate for the animals themselves in accordance with a well-known principle of ancient ritual<sup>5</sup>.

<sup>1</sup> *Supra* p. 1138 n. 2.

<sup>2</sup> *Supra* i. 422 ff. O. Band *Die Attischen Diasien* Berlin 1883 p. 4 (following E. F. Poppo on Thouk. i. 126) à propos of the scholion *ιερεία· πρόβατα* says curtly 'Immo χοίρους.'

<sup>3</sup> Schol. Theokl. *proleg.* B *εὔρεσις τῶν βοικολικῶν* b p. 3. 2 ff. Wendel (*cp. anecd. Estense* 3. i p. 7. 11 ff. Wendel, *Prob. in Verg. ed.* p. 347 f. Lion, *Diomed. ars gramm.* 3 p. 486, 27 ff. Keil: Probus and Diomedes connect the custom with the cult of Diana *Λυαία ἃδεν δέ φασιν αὐτοῖς ἄρτον ἐξηρτημένους θηρίων ἐν αὐτῷ πλέοντας τύπους ἔχοντα καὶ πήραν πανσπερμίας ἀνάπλων καὶ οἶνον ἐν αἰγείῳ ἀσκή, σπονδὴν νέμοντας τοῖς ὑπαντῶσι, στέφανόν τε περιεῖσθαι καὶ κέρατα ἐλάφων προκείσθαι καὶ μετὰ χεῖρας ἔχειν λαγωρόλον. τὸν δὲ νικῆσαντα λαμβάνειν τὸν τοῦ νενικημένου ἄρτον· κάκεῖνον μὲν ἐπὶ τῆς τῶν Συρακοσίων μένειν πόλεως. τοὺς δὲ νενικημένους εἰς τὰς περιοικίδας χωρεῖν ἀγείροντας ἑαυτοῖς τὰς τροφάς· ἃδεν (so H. Schaefer for διδοῖναι could.) δὲ ἄλλα τινὰ παιδιὰς καὶ γέλωτος ἐχόμενα καὶ εὐφημοῦντας ἐπιλέγειν· δέξαι τὰν ἀγαθὰν τύχαν, | δέξαι τὰν ὑγίειαν, | ἃν φέρομεν παρὰ τὰς (so F. G. Schneidewin for τῆς E<sup>b</sup>. A. T. τοῦ K.) θεοῦ, | ἃν ἐκαλέσαστο (ἐκλεάσκετο K. A. H. Ahrens cj. ᾧ· κελῆσαστο C. Wendel cj. ἐκλάσκετο or ἐλακῆσαστο) τήνα ἱερὰν. *pp.* 42 Bergk<sup>1</sup>, 45 Miller—Crusius).*

<sup>4</sup> ? *cp.* Athen. 646 E *ἐλαφος πλακοῦς ὁ τοῖς Ἐλαφηβολοῖς ἀναπласσόμενος διὰ σταιτὸς καὶ μέλιτος καὶ σπιδάμου.*

<sup>5</sup> *Serv. in Verg. Aen.* 2. 116 et sciendum in sacris simulata pro veris accipi. unde cum de animalibus quae difficile inveniuntur est sacrificandum, de pane vel cera fiunt et pro veris accipiuntur. Lobeck *Aglaophamus* ii. 1079 ff. and Frazer *Golden Bough*<sup>1</sup>: Spirits of Coin and Wild ii. 95 n. 2 have made full collections of the literary evidence. Countless archaeological finds illustrate the same principle: see W. H. D. Rouse *Greek Votive Offerings* Cambridge 1902 p. 295 ff. To take a single case, the pig for sacrifice might be replaced by a dog dressed in a pig-skin (so on a red-figured *kýlix* at Vienna (Masner *Samml. ant. Vasen u. Terracotten Wien* p. 40 f. no. 321 fig. 24, F. Studniczka 'Ein Opferbetrug des Hermes' in the *Jahrb. d. kais. deutsch. arch. Inst.* 1891 vi. 258 ff. fig., J. E. Harrison—D. S. MacColl *Greek Vase Paintings* London 1894 p. 25 pl. 33, 1)), or by a terra-cotta pig (so with those from the precinct of Demeter and Kore at Tegea (*Brit. Mus. Cat. Terracottas* pp. xxxviii f., 78 no. B 46, A. Milchhofer in the *Ath.*

Kylon's mistake suggests that already in the seventh century the Diasia was past its zenith. But popular rites die hard. Two hundred years later old-fashioned folk still thought of the family feast and the public fair. Aristophanes makes Strepsiades tell with gusto how once at the Diasia he roasted a haggis for his kinsmen<sup>1</sup>, and how on a like occasion he spent an obol on a toy-cart for his little son<sup>2</sup>. This is the last that we hear of the festival for more than half a millennium. Then came Lucian with his marvellous talent for galvanizing the past into a semblance of life. In the *Ikaromenippos* Zeus asks 'why the Athenians had dropped the Diasia all those years<sup>3</sup>.' In the *Timon* Hermes jogs the memory of Zeus himself:

'What, Father! Don't you know Timon—son of Echekratides, of Kollytos? Many's the time he's entertained us on perfect sacrifices, the wealthy *parvenu* of the whole hecatombs, with whom we used to feast like lords at the Diasia<sup>4</sup>.'

In the *Charidemus* there is a reference to literary competitions at the same festival<sup>5</sup>.

A stage more remote from the original facts was Eumathios Makrembolites, the Byzantine novelist (second half of s. xii A.D.) who penned the *Romance of Hysmine and Hysminias*. He laid its scene in the imaginary towns of Eurykomis and Aulikomis and dealt largely with the circumstances of the Diasia. The hero, Hysminias, wearing a bay-wreath, a long *chiton*, and sacred shoes<sup>6</sup>, went as herald of Zeus from the former to the latter town, where he was received as a god<sup>7</sup> and entertained in the name of Zeus<sup>8</sup>, but proved himself to be very human by falling in love with Hysmine the daughter of his host. She, however, was betrothed to another; and her parents, who had escorted the herald back to Eurykomis, offered there at the altar of Zeus a sacrifice for the future happiness of their daughter. Thereupon an eagle swooped down and carried off the sacrifice. The parents were much upset at this evil omen<sup>9</sup>. But some of the bystanders took it to be a most auspicious sign<sup>10</sup>. And a friend of Hysminias pointed out to him that he might be the eagle, and carry off the bride<sup>11</sup>—which he proceeded to do. We need not trace at greater length his rather banal escapades and adventures. But we should note that the god, whom he served so unworthily, is throughout spoken of as Zeus or Zeus *Patrios*<sup>12</sup> or Zeus *Phillios*<sup>13</sup> or Zeus *Sotér*<sup>14</sup>

*Muth.* 1879 iv. 171, 174, C. A. Hutton *Greek Terracotta Statuettes* London 1899 p. 3 f.) or from that of Persephone at Tarentum (Sir A. J. Evans in the *Journ. Hell. Stud.* 1886 vii. 24, W. H. D. Rouse *op. cit.* p. 301), or even by a ham-shaped coin (so with the curious coppers from the fountain at Nîmes (L. de la Saussaye *Numismatique de la Gaule Narbonnaise* Blois 1842 p. 159 pl. 20, 36, G. Long in Smith *Dict. Geogr.* ii. 414 f. fig., A. Boutkowski *Dictionnaire Numismatique* Leipzig 1884 ii. 1. 1738 f. no. 2833 fig., E. Muret—M. A. Chabouillet *Catalogue des monnaies gauloises de la Bibliothèque Nationale* Paris 1889 p. 61 no. 2839, H. de la Tour *Atlas de monnaies gauloises* Paris 1892 no. 2839 pl. 7, G. F. Hill *A Handbook of Greek and Roman Coins* London 1899 p. 3 f. fig. 2, Babelon *Monn. gr. rom.* i. 1. 675 f.)).

<sup>1</sup> Aristoph. *nub.* 408 ff.

<sup>2</sup> *Id. ib.* 861 ff.

<sup>3</sup> Loukian. *Ikaromen.* 24.

<sup>4</sup> Loukian. *Tim.* 7.

<sup>5</sup> Loukian. *Charid.* 1, cp. 3.

<sup>6</sup> Eumath. 1. 1 f. 1. 7. 4. 3. 4. 24. 5. 3. 8. 10. 8. 13, cp. 8. 19, 8. 21.

<sup>7</sup> *Id.* 1. 3 δέχομαι παρ' αὐτοῖς οὐχ ὡς κήρυξ, ἀλλ' ὡς θεός.

<sup>8</sup> *Id.* 1. 10 Διὰ σίῳι καιρός, κατατρύφωμεν τὰ Διάσια· ἔλοι γενώμεθα τῆς ἐορτῆς, ἔλοι τῆς πανηγύρεως. Ζεὺς παρὰ τῇ τραπέζῃ, καὶ Διὸς τράπεζα, ὅτι καὶ ὁ κήρυξ οὗτος Διὸς: cp. 6. 2.

<sup>9</sup> *Id.* 6. 10.

<sup>10</sup> *Id.* 6. 11.

<sup>11</sup> *Id.* 6. 13.

<sup>12</sup> *Id.* 6. 10.

<sup>13</sup> *Id.* 3. 9. 5. 18.

<sup>14</sup> *Id.* 4. 2. 5. 15. 6. 2. 6. 15, cp. 1. 14.

or Zeus *Xénios*<sup>1</sup>, but never as Zeus *Meilichios*—a sufficient proof that the author, though he works up his material with some care, has not preserved to us a trustworthy record of Athenian cult.

The scholiast on Lucian, who here and there makes valuable remarks, tells us more than once that the Diasia was kept at Athens 'with gloomy looks,' such as befitted the worship of the dead<sup>2</sup>. This agrees well with other indications concerning the ritual of Zeus *Meilichios*. An old Attic calendar, the lettering of which has been referred to the early part of s. v B.C., mentions 'sober' offerings to *Meilichios* side by side with offerings to Meter at some date before the end of Gamelion<sup>3</sup>. Now 'sober' offerings consisted in the main of honey<sup>4</sup>, and were specially, though not exclusively, given to chthonian powers (Gaia<sup>5</sup>, the *Bona Dea*<sup>6</sup>, Dis<sup>7</sup>, Hekate<sup>8</sup>, the Eumenides<sup>9</sup>, Kerberos<sup>10</sup>) and the souls of the dead<sup>11</sup>. The same might be said of the pigs sacrificed to Zeus *Meilichios* at the Peiraeus<sup>12</sup> and by Xenophon 'in accordance with his ancestral custom'<sup>13</sup>. In short, we have every reason to conclude that at Athens the cult of Zeus *Meilichios* was essentially chthonian—the worship of a buried king, who during his life-time had been hailed as the sky-god incarnate and still was present to bless his people with increase of field and flock and family.

<sup>1</sup> Eumath. 5. 8 f., 5. 14 f., 6. 1 f., 6. 9, 11. 3.

At the altar of this deity, who is called indifferently Zeus *Σωτήρ* or Zeus *Ξένιος*, the parents sacrifice about the third watch of the night (*id.* 5. 15, 6. 5, 6. 14, 6. 16, cp. 10. 9).

<sup>2</sup> Schol. Loukian. *Icaromen.* 24 p. 107, 15 f. Rabe *Διάσια*: ἐορτὴ Ἀθήνησιν, ἣν ἐπετέλουν μετὰ τινος στυγνότητος θύοντες ἐν αὐτῇ Διὶ Μελιχίῳ, *Tim.* 7 p. 110, 27 f. Rabe *Διάσια*: ἐορτὴ Ἀθήνησιν οὕτω καλουμένη, ἣν εἰώθεσαν μετὰ στυγνότητος τινος ἐπιτελεῖν θύοντες Διὶ τῷ Μελιχίῳ, *Tim.* 43 p. 117, 14 ff. Rabe ἀποφράς: ... ἐτελείτο δὲ ταῦτα κατὰ τὸν Φεβρουάριον μῆνα, ὅτε καὶ τοῖς καταχθονίοις ἐνῆριζον. καὶ πᾶς οὗτος ὁ μὲν ἀνέιτο τοῖς κατοικομένοις μετὰ στυγνότητος πάντων προϊόντων † ἔτερον † τρόπον, ὃν καὶ τὰ Διάσια στυγνάζοντες ἦγον Ἀθηναῖοι. M. du Soul marked ἔτερον as corrupt. T. Hemsterhusius cj. ἐτέρων. Graeven cj. οὐχ ἔτερον. O. Band *Die Attischen Diasien* Berlin 1883 p. 6 regards ἔτερον as euphemistic. If alteration is needed, perhaps we should read σκυθρωπότερον. Cp. Hesych. *Διάσια*: ἐορτὴ Ἀθήνησι. καὶ σκυθρωποὺς ἀπὸ τῆς ἐορτῆς ἣν ἐπετέλουν μετὰ τινος στυγνότητος θύοντες, on which M. Schmidt acutely observes: 'Fortasse comicus dixerat βλέποντας Διάσια.'

<sup>3</sup> *Corp. inscr. Att.* i no. 4. A, 3 ff., J. de Prott *Leges Graecorum sacrae* Lipsiae 1896 Fasti sacri p. 1 ff. no. 1 A, 3 ff. θάργελοι? --- Διὶ Μ] [ε]λιχίοι: ε[ --- νεφ] [ά] (λι)α: Μετρί: [ἐν Ἀγρας ---] [σπυριχεια ---]. Mommsen *Feste d. Stadt Athen* p. 421 infers that Zeus *Meilichios* and Meter (= Demeter) were worshipped in or near Agra on the Ilissos: cp. *supra* p. 1118 n. 4.

<sup>4</sup> W. H. Roscher *Nektar und Ambrosia* Leipzig 1883 p. 64 n. 167, *id.* *Über Selene und Verwandtes* Leipzig 1890 p. 49 n. 199, W. Robert-Tornow *De apium mellisque apud veteres significatione et symbolica et mythologica* Berolini 1893 p. 144, *Journ. Hell. Stud.* 1895 xv. 20 f.

<sup>5</sup> Ap. Rhod. 2. 1271 ff.

<sup>6</sup> Macrobi. *Sat.* 1. 12. 25.

<sup>7</sup> Sil. It. 13. 415 f. For bees and honey in relation to Demeter and Persephone see *supra* i. 443 n. 6 f., ii. 1113 n. o no. (3).

<sup>8</sup> Ap. Rhod. 3. 1035 f.

<sup>9</sup> Aisch. *Eum.* 106 f., Soph. *O.C.* 98 ff., 480 ff. with schol. *ad loc.*, Paus. 2. 11. 4.

<sup>10</sup> Verg. *Aen.* 6. 417 ff., Soud. s.v. μελιτοῦτρα = schol. Aristoph. *Lys.* 601.

<sup>11</sup> *Il.* 23. 170 f., *Od.* 10. 518 ff., 11. 26 ff., 24. 67 f., Aisch. *Pers.* 607 ff., Eur. *Or.* 114 f. with schol. *ad loc.*, *I.T.* 159 ff., 633 ff., Ap. Rhod. 2. 1271 ff., Soud. s.v. μελιτοῦτρα = schol. Aristoph. *Lys.* 601. See further H. Usener 'Milch und Honig' in the *Rhein. Mus.* 1902 lvii. 177—195 (= *id.* *Kleine Schriften* Leipzig—Berlin 1913 iv. 398—417) and S. Eitrem *Opferritus und Voropfer der Griechen und Römer* (*Videnskapselskapets Skrifter.* ii. Hist.-Filos. Klasse. 1914. No. i) Kristiania 1915 pp. 102—105.

<sup>12</sup> *Supra* p. 1105.

<sup>13</sup> *Supra* p. 1107.

(8) Zeus *Meilichios* at Argos.

Outside Athens the cult of Zeus *Meilichios* seems to have borne a similar character. Thus at Argos there was a seated statue of Zeus *Meilichios*, made of white marble by Polykleitos (so it was said) to purify the people from the stain of kindred bloodshed<sup>1</sup>. Argive coppers of imperial date show several types of Zeus. Coins of Hadrian (fig. 961) and Lucius Verus give his head alone<sup>2</sup>. Others, struck by Antoninus Pius, Marcus Aurelius, and Lucius Verus (fig. 962), represent



Fig. 961.



Fig. 962.



Fig. 963.



Fig. 964.

him enthroned with a *phidyle* in his right hand and a sceptre in his left<sup>3</sup>. Others of Septimius Severus and Plautilla (fig. 963) make him hold an eagle or a Nike in place of the *phidyle*<sup>4</sup>. On others, again, struck by Hadrian, Marcus Aurelius (fig. 964), Septimius Severus, Iulia Domna, Plautilla, and Valerianus Senior, he stands, naked, with a sceptre in his right hand and an eagle at his feet<sup>5</sup>; while yet another, by Plautilla, figures him striding, naked, with eagle and thunderbolt in his hands<sup>6</sup>. F. Imhoof-Blumer and P. Gardner suggest that the Zeus enthroned with *phidyle* and sceptre (fig. 962) may be Zeus *Meilichios*, and add that the head

<sup>1</sup> Paus. 2. 20. 1 f. with Sir J. G. Frazer and H. Hitzig—H. Blumner *ad loc.* The statue has been attributed to the elder Polykleitos by Overbeck *Schriftquellen* p. 168 no. 941 and *Gr. Kunstmyth.* Zeus p. 50 f. (but see *infra*), G. Loschke in the *Arch. Zeit.* 1878 xxxvi. 11 n. 12, Collignon *Hist. de la Sculpt. gr.* i. 486, to the younger Polykleitos by H. Brunn *Geschichte der griechischen Künstler* Stuttgart 1877 i. 280 f. and in the *Sitzungsber. d. kais. bayr. Akad. d. Wiss. Phil.-hist. Classe* 1880 p. 469, Overbeck *Gr. Plastik*<sup>4</sup> i. 508 f. (but see *supra*). Both attributions are called in question by C. Robert *Archaeologische Maerchen aus alter und neuer Zeit* Berlin 1886 p. 102, Furtwangler *Masterpieces of Gr. Sculpt.* p. 224, E. A. Gardner *A Handbook of Greek Sculpture* London 1897 ii. 332 n. 1. To me it seems clear (1) that Pausanias meant the elder and more famous Polykleitos, but (2) that marble was an improbable material for such a statue by him, and (3) that an obvious ground for the false ascription of the seated Zeus to him lay in the fact that he was the sculptor of the seated Hera (*supra* i. 134 f.).

<sup>2</sup> Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* i. 36 pl. K, 27 = my fig. 961, Rasche *Lex. Num.* i. 1082.

<sup>3</sup> Imhoof-Blumer and P. Gardner *op. cit.* i. 36 pl. K, 25 = my fig. 962.

<sup>4</sup> Imhoof-Blumer and P. Gardner *op. cit.* i. 36 pl. K, 26 = my fig. 963.

<sup>5</sup> Imhoof-Blumer and P. Gardner *op. cit.* i. 36 pl. K, 28 = my fig. 964, *Brit. Mus. Cat. Coins* Peloponnesus p. 148 pl. 28, 10 Hadrian, p. 150 Septimius Severus (with wrong reference to pl. 28, 21), *Hunter Cat. Coins* n. 154 pl. 39, 13 Valerianus Senior, Rasche *Lex. Num.* i. 1083 Iulia Domna, Suppl. i. 1033 Septimius Severus, cp. 1034 Plautilla. Imhoof-Blumer and P. Gardner *loc. cit.*, *id.* in the *Brit. Mus. Cat. Coins* Peloponnesus p. 148 n.\* cp. Paus. 2. 20. 3 τούτων δὲ πάντων Νεμείον Διὸς ἐστὶν ἱερόν, ἄγαλμα ὄρθον χαλκοῦν, τέχνη Λυσίππου (where H. C. Schubart cj. <τὸ> ἄγαλμα, but H. C. Schubart—E. C. Walz and Kayser omit ἱερόν with cod. Leid. a).

<sup>6</sup> Imhoof-Blumer and P. Gardner *op. cit.* i. 36, Rasche *Lex. Num.* Suppl. i. 1034.

of Zeus (fig. 961) being 'decidedly fine and early' is perhaps 'a reminiscence of the head of Polycleitus' statue<sup>1</sup>. But, in view of the large number of Argive Zeuses<sup>2</sup>, these conjectures are admittedly uncertain.

(9) Zeus *Meilichios* at Sikyon.

From Argos to Sikyon<sup>3</sup>, as the crow flies, is less than five-and-twenty miles. But in their representation of Zeus *Meilichios* Argives and Sicyonians differed *totò cavlo*. The former could boast a masterpiece shown to visitors as the work of Polykleitos himself; the latter were content with an artless pyramid, not even anthropomorphic<sup>4</sup>. Why Zeus was given this peculiar shape, we are not told.

<sup>1</sup> Imhoof-Blumer and P. Gardner *op. cit.* i. 36.

<sup>2</sup> In addition to references already given (*supra* i. 117 Zeus 'Αφείσιος, 122 f. Zeus Λαρισάιος, 134 f. Zeus as a cuckoo, 320 and 462 Zeus with three eyes, 448 and 456 Zeus Νέμειος, 461 Zeus Παρόπτης, ii. 704 ff. Zeus as a cuckoo, 712 ff. Zeus as partner of Hera, 875 n. 2 Zeus Φαλακρός, 892 n. 5 Zeus Λαρισάιος, Λαρισεύς) see Paus. 2. 19. 7 Δαναὸς δὲ ταῦτά τε ἀνέθηκε καὶ πλεῖστον κίονας ἐκ < > Διὸς καὶ Ἀρτέμιδος ξόανον (so most MSS. and H. C. Schubart, who indicated the *lacuna*: he is followed by Sir J. G. Frazer and H. Hitzig—H. Blumner. Some of the older editors read ἐς Διὸς with cod. Paris c. H. C. Schubart—E. C. Walz, L. Dindorf, and F. Spiro print καὶ Διὸς after cod. Vindob. a. Clavier cj. ὡς Διὸς. A. Kuhn cj. ξόανον) where we should perhaps correct ἐκ Διὸς < κελεύσματος > (cp. *supra* i. 371 n. 1) and suppose a pillar-cult of some sort, 2. 19. 8 βωμὸς Ἱερίου Διὸς (*infra* § 9 (h)), 2. 20. 6 καὶ Διὸς ἐστὶν ἐν ταῦθα ἱερὸν Σωτήρος, 2. 21. 2 πρὸ δὲ αὐτοῦ πεποιήται Διὸς Φυξίου βωμὸς, 2. 22. 2 πέραν δὲ τοῦ τάφου (sc. of Pelasgos-) χαλκείον ἐστὶν οὐ μέγα, ἀνέχει δὲ αὐτὸ ἀγάλματα ἀρχαῖα Ἀρτέμιδος καὶ Διὸς καὶ Ἀθηνᾶς. Λυκίας μὲν οὖν ἐν τοῖς ἔπεσιν ἐποίησε Μηχανεύς τὸ ἄγαλμα εἶναι Διὸς, καὶ Ἀργείων ἔφη τοὺς ἐπὶ Ἴλιον στρατεύσαντας ἐν ταῦθα ὁμοίαν παραμενεῖν (so H. C. Schubart—E. C. Walz for παραμένειν codd.) πολεμοῦντας, ἐστ' αὖν ἡ τὸ Ἴλιον ἔλθωσιν ἡ μαχομένους τελευτῇ σφᾶς ἐπιλάβη· ἑτέροις δὲ ἐστὶν εἰρημένον ὅσα ἐν τῷ χαλκείῳ κείσθαι Ταυτάλου. The word χαλκείον, which has been much mis-understood (see H. Hitzig—H. Blumner *ad loc.*), presumably means a bronze *cista*. On the lid of it stood three archaic figures—an arrangement familiar to us from extant specimens (e.g. the 'Ficoronis'-*cista*, on which see Gerhard *Etr. Spiegel* ii. 14 ff. pl. 2, P. O. Brondsted *den Ficoroniske Cista* Kjøbenhavn 1847, E. Braun *Die Ficoronische Cista des collegio Romano* Leipzig 1849, O. Jahn *Die Ficoronische Cista* Leipzig 1852, Baumeister *Denkm.* i. 453 f. fig. 500, Forrer *Reallex.* p. 148 f. fig. 146; the handle of another *cista* from Palestrina in *Brit. Mus. Cat. Bronzes* p. 106 no. 643). Lykeas, as an Argive poet (Paus. 1. 13. 8 f., 2. 19. 5, 2. 23. 8), followed local tradition. And it is possible that the bones in the *cista* really were those of some early chieftain worshipped after his death as Zeus *Μηχανεύς* (for whom see *infra* § 9 (h) i). Argive inscriptions further allude to the cult of Zeus Νέμειος (*Inscr. Gr. Pelop.* i no. 602, 14 ff. καὶ θύσαν τα τῷ Διὶ τῷ Νεμείῳ ἐκατόμβην, *ib.* no. 606, 11 f. = *Corp. inscr. Gr.* i no. 1123, 12 f. = W. Prellwitz in Collitz—Bechtel *Gr. Dial.-Inscr.* ii. 1. 131 f. no. 3293, 12 f. θύσαντά τε καὶ τῷ Διὶ τῷ Νεμείῳ ἐκατόμβαν πρῶτον καὶ μόνον) and Zeus Ὑψιστος (*Inscr. Gr. Pelop.* i no. 620, 4 = Kaibel *Epigr. Gr.* no. 465, 8 = Cougny *Anth. Pal. Append.* 2. 286, 8 cited *supra* p. 878 n. o no. (4)).

<sup>3</sup> I pass by Epidauros, because the evidence for a cult of Zeus *Meilichios* in that town is small—in fact depends on the suggested interpretation of a single letter. See J. Baunack 'Zu den Inschriften aus Epidauros' in *Philologus* 1895 liv. 37: 'Nr. 125 h. bei K. [= P. Kabbadias *Fouilles d'Épidaure* Athènes 1893 p. 57] nur Ἀφροδίτας μιλιχίας. Bl. (Ask. S. 123) [= C. Blinkenberg *Asklepios og hans fraender i Hieron ved Epidauros* Kopenhagen 1893 p. 123 no. 7] merkt darauf einen Zwischenraum von etwa 2 Zeichen an und hierauf ein Δ, was er ansprechend als den Anfang einer zweiten Inschrift Δ[ιὸς μιλιχίου] erklärt,' *Inscr. Gr. Pelop.* i no. 1272 in letters of s. iii B.C. ΑΦΡΟΔΙΤΑΣΜΙΑΙΧΙΑΣ Δ[ιὸς Μιλιχίου]. Ἀφροδίτας Μιλιχίας. Δ[ιὸς Μιλιχίου].

<sup>4</sup> Paus. 2. 9. 6 cited *supra* i. 520 n. 2.

I do not, of course, mean to imply that the Sicyonians were averse from the Zeus-types

It is tempting to conjecture that his pyramid betokened a buried king. For tombs of pyramidal form occur sporadically from Egypt to Italy<sup>1</sup>; and, if Eumelos

of later art. A 'third brass' of Geta shows Zeus seated with a *phiale* in his right hand, a sceptre in his left (Rasche *Lex. Num.* viii 912, Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* i. 29). A copper of Caracalla<sup>(?)</sup> has CI K V W N Zeus standing to the left, naked, with thunder-bolt in right hand, sceptre in left (*Brit. Mus. Cat. Coins Peloponnesus* p. 55, Imhoof-Blumer and P. Gardner *op. cit.* i. 29 pl. H, 10 = my fig. 965). cp. the obverse type of a quasi-autonomous coin in *Numismata antiqua in tres partes divisa*, collegit Thomas Pembrochia et Montis Gomerici comes Londinii 1746 ii pl. 28, 11, Rasche *Lex. Num.* viii. 910 Zeus standing, naked, with Nike in his right hand and a sceptre in his left. Imhoof-Blumer and P. Gardner *loc. cit.* rightly see in the British Museum coin an illustration of Paus. 2. 9. 6 τῆς δὲ ἀγορᾶς ἔστω ἐν τῷ ὑπαίθρῳ Ζεὺς χαλκοῦς, τέχνη Λυσίππου (cp. Overbeck *Gr. Kunst-myth.* Zeus p. 151 f.).



Fig. 965.

<sup>1</sup> A good collection of evidence is got together by R. Rochette 'Sur la pyra. comme type de monument funéraire' in the *Mémoires de l'Institut National de France Académie des Inscriptions et Belles-Lettres* 1848 xvii. 388—401, who derives pyramidal tombs from pyramidal pyres. Without necessarily subscribing to this view, we may admit that pyres and similar structures of funerary import must be taken into account along with actual tombs. A rough classification of the relevant monuments according to form would include (a) stepped pyramids, (b) smooth-sided pyramids, (c) stepped pyramids on plinths, (d) smooth-sided pyramids on plinths. Examples are:—

(a) The stepped pyramid at Saqqāra built by Zosiri of the third dynasty (G. Maspero *The Dawn of Civilization*<sup>1</sup> London 1901 p. 359, E. A. Wallis Budge *A History of Egypt* London 1902 i. 193, 218 f. fig., J. H. Breasted *A History of Egypt* New York 1911 p. 113 f. fig. 63, E. Bell *The Architecture of Ancient Egypt* London 1915 p. 23 ff. fig.), or that at Riqqeh, whose occupant is unknown (G. Maspero *op. cit.*<sup>4</sup> p. 359 n. 3), or again that at Medum built by Snofruī the last king of the third dynasty, though this at least was probably meant to be cased with polished stone (G. Maspero *op. cit.*<sup>4</sup> p. 359 f. fig., E. A. Wallis Budge *op. cit.* ii. 24 f. fig., J. H. Breasted *op. cit.* p. 115 ng. 64, E. Bell *op. cit.* p. 25 f. fig.). The form has traceable antecedents, *viz.* the four-sided *tumulus* → the brick-built *mastaba* → the stone-built *mastaba* → a series of stone-built *mastaba* superposed = a stepped pyramid.

(b) The fully developed pyramids of Egypt, those of Kenchreai (A. Blouet etc. *Expédition scientifique de Morée* Paris 1833 ii. 92 pl. 55. 1—3, Frazer *Pausanias* iii. 212—214, v. 565 f.) and *Ligourio* near Epidauros (A. Blouet etc. *op. cit.* ii. 164 pl. 76, 2 f., Frazer *Pausanias* iii. 233, v. 570), that at *Astros* in Kynouria (W. Vischer *Erinnerungen und Eindrücke aus Griechenland* Basel 1857 p. 327), that of Cestius on the *tua Ostensis* (A. Schneider *Das alte Rom* Leipzig 1896 pl. 4. 15, O. Richter *Topographie der Stadt Rom*<sup>2</sup> München 1901 p. 355, H. Jordan—C. Huelsen *Topographie der Stadt Rom im Alterthum* Berlin 1907 i. 3. 179 f.), if not also the one formerly existing near the Mausoleum of Hadrian and known to the middle ages, or earlier (Acon in Hor. *epod.* 9. 25), as the *sepulcrum Scipionis* or *Romuli* (O. Richter *op. cit.*<sup>2</sup> p. 280, H. Jordan—C. Huelsen *op. cit.* i. 3. 659 f., H. Jordan *ib.* Berlin 1871 ii. 405 f.). A pyramid of the sort is grouped with a warrior or gladiator (*bustuarius*?) in two different gem-types (E. Saglio in Daremberg—Saglio *Dict. Ant.* i. 755 fig. 898, Reinach *Pierres Gravées* p. 65 no. 73, 5 pl. 65; Reinach *op. cit.* p. 83 no. 90 pl. 80).

(c) The stepped tomb of 'Kynos' on the site of Pasargadaī (C. F. M. Texier *Description de l'Arménie, la Perse et la Mésopotamie* Paris 1852 ii. 152 ff. pls. 81—83, Perrot—Chipiez *Hist. de l'Art* v. 597 ff. figs. 375—377, J. Fergusson *A History of Architecture in all Countries*<sup>3</sup> London 1893 i. 196 ff. figs. 84—86) can hardly be said to have a plinth, but forms the starting-point for such edifices as the lion-tomb at Knidos (Sir C. T. Newton *A*

is to be trusted, the eponymous king Sikyon, son of Marathon son of Epopeus, came of a family in which we have already seen reason to suspect successive incarnations of Zeus<sup>1</sup>. To be sure, there were rival traditions with regard to Sikyon. Hesiod made him the son of Erechtheus<sup>2</sup>. Asios the Samian genealogist<sup>3</sup> took him to be the son of Metion son of Erechtheus, and this view was preferred by the Sicyonians themselves<sup>4</sup>. Finally, Ibykos deemed him the son of Pelops<sup>5</sup>. But the variants each and all suggest close connexion with Zeus. *Erechtheús*, the 'Cleaver,' was a cult-title of Zeus the lightning-god<sup>6</sup>. *Metion* is

*History of Discoveries at Halicarnassus, Cnidus, and Branchidae* London 1862—1863 i pls. 61—66, ii. 480—511, *id. Travels & Discoveries in the Levant* London 1865 ii. 214 ff., *Brit. Mus. Cat. Sculpture* ii. 214 ff. no. 1350, J. Fergusson *op. cit.*<sup>3</sup> i. 284 f. fig. 164, P. Gardner *Sculptured Tombs of Hellas* London 1896 p. 224 ff. fig. 77), the Mausoleion of Halikarnassos, the stepped tomb at Mylasa (M. G. F. A. Comte de Choiseul-Gouffier *Voyage pittoresque de la Grèce* Paris 1782 i. 144 ff. pls. 85—89, *Antiquities of Ionia* published by the Society of Dilettanti London 1797 ii. 26 pls. 24—26, C. Fellows *An Account of Discoveries in Lycia* London 1841 p. 75 f. with pl.), and that near Delphoi (E. Dodwell *Views and Descriptions of Cyclopian, or, Pelasgic Remains, in Greece and Italy* London 1834 p. 20 pl. 36 f.).

(d) A good specimen of the smooth-sided pyramid on plinth is the tomb of 'Zechariah' in the Valley of Jehoshaphat near Jerusalem (T. H. Horne *Landscape Illustrations of the Bible* London 1836 i pl. 93 with text). See also *supra* i. 515 n. 5 fig. 388, ii. 814 f. fig. 781, cp. i. 600 ff. figs. 465—468.

Further cp. the pyramids built above the rock-cut tombs of the Maccabees at Modin (Macc. 1. 13. 25—30, Ioseph. *ant. Jud.* 13. 6. 5, Euseb. *onomasticon de locis Hebraicis s.v. Modēlu* p. 290, 4 ff. F. Larsow—G. Parthey = Hieron. *de situ et nominibus locorum Hebraicorum s.v. 'Modeim'* p. 291, 6 ff. F. Larsow—G. Parthey: see V. Guérin *Description géographique, historique et archéologique de la Palestine* Paris 1868—1880 Seconde partie—Samarie ii. 55 ff. with two pls., Troisième partie—Galilée i. 47 ff., Perrot—Chippiez *Hist. de l'Art* iv. 361), the three pyramids built near Jerusalem by Helene, sister and wife of Monobazos Bazaïos king of Adiabene (Ioseph. *ant. Jud.* 20. 4. 3, *hell. Jud.* 5. 2. 2, 5. 3. 3, 5. 4. 2, Paus. 8. 16. 5, Euseb. *hist. eccl.* 2. 12. 3, Hieron. *epist.* 108. 9 (xxii. 883 Migne): see W. Otto in Pauly—Wissowa *Real-Enc.* vii. 2836 f.), the pyramid, decorated with Argive shields, beneath which the followers of Proitos and Akrisios were buried (Paus. 2. 25. 7), the pyramidal tombs built by Hieron ii at Agyrion in Sicily (Diod. 16. 83), those made for horses at Agrigentum (Plin. *nat. hist.* 8. 155), the rock-cut 'Sepolcro Consolare' at Palazzola (Palazzuolo) above the Alban Lake (A. Nibby *Viaggio antiquario ne' contorni di Roma* Roma 1819 ii. 125 f.), the 'Sepolcro di Pompeo' or, as the folk of the district call it, 'di Ascanio' on the *via Appia* near Albano (A. Nibby *op. cit.* ii. 110—112), and another tomb near Capua (J. C. Richard de Saint-Non *Voyage pittoresque ou description des royaumes de Naples et de Sicile* Paris 1781—1786 ii. 249).

All these and other related types (cones etc.) ought to be made the subject of a thorough-going investigation. It would, no doubt, be found that the structures in question were produced by a combination of factors, some of practical exigency, some of symbolic significance. I shall content myself with suggesting that one root-idea was that of a mountain reaching up to heaven—an idea comparable with those of the sky-pillar (*supra* p. 44 ff.), the soul-ladder (*supra* p. 121 ff.), the stepped or spiral tower (*supra* p. 128 f.).

<sup>1</sup> *Supra* i. 245 ff.

<sup>2</sup> Hes. *frag.* 229 Flach, 102 Rzach *ap.* Paus. 2. 6. 5.

<sup>3</sup> E. Bethe in Pauly—Wissowa *Real-Enc.* ii. 1606, W. Christ *Geschichte der griechischen Litteratur*<sup>5</sup> München 1908 i. 125.

<sup>4</sup> Asios *frag.* 11 Kinkel *ap.* Paus. 2. 6. 5.

<sup>5</sup> Ibyk. *frag.* 48 Bergk<sup>4</sup> *ap.* Paus. 2. 6. 5.

<sup>6</sup> *Supra* p. 793.



but another form of *metieta*, *metiôeis*, Zeus the 'Magician'<sup>1</sup>. And Pelops too we have regarded as in some sense a human Zeus<sup>2</sup>. Nevertheless I should not insist on the Sicyonian pyramid as sepulchral in character; for it must not be forgotten that at Tegea the pyramid-on-pillar was a favourite type for the representation of deities in general<sup>3</sup>.

(10) Zeus *Melichios* at Tegea.

From Tegea comes a dedication, of s. ii B.C. or earlier, to Zeus *Melichios*<sup>4</sup>. W. Immerwahr holds that the cult was of recent introduction<sup>5</sup>. But Tegea was an ancient Arcadian town<sup>6</sup>, and there is some ground for thinking that the Tegeates, like the Athenians, recognised the divinity of their early kings. At Athens—it will be remembered—the dead king seems to have been known as Zeus *Sotér* or *Téléios*<sup>7</sup>; and at Tegea Zeus *Téléios* had an altar and a square image (presumably a pyramid-on-pillar) of the usual Arcadian type<sup>8</sup>. Moreover, there are scattered indications that something rather like the Erechtheion and its royal worship existed at one time in Tegea. Aleos, the founder of the town<sup>9</sup>, was, like Erechtheus<sup>10</sup>, a *quasi*-divine king, whose head as shown on autonomous coppers closely resembles that of Zeus (fig. 966)<sup>11</sup>. His house, like the house of Erechtheus, was still to be seen in Pausanias' time<sup>12</sup>. Again, Aleos instituted the cult of Athena *Aléa*<sup>13</sup> and established his kingdom in connexion with her sanctuary<sup>14</sup>. This suggests that he stood to her in the same sort of relation as Erechtheus to Athena *Poliús*. Further hints help to fill in the picture: Athena *Aléa* had a sacred couch in her temple<sup>15</sup>, was served by a boy-priest<sup>16</sup>, and on occasion received the

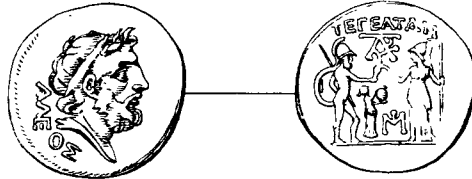


Fig. 966.

<sup>1</sup> *Supra* i. 14 n. 1.

<sup>2</sup> *Supra* i. 139.

<sup>3</sup> *Supra* i. 520 n. 1, ii. 814 f.

<sup>4</sup> O. Hoffmann *Die Griechischen Dialekte* Gottingen 1891 i. 33 no. 49, Michel *Recueil d'Inscr. gr.* no. 1092, *Inscr. Gr. Arc. Lac. Mess.* ii no. 90 Διὶ Μελιχίῳ Μικύλοῦς ἀνέθηκε where F. Hiller von Gaertringen notes: 'Forma  $\Delta$  et dativus in -ωι alterius, sed Μελ-pro Μελ-quarti potius saeculi a. Chr. esse videtur.'

<sup>5</sup> Immerwahr *Kult. Myth. Arkad.* p. 30.

<sup>6</sup> There was another Τεγέα in Crete, founded by Talthybios (Steph. Byz. s.v. Τέγεια) or Agamemnon (Vell. Pat. 1. 1. 2). Conversely, Tegea in Arkadia had its ὄρος...Κρήσιον (Paus. 8. 44. 7).

<sup>7</sup> *Supra* p. 1123.

<sup>8</sup> Paus. 8. 48. 6 πεποιήται δὲ καὶ Διὸς Τελείου βωμὸς καὶ ἄγαλμα τετράγωνον· περισσῶς γὰρ δὴ τι τῷ σχήματι τοῦτω φαίνονται μοι χαίρειν οἱ Ἀρκάδες.

<sup>9</sup> Paus. 8. 45. 1.

<sup>10</sup> *Supra* p. 793 f.

<sup>11</sup> *Brit. Mus. Cat. Coins Peloponnesus* p. 202 pl. 37, 19 (=my fig. 966), *Hunter Cat. Coins* ii. 163, W. M. Leake *Numismata Hellenica* London 1856 European Greece p. 98, F. Imhoof-Blumer and P. Gardner *Num. Com. Paus.* ii. 108 f. pl. V, 23, *Head Hist. num.* 2 p. 455: autonomous copper struck after c. 146 B.C. obv. ΑΛΕΟΣ Bearded head of Aleos to right, wearing fillet; rev. ΤΕΓΕΑΤΑΝ Athena handing to Kepheus the hair of the Gorgon, while Sterope holds up a vase to receive it. In the field are two monograms.

<sup>12</sup> Paus. 8. 53. 10.

<sup>13</sup> Paus. 8. 4. 8, 8. 45. 4.

<sup>14</sup> Paus. 8. 4. 8.

<sup>15</sup> Paus. 8. 47. 2.

<sup>16</sup> Paus. 8. 47. 3 ιερᾶται δὲ τῇ Ἀθηνῇ παῖς χρόνον οὐκ οἶδα ὅσον τινά, πρὶν δὲ ἡβάσκειν καὶ οὐ πρόσω, τὴν ἱερωσύνην with Sir J. G. Frazer and H. Hitzig—H. Blümner *ad loc.*

gift of a *péplos*<sup>1</sup>. Notice too that, just as the safety of Athens depended on the snake kept in the Erechtheion<sup>2</sup>, so the safety of Tegea depended on a lock of Medousa's hair which Athena had given to Kepheus son of Aleos<sup>3</sup>. The coins represent Kepheus' daughter Sterope receiving it in a jar (fig. 966)<sup>4</sup>. And it is permissible to conjecture that both at Athens and at Tegea the original talisman<sup>5</sup> was the soul of the ancestral king living on as a snake<sup>6</sup> in his burial jar<sup>7</sup>. The comparison will even take us a step further. The perpetual lamp of the Erechtheion<sup>8</sup> was but a civilised form of the perpetual fire burning on the common hearth of a primitive folk<sup>9</sup>. Now Pausanias says: 'The Tegeates have also what they call the common hearth of the Arcadians.... The high place on which stand most of the altars of the Tegeates is called after Zeus *Klários*<sup>10</sup>: plainly the god got his surname from the lot (*kléros*) cast on behalf of the sons of Arkas. The Tegeates celebrate a festival here every year<sup>11</sup>. Zeus *Klários* gave his name to the first of the four Tegeate tribes *Klareóitis*, *Hippothoitis*, *Apolloniátis*, *Athaneítis*<sup>12</sup>. But the legend of the lot is probably due to a mis-

<sup>1</sup> Paus. 8. 5. 3.

<sup>2</sup> Frazer *Pausanias* ii. 168—170 collects the evidence. The precise position of the snake's hole is doubtful (W. Judeich *Topographie von Athen* München 1905 p. 250 f., M. L. D'Ooge *The Acropolis of Athens* New York 1908 p. 209). H. N. Fowler in the *Papers of the American School of Classical Studies at Athens 1882—1883* Boston 1885 would seek it somewhere under the N. porch of the Erechtheion, a view approved by M. P. Nilsson in the *Journ. Hell. Stud.* 1901 xxi. 329. Not improbably it is covered by the small round cistern of Turkish (?) origin still to be seen in the N.W. corner of the crypt beneath the N. porch (Πρακτικά τῆς ἐπὶ τοῦ Ἐρεχθείου ἐπιτροπῆς Athens 1853 pl. 3 = F. Thiersch in the *Abh. d. bayr. Akad.* 1857 Philos.-philol. Classe viii pl. 3 will provide a coloured plan and section. See also P. Cavadias—G. Kawerau *Die Ausgrabung der Akropolis* Athens 1907 pl. I', and the remarks of E. M. Beulé *L'Acropole d'Athènes* Paris 1854 ii. 251 f., D'Ooge *op. cit.* p. 207).

<sup>3</sup> Paus. 8. 47. 5, cp. Apollod. 2. 7. 3, Phot. *lex. s.v.* πλόκιον Γοργάδος, Soud. s.v. πλόκιον Γοργάδος, Apostol. 14. 38.

<sup>4</sup> Cp. *Brit. Mus. Cat. Coins* Peloponnesus p. 203 pl. 37, 20, *Hunter Cat. Coins* ii. 163, W. M. Leake *Numismata Hellenica* London 1856 European Greece p. 98, F. Imhoof-Blumer and P. Gardner *Num. Comm. Paus.* ii. 108 pl. V, 22, *Head Hist. num.*<sup>2</sup> p. 455: *obv.* Head of Eileithyia (?) with torch at her shoulder; *rev.* [T]EΓEATAN and type as above described. In the field are two monograms.

<sup>5</sup> For other classical examples see Frazer *Pausanias* iv. 433 f. and *Golden Bough*<sup>3</sup>: Taboo p. 317, *ib.*<sup>3</sup>: Balder the Beautiful i. 83 n. 1.

<sup>6</sup> K. Tümpel in Roscher *Lex. Myth.* ii. 1108 says 'βόστροχος: ob vielmehr Schlange?'—an acute suggestion.

<sup>7</sup> *Supra* Append. II.

<sup>8</sup> Strab. 396. Plout. v. *Num.* 9, v. *Sull.* 13, Paus. 1. 26. 6 f., schol. *Od.* 19. 34.

<sup>9</sup> Sir J. G. Frazer 'The Pytaneum, the Temple of Vesta, the Vestals, Perpetual Fires' in the *Journal of Philology* 1885 xiv. 145 ff., *id.* *Pausanias* iv. 441 f., *id.* *Golden Bough*<sup>3</sup>: The Magic Art ii. 253 ff., *ib.*<sup>3</sup>: Adonis Attis Osiris<sup>3</sup> ii. 174, *id.* *Totemism and Exogamy* London 1910 ii. 491, iii. 239.

<sup>10</sup> The high place in question (684<sup>m</sup> above sea-level) lies to the N. of the town and is now occupied by the modern village of Mertzauouzi. Another height (706<sup>m</sup>) to the N.W. of the town, the ancient citadel, is crowned by the village of Hagios Sostis (V. Berard in the *Bull. Corr. Hell.* 1892 xvi. 541 with pl. 13).

<sup>11</sup> Paus. 8. 53. 9 f. cited *supra* p. 874 n. 2.

<sup>12</sup> Paus. 8. 53. 6, *supra* p. 164 n. 6. G. Gilbert *Handbuch der griechischen Staatsalterthümer* Leipzig 1885 ii. 127 notes that, according to inscriptional evidence (*Corp.*

taken attempt to explain the title *Klários*, which has been better interpreted by F. Solmsen as 'god of the High Place' (*Klários* for \**Krários*)<sup>1</sup>. Be that as it may<sup>2</sup>, Zeus *Klários* was not improbably the old divine king buried under the common hearth of his people. If such were really the beliefs of the Tegeates, the cult of Zeus *Meilichios*, whether imported or not, would flourish in their midst.

(11) *Zeus Meilichos* or *Milichos* in Boiotia.

At Orchomenos in Boiotia, the great stronghold of the Aeolian Minyai<sup>3</sup>, Zeus was worshipped under the title *Meilichos*. Towards the close of the third century B.C. a certain Anticharidas, priest of the god, brought forward a decree for the construction of a fountain in or near his sanctuary, the *Meilichion*, in order that persons sacrificing there might have a convenient supply of drinkable water<sup>4</sup>. The connexion with water recalls the *Meilichios*-cults of Athens<sup>5</sup> and prepares us to find that here too Zeus was a chthonian god with fertilising powers. Now Orchomenos the eponym of the town is said to have been the son

*inscr. Gr.* i nos. 1513, 1514 = F. Bechtel in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 351 ff. no. 1231 = Michel *Recueil d'Inscr. gr.* no. 888 = *Inscr. Gr. Arc. Lac. Mess.* ii. no. 36 and F. Bechtel *loc. cit.* i. 357 ff. no. 1246 = *Inscr. Gr. Arc. Lac. Mess.* ii no. 38. Add *Inscr. Gr. Arc. Lac. Mess.* ii no. 6, 83 and 89, ii nos. 39, 40, 41, 173, 174, the names of the tribes were ἐπ' Ἀθαναίαν, Κραριῶται, Ἰπποβοῖται, Ἀπολλωνιάται. On their topographical distribution see V. Bérard in the *Bull. Corr. Hell.* 1892 xvi. 549 with pl. 13.

<sup>1</sup> *Supra* p. 874 n. 2.

<sup>2</sup> *Alia aliter.* (1) M. Schmidt on Hesych. κλάρες· αἱ ἐπὶ ἐδάφους (so M. Musurus for ἐδάφου) ἐσχαῖραι suggests that Zeus Κλάριος of Tegea drew his title hence.

If Zeus Κλάριος was a god 'of Hearths,' his annual festival was presumably for the purpose of furnishing the people with new fire (Frazer *Golden Bough*: Index p. 271 f.). This adds significance to a curious incident in the history of the town. According to Paus. 8. 53. 10, the Lacedaemonians once marched against the Tegeates at the time of the festival: 'It was snowing, and the Lacedaemonians were cold and weary with the weight of their weapons. But the Tegeates unbeknown to them kindled a fire and, not being incommoded by the chill, got under arms, marched out against the Lacedaemonians, and beat them in the action.' According to Polyain. 1. 8, when the Lacedaemonians were attacking Tegea, Elneis (?) king of the Arcadians bade the men of military age to charge downhill against the enemy at midnight, but the old men and children to kindle a huge fire outside the town at the same hour. The Lacedaemonians turned in astonishment towards the glare, and so fell a prey to the onslaught from the height. Both accounts presuppose the fire-festival of Zeus Κλάριος.

(2) Immerwahr *Kult. Myth. Arkad.* p. 29 takes Zeus Κλάριος to be 'god of Branches,' i.e. of suppliant-boughs, cp. Hesych. †κλάριοι (Immerwahr rightly adopts M. Schmidt's cj. κλάροι)· κλάδοι and Aisch. *suppl.* 354 ff. HEA. ὁρῶ κλάδοισι νεοδρόποις κατὰ σκιον | νεύονθ' ὄμιλον τόνδ' (so J. G. J. Hermann for τῶνδ') ἀγωνίῳ θεῶν followed by 359 f. cited *supra* p. 874 n. 2.

<sup>3</sup> On the Minyai as Aeolians see A. Fick in the *Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen* 1911 xlv. 2 f., 5, *ib.* 1914 xlvii. 70, 76 f., 85 ff., 93, 102 ff.

<sup>4</sup> *Corp. inscr. Gr.* i no. 1568, R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 191 no. 495 with i. 394, *Inscr. Gr. sept.* i no. 3169, Michel *Recueil d'Inscr. gr.* no. 701, Dittenberger *Syll. inscr. Gr.* no. 994 Δαμοσθίδας ἀρχοντος, | ἱαρειάδδοντος | Ἀντιχαρίδας Ἀθανοδώρω, (ἀ π)όλις Διὶ Μειλίχι[ι]. | Ἀντιχαρίδας Ἀθανοδώρω ἔλ[ε]· δεδόχθη τῷ δάμν, ὅπω[ς] ἔχω[ν] θεῖ των πολιτῶν τὸ (θ)ύ(ο)ν(τ)ες εἶν[ι] | (τ)ῷ Μειλίχιω ο(ῦδ)ατι χρεῖσθη [πο]τίμν, κατὰ σκευάτῃ κ(ρ)ί[αναν] | ἐν τῷ ἱερῷ εἰ παρ το (ἰ)αρ[ον, εἰ κα] | δοκί εἶν[ι] καλλίστο[ι] εἰμ[εν].

<sup>5</sup> *Supra* p. 1115 ff.

of Zeus<sup>1</sup> by the Danaid Hesione<sup>2</sup> or by Hermippe daughter of Boiotos<sup>3</sup>. Alleged descent from Zeus presupposes a line of kings believed to incarnate Zeus. Was one of them that Minyas, of Aeolian ancestry<sup>4</sup>, whose name was attached by the Orchomenians to their famous prehistoric *thólos*?<sup>5</sup> It would seem so; for among the relics of funerary cult discovered by Schliemann within the *thólos*, relics ranging from 'Minoan' to Roman times<sup>6</sup>, was a slab of white marble inscribed with a late dedication to Zeus *Téleios* and Hera *Teleia*<sup>7</sup>. The old pre-Greek king, whose underground cupola with its rosettes of glittering bronze mimicked the midnight sky<sup>8</sup>, was indeed aptly succeeded by an Aeolian dynast revered as a nether Zeus<sup>9</sup>. With all the prestige of immemorial tradition behind him such an one would watch over the fortunes of his people. For instance, in or about the year 329 B.C., as we know from an inscription formerly (1868) to be seen in the court of the neighbouring monastery<sup>10</sup>, Orchomenian troopers, who

<sup>1</sup> Eustath. *in Il.* p. 272, 31 ὁ Βοιώτιος δὲ τῷ τοῦ Διὸς Ὁρχομενῶ ἐπωνόμασται.

<sup>2</sup> Schol. Ap. Rhod. i. 230 Ἡσιόνης (Ἰσιόνης cod. Paris.) δὲ τῆς Δαναοῦ καὶ Διὸς γίνεταί Ὁρχομενός, ἀφ' οὗ καὶ ἡ πόλις Ὁρχομενός καλεῖται (ἐκλήθη cod. Paris). Rufin. *recognit.* 10. 21 Hippodamiam et Isionen Danai filias (*sc.* vitiat Iupiter), quarum unam Hippodamiam <matrem (*inserui*)> Olenus, Isionen vero Orchomenus sive Chryses habuit. O. Hofer in Roscher *Lex. Myth.* iii. 939 f. conjectures that the mother's name was Ἰσονόη; but see G. Weicker in Pauly—Wissowa *Real-Enc.* viii. 1240.

<sup>3</sup> Schol. D. *Il.* 2. 511 τὸν ἐν τῇ Βοιωτίᾳ λέγει Ὁρχομενόν, τὸν ὑπὸ Μινυοῦ βασιλευθέντα, τὸν ὀνομασθέντα ἀπὸ Ὁρχομενοῦ τοῦ Διὸς υἱοῦ καὶ Ἑρμῖππης τῆς Βοιωτοῦ.

<sup>4</sup> Ap. Rhod. 3. 1094 Αἰολίδην Μινύην with schol. *ad loc.* (cod. Paris.) Αἰολίδην δὲ τὸν Μινύαν λέγει, οὐχ ὡς υἱὸν τοῦ Αἰόλου, ἀλλ' ὡς μητρώθεν ἀπ' ἐκείνου καταγόμενον. Σισύφου γὰρ τοῦ Αἰόλου παῖδες Ἄλμος καὶ Πορφυρίων, Χρυσόγονη δὲ τῆς Ἄλμου καὶ Ποσειδῶνος Μινύας. ὥστε ἐκ μητρὸς μὲν Αἰολίδης ὁ Μινύας, πατὴρ δὲ Ποσειδῶνος.

<sup>5</sup> The genealogy of Minyas is very variously given: see *in primis* schol. Pind. *Isthm.* 1. 80 τούτων δὲ τὸν Μινύαν οἱ μὲν Ὁρχομενοῦ γενεαλογοῦσιν, ὡς Φερεκύδης (*frag.* 84 (*Frag. hist. Gr.* i. 92 Muller)), ἐνιοὶ δὲ ἔμπαλιν τὸν Ὁρχομενόν Μινύου, ἐνιοὶ δὲ ἀμφοτέρους Ἑρεοκλέος γενεαλογοῦσι, Διονύσιος (*quis?* Perhaps the Rhodian, cp. schol. Pind. *Pyth.* 1. 109, *Nem.* 3. 104) δὲ τὸν Μινύαν Ἀρεὸς ἀναγράφει, Ἀριστόδημος (*sc.* ὁ Ἀλεξανδρεὺς, cp. schol. Pind. *Isthm.* 1. 11) δὲ Ἀλεοῦ τὸν Μινύαν, καὶ τοὺς Ἀργοναύτας δὲ Μινύας ἐντεῦθεν γράφει προσηγορεῖσθαι with K. Tumpel's article in Roscher *Lex. Myth.* ii. 3016 ff.

<sup>6</sup> H. Schliemann *Orchomenos* Leipzig 1881 p. 56 ff. = *id.* 'Exploration of the Boeotian Orchomenus' in the *Journ. Hell. Stud.* 1881 ii. 137 ff., Perrot—Chippiez *Hist. de l'Art* vi. 439 f., Frazer *Pausanias* v. 189, 191.

<sup>7</sup> H. Schliemann *Orchomenos* p. 58 = *id.* in the *Journ. Hell. Stud.* 1881 ii. 139 ('a slab of marble broken on the left side, with the inscription:— ... ΕΙΩΗΡΑΤΕΛΕΙΑ which Professor Sayce [May he be forgiven! A.B.C.] holds to be the end of an hexameter'), *Inscr. Gr. sept.* i no. 3217 [.....Δι Τε]λείω, Ἡρα Τελεία.

<sup>8</sup> *Supra* i. 751 f.

<sup>9</sup> Notice *Inscr. Gr. sept.* i no. 3218 Orchomenos [..... τὸν] ἐαυτῶν γυμνασί-αρχον | ... ..ίου Ἑρμῆ καὶ Μινύα, which proves a definite cult of Minyas. In 1889 a herm of white marble was found near the church of Haghiος Charalambos on a small hill to the W. of Thespias: beneath the *phallós* was inscribed τοὶ ἱεράρχαι ἀνέθαν | τοὶ ἐφ' Ἰππῶνος ἀρχοντος | τοῖς Δαιμόνεσσι | κ.τ.λ. (P. Jamot in the *Bull. Corr. Hell.* 1895 xix. 375 ff. no. 28, Dittenberger *Syll. inscr. Gr.* 2 no. 752, Michel *Revue d'Inscr. gr.* no. 1102). This inscription (*c.* 300 B.C.) associates Hermes with certain *Δαίμονες*. May we venture to conclude that they were the souls of bygone Thespian kings?

<sup>10</sup> The monastery named after the Κοίμησις τῆς Θεοτόκου, the 'Falling Asleep of the Mother of God,' is believed to occupy the site of the ancient temple of the Charites (Frazer *Pausanias* v. 186, H. Hitzig—H. Blümner on Paus. 9. 38. 1, K. Baedeker *Greece* Leipsic 1889 p. 188, J. Murray *Handbook for Travellers in Greece* London 1900 p. 562).

had served with Alexander the Great in Asia, returned home and testified their gratitude by a votive offering to Zeus *Sotér*<sup>1</sup>.

At Thespiæ, another ancient city of Boiotia, Zeus *Milichos* had a consort *Miltche*<sup>2</sup>. Since Thespius, the eponymous hero of the place, was said to have been an Athenian and the son of Erechtheus<sup>3</sup>, or of Teuthras son of Pandion<sup>4</sup>, we may legitimately compare the cult with that of Zeus *Meilichios* at Athens. Accordingly, we are not surprised to learn that Thespiæ made much of Zeus *Saôtes*, the local equivalent of Zeus *Sotér*. Pausanias heard all about him:

‘The Thespians have in their town a bronze image of Zeus *Saôtes*. The story they tell of it is this. Once upon a time, when a snake (*drákon*) was ravaging the town, the god commanded that every year a youth, chosen by lot, should be given to the monster. They do not, they say, remember the names of the victims who thus perished. But they add that, when the lot fell on Kleostratos, his lover Menestratos resorted to the following expedient. He had a bronze breastplate made with a fish-hook on each of its plates, pointing upwards. This breastplate he put on, and offered himself willingly to the snake; for he meant by his offering to kill the monster, though he died for it. Hence Zeus got the name of *Saôtes* (the “Saviour”)<sup>5</sup>.

So the Greeks had their own version of Slingsby and the Snapping Turtle! Indeed, the episode is but one variety of a world-wide myth, that of the dragon-slayer<sup>6</sup>. We must not, therefore, too hastily assume that the snake in question was the animal form of a divinised ancestor. Not improbably, however, the Boeotian Zeus *Saôtes*, like the Elean *Sosípolis*<sup>7</sup>, appeared on occasion as a snake, so that the old snake-myth, which originated elsewhere in a different connexion, would in Boiotia readily attach itself to the ancestral theriomorphic Zeus.

A relic of his cult has survived in a votive relief of white marble found at *Sialesi* and now in the Berlin collection (fig. 967)<sup>8</sup>. This monument, which might be good Attic work of the fourth century B.C., shows a bearded man and a boy approaching a cave in a rocky hill-side. The man holds an egg-shaped object, perhaps a honey-cake<sup>9</sup>, in his raised right hand. And a large snake writhes out of the cave to get it. If *Sialesi* is rightly identified with the site of the ancient Eteonos<sup>10</sup> (later Skarphe), the cave may well represent the burying-

<sup>1</sup> P. Foucart in the *Bull. Corr. Hell.* 1879 iii. 452 ff., R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* i. 170 f. no. 470, *Inscr. Gr. sept.* i no. 3206, Michel *Recueil d’Inscr. gr.* no. 1112 [τοῖς πότῃ τοῖς ἐν τὰν Ἀσία[ν] στρατευόμενοι βασιλείοις] Ἀλεξάνδρῳ στραταγίοντος, ... ὁδῶν φιλαρχίοντος, Διὶ Σωτῆρι ἀνέθιαν κ.τ.λ.].

<sup>2</sup> P. Foucart in the *Bull. Corr. Hell.* 1885 ix. 404 no. 15, *Inscr. Gr. sept.* i no. 1814 Θυνοκλίδας Διονυσίῳ Διὶ Μελίχῳ κὴ Μελίχῃ (an inscription of s. ii or iii B.C.).

<sup>3</sup> Diod. 4. 29, Paus. 9. 26. 6 (with Thespiæ daughter of Asopos as alternative eponym).

<sup>4</sup> Steph. Byz. s.v. Θέσπεια, Eustath. in *Il.* p. 266. 6 f.

<sup>5</sup> Paus. 9. 26. 7 f.

<sup>6</sup> See Sir J. G. Frazer on Paus. 9. 26. 7 and the authorities cited *supra* i. 178 n., 782.

<sup>7</sup> Paus. 6. 20. 5. See further C. Robert ‘Sosipolis in Olympia’ in the *Att. Mitth.* 1893 xviii. 37—45 and the excellent article of L. Weniger in Roscher *Lex. Myth.* iv. 1222 ff.

<sup>8</sup> *Ant. Skulpt. Berlin* p. 271 no. 724 fig., C. O. Müller—A. Scholl *Archaeologische Mittheilungen aus Griechenland* Frankfurt a/M. 1843 p. 97 no. 103 (‘Opfer an die (Asklepios-) Schlange für einen (kranken) Knaben’), R. Kekulé von Stradonitz *Die griechische Skulptur*<sup>2</sup> Berlin 1907 p. 202 fig. (‘Weihrelief an Zeus Meilichios’), Renach *Rép. Reliefs* ii. 14 no. 1 (‘Homage au serpent d’Asklépios’), Harrison *Proleg. Gr. Rel.*<sup>2</sup> p. 20 f. fig. 5 and *Themis* p. 282 f. fig. 73. I am indebted to Miss Harrison for the photograph, from which my fig. 967 was drawn. Height 0.265<sup>m</sup>, breadth 0.495<sup>m</sup> to 0.505<sup>m</sup>.

<sup>9</sup> So Harrison *Themis* p. 282.

<sup>10</sup> C. O. Müller—A. Scholl *loc. cit.*, *Ant. Skulpt. Berlin loc. cit.*

place of Oidipous in the sanctuary of Demeter. Lysimachos of Alexandria<sup>1</sup> in his work on *Theban Marvels* wrote as follows<sup>2</sup>:

‘When Oidipous died, his friends thought to bury him in Thebes. But the Thebans, holding that he was an impious person on account of the misfortunes which had befallen him in earlier times, prevented them from so doing. They carried him therefore to a certain place in Boiotia called Keos and buried him there. But the inhabitants of the village, being visited with sundry misfortunes, attributed them to the burying of Oidipous and bade his friends remove him

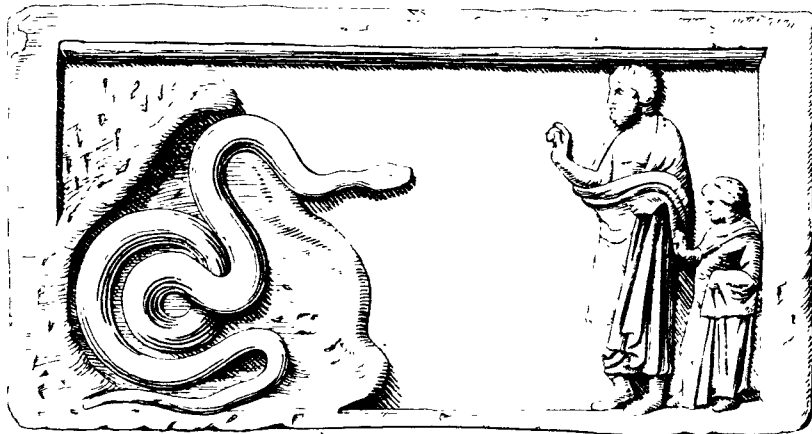


Fig. 967.

from their land. The friends, perplexed by these occurrences, took him up and brought him to Eteonos. Wishing to bury him secretly, they interred him by night in the sanctuary of Demeter—for they did not know the locality. When the facts transpired, the inhabitants of Eteonos asked the god what they should do. The god bade them not to move the suppliant of the goddess. So Oidipous is buried there, and<sup>3</sup>—adds Lysimachos—‘the sanctuary is called the *Oidipodeion*.’

Demeter at Eteonos bore the surname *Euryodeia*<sup>4</sup> and was certainly an earth-goddess<sup>5</sup>. Oidipous, buried in her precinct with the honours due to a suppliant<sup>6</sup>, would naturally be viewed as a beneficent chthonian power. In this capacity he would almost certainly be anguiform. Indeed, P. Kretschmer has argued that the name *Oidipous*, ‘Swell-foot,’ actually denoted a snake, being a euphemistic

<sup>1</sup> W. Christ *Geschichte der griechischen Literatur* München 1911 II. I. 184.

<sup>2</sup> Lysimachos *frag.* 6 (*Frag. hist. Gr.* iii. 336 f. Müller) *ap. schol. Soph. O.C.* 91, citing Arizelos, of whom nothing further is known (*Frag. hist. Gr.* iv. 340 Müller).

<sup>3</sup> Hesych. *Εὐρυοδεία*· μεγαλάμφωδος (so Musurus for μεγαλάμφωδα cod.). καὶ ἡ Δημήτηρ οὕτως ἐν Σκαρφείᾳ (so M. Schmidt for Σκαρφέᾳ cod.). καὶ ἡ γῆ

<sup>4</sup> *Et mag.* p. 396, 24 ff. *εὐρυοδεία*· ‘ἀπὸ χθονὸς εὐρυοδείης’ (*Il.* 16. 635, *Od.* 3. 453, 10. 149, cp. 11. 52), μέγα τὸ ἔδος ἐχούσης, ὃ ἐστὶν ἔδρασμα. ἔστι δὲ ἐπίθετον τῆς γῆς.

<sup>5</sup> Cp. *schol. Od.* 16. 118 ‘Ἀρκείσιος Εὐρυοδίας’ (W. Dindorf cj. *Εὐρυοδείας*) καὶ Διὸς Eustath. in *Od.* p. 1796, 34 ἵστέον δὲ ὅτι γενεαλογούσι Διὸς μὲν καὶ Εὐρυοδίας Ἀρκείσιον, which presupposes a union of Zeus with the earth-goddess.

<sup>6</sup> Similarly in the Attic version Oidipous at Kolonos *ἰκέτευσεν ἐν τῷ ἱερῷ τῶν θεῶν Δημήτρος καὶ Πολιούχου* Ἀθηναίς (Androtion *frag.* 31 (*Frag. hist. Gr.* i. 374 Müller) *ap. schol. Od.* 16. 271. The passage continues καὶ Διὸς ἀγόμενος < δὲ > ὑπὸ Κρέοντος κ.τ.λ. But W. Dindorf, following J. T. Struve, *corr.* καὶ βίᾳ ἀγόμενος ὑπὸ Κρέοντος κ.τ.λ.).

appellation for the swollen coils of the creature appropriate to a chthonian hero<sup>1</sup>.

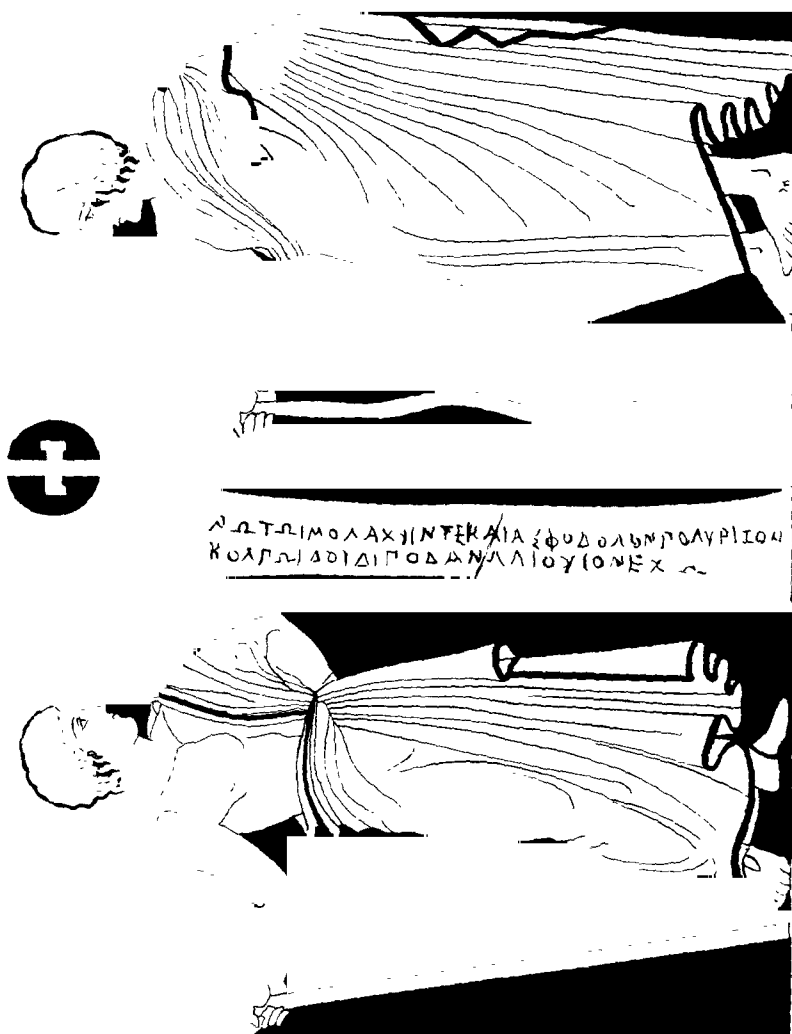


Fig. 968.

<sup>1</sup> P. Kretschmer *Die Griechischen Vaseninschriften* Gutersloh 1894 p. 191 n. 3. 'Οιδίπους erinnert an einen anderen ratselfaften mythischen Namen, den des frommen Sehers Μελάμπος; beides sind chthonische Heroen .. Chthonische Wesen haben einen Schlangenleib statt der Füße :... Sollten nicht "Schwellfuss" und "Schwarzfuss" euphemis-

Again, the buried hero would be responsible for the growth of all living things. The *Sialese* relief shows the snake propitiated by a grown man and a growing boy—a sufficiently suggestive picture. Moreover, a red-figured *amphora* from Basilicata, now in the Naples collection (fig. 968)<sup>1</sup>, represents two youths, with *himétia* and sticks, standing to right and left of a *stèle*, which marks the grave of Oidipous. In the background hangs a pair of *háltères*<sup>2</sup>, the sign of their devotion. But the most interesting feature of the design is the inscription on the *stèle*, a metrical couplet in which the grave apparently (though the speaker is not named) announces:

Mallows and rooty asphodel upon my back I bear,  
And in my bosom Oidipodas, Laios' son and heir<sup>3</sup>.

Now mallows and asphodel were the common vegetable food of the Boeotian peasant, as we learn from a famous passage of Hesiod<sup>4</sup>. We may therefore reasonably regard this vase-painting as an illustration of the Boeotian *Oidipódeion*. And the more so, if—as seems probable—the dialect of the inscription contains sundry would-be Boeotisms<sup>5</sup>.

It appears, then, that Oidipous in his grave played a part not easily distinguishable from that of Zeus *Meilichios*<sup>6</sup>. There is, I think, that much of truth in a venturesome view advanced by O. Höfer, who after an exhaustive study of the hero's myth and monuments comes to the tentative conclusion that Oidipous after all may be but a hypostasis of the chthonian Zeus<sup>7</sup>. Sophokles knew what he was about in making the old king summoned hence by the

tische Bezeichnungen des schwarzen geschwollenen Schlangenleibes sein, welcher diesen Heroen natürlich genommen wurde, als sie zu Helden der Dichtung wurden?'

<sup>1</sup> Heydemann *Vasensamm. Neapel* p. 415 f. no. 2868 pl. 7, B. Quaranta in the *Real Museo Borbonico* Napoli 1833 ix pl. 28, J. Millingen *Ancient Unedited Monuments* Series ii London 1826 p. 86 ff. pl. 36, Inghirami *Vas. ptt.* iv. 18 ff. pl. 315. Fig. 968 is copied from Millingen's coloured plate and Heydemann's facsimile of the inscription.

<sup>2</sup> Heydemann *loc. cit.* says 'ein Ball.'

<sup>3</sup>  $\epsilon\chi\omega <\mu\acute{\epsilon}\nu> \mu\omicron\lambda\acute{\alpha}\chi\eta\nu \tau\epsilon \kappa\alpha\iota \acute{\alpha}\sigma\phi\acute{o}\delta\omicron\lambda\omicron\nu \mu\omicron\lambda\acute{\upsilon}\rho\iota\zeta\omicron\nu \mid \kappa\acute{o}\lambda\pi\omega\iota \delta' \omicron\iota\delta\iota\pi\acute{o}\delta\alpha\nu \Lambda\alpha\iota\omicron\nu <\nu> \iota\delta\omicron\nu \epsilon\chi\omega$  (Cougny *Anth. Pal. Append.* 2. 120). A. Boeckh in the *Corp. inscr. Gr.* iv no. 8429 quotes Eustath. in *Od.* p. 1698, 25 ff.  $\acute{\epsilon}\phi\upsilon\tau\epsilon\upsilon\epsilon\tau\omicron \acute{\epsilon}\nu \tau\omicron\iota\varsigma \tau\acute{\alpha}\phi\omicron\iota\varsigma \tau\omicron \tau\omicron\iota\omicron\upsilon\tau\omicron\nu \phi\upsilon\tau\omicron\nu$  (sc.  $\acute{\alpha}\sigma\phi\acute{o}\delta\epsilon\lambda\omicron\varsigma$ ),  $\acute{\omega}\varsigma \delta\eta\lambda\omicron\iota \kappa\alpha\iota \tau\iota \tau\omicron\nu \pi\alpha\rho\acute{\alpha} \tau\tilde{\omega} \Pi\omicron\rho\phi\upsilon\rho\iota\tilde{\omega} \acute{\epsilon}\pi\iota\gamma\rho\alpha\mu\mu\acute{\alpha}\tau\omega\nu \lambda\acute{\epsilon}\gamma\omicron\nu \acute{\omega}\varsigma \acute{\alpha}\pi\acute{o} \tau\iota\nu\omicron\varsigma \tau\acute{\alpha}\phi\omicron\nu \acute{\omicron}\tau\iota \nu\acute{\omega}\tau\omega \mu\acute{\epsilon}\nu \mu\omicron\lambda\acute{\alpha}\chi\eta\nu \kappa\alpha\iota \acute{\alpha}\sigma\phi\acute{o}\delta\epsilon\lambda\omicron\nu \mu\omicron\lambda\acute{\upsilon}\rho\iota\zeta\omicron\nu, \kappa\acute{o}\lambda\pi\omega \delta\acute{\epsilon} \tau\omicron\nu \delta\epsilon\iota\nu\alpha \epsilon\chi\omega$  and surmises that Porphyrios found the epigram in the Aristotelian *péplos* (see Eustath. in *Il.* p. 285, 24 f.)—a view already put forward by Jahn *Vasensamm. München* p. cxxiv n. 914. Boeckh *loc. cit.* further cp. Auson. *epitaph.* 21. 1 f. (p. 79 Peiper) Hippothoum Pyleumque tenet gremio infima tellus; | caulibus et malvis terga superna virent, whence E. Curtius would read  $\iota\pi\pi\acute{o}\theta\omicron\omicron\nu \tau' \acute{\eta}\delta\epsilon \Pi\acute{\upsilon}\lambda\alpha\iota\omicron\nu \text{ for } \tau\omicron\nu \delta\epsilon\iota\nu\alpha$  in Eustath. *loc. cit.*

<sup>4</sup> Hes. *o.d.* 41 with K. W. Goettling—J. Flach *ad loc.*, and H. G. Evelyn White in the *Class. Quart.* 1920 xiv. 128 f.

<sup>5</sup>  $\mu\omicron\lambda\acute{\alpha}\chi\eta\nu$  for  $\mu\alpha\lambda\acute{\alpha}\chi\eta\nu$ ,  $\acute{\alpha}\sigma\phi\acute{o}\delta\omicron\lambda\omicron\nu$  for  $\acute{\alpha}\sigma\phi\acute{o}\delta\epsilon\lambda\omicron\nu$ ,  $\omicron\iota\delta\iota\pi\acute{o}\delta\alpha\nu$  for  $\omicron\iota\delta\iota\pi\acute{o}\delta\eta\nu$ , if not also (as Dr P. Giles suggests to me),  $\Lambda\alpha\iota\omicron = \Lambda\alpha\iota\omega$  for  $\Lambda\alpha\iota\omicron\nu$ . J. Millingen *loc. cit.* p. 87 n. 5 says 'according to the Æolic dialect'; P. Kretschmer *op. cit.* p. 224 f., 'in attischem Dialekt,' regarding  $\mu\omicron\lambda\acute{\alpha}\chi\eta\nu$  as a blend of  $\mu\alpha\lambda\acute{\alpha}\chi\eta\nu$  and  $\mu\omicron\lambda\acute{o}\chi\eta\nu$  (Athen. 58 D),  $\acute{\alpha}\sigma\phi\acute{o}\delta\omicron\lambda\omicron\nu$  as a case of vulgar assimilation. *Decernant peritiores.*

<sup>6</sup> Cp. *Inscr. Gr. sept.* ii no. 1329 an inscription in lettering of s. ii B.C. found at Akketsi near Thebes  $\Lambda\sigma\iota\mu\alpha\chi\omicron[s] \mid \text{Μειλχιος}$ .

<sup>7</sup> O. Höfer in Roscher *Lex. Myth.* iii. 743 'Ist Oidipus vielleicht eine Hypostase des  $\text{Zeus } \chi\theta\omicron\nu\nu\iota\omicron\varsigma$ ?' This suggestion should not be tossed on one side till the evidence adduced *ib.* p. 741 ff. has been carefully weighed.



thunders of Zeus *Chthónios*<sup>1</sup>. When the moment of departure comes and Theseus remains 'holding his hand before his face to screen his eyes, as if some dread sight had been seen, and such as none might endure to behold<sup>2</sup>,' the poet with consummate tact leaves the secret untold. But the mythologist may be forgiven, if he hazards the conjecture that Oidipous was then and there transformed into a snake.

(12) *Zeus Meilichios* in Thessaly.

The demolition of a mosque at Larissa in Thessaly brought to light two fragments of an Ionic architrave inscribed as follows<sup>3</sup>:

Makon, son of Omphalion, (dedicated) the temple  
to Zeus *Meilichios* and to *Enhodia*<sup>4</sup> and to the City<sup>5</sup>.

The cult of the chthonian Zeus here had civic importance, and may fairly be connected with the founder of the state, Akrisios<sup>6</sup>, who—struck on the foot and slain by the *diskos* of Perseus—was buried in a *heróion* outside the town<sup>7</sup> or else in the temple of Athena on the akropolis<sup>8</sup>. Akrisios was represented by Attic vase-painters of s. v B.C. as a bearded king, twice with a long sceptre<sup>9</sup>, once with a long staff and a wreath of olive<sup>10</sup>. He had a divine doublet in Akrisias, the

<sup>1</sup> Soph. *O. C.* 1606 κτύπησε μὲν Ζεὺς Χθόνιος κ.τ.λ. *Supra* p. 805 n. 6.

<sup>2</sup> Soph. *O. C.* 1650 ff.

<sup>3</sup> *Ath. Mittl.* 1886 xi. 336, S. Reinach in the *Rev. Arch.* 1887 ii. 79, *id. Chroniques d'Orient* Paris 1891 p. 346, G. Fougères in the *Bull. Corr. Hell.* 1889 xiii. 392 no. 9, *Inscr. Gr. sept.* ii no. 578 Μάκων Ὀμφαλίωνος τὸν να[όν] | Διὶ Μειλιχίῳ καὶ Ἐνοδίᾳ καὶ Πόλει.

<sup>4</sup> For this appellation of Hekate at Larissa cp. *Inscr. Gr. sept.* ii no. 575, 2 f. εἰξαγο: δ' Ἀγέ[τ]ορ | φαστικᾶι: Ἐνοδίαι.

<sup>5</sup> Cp. *Inscr. Gr. sept.* ii no. 31, 2 (Hypata) Ἐρμᾶι καὶ τᾷ πόλει, no. 94, 5 (Larissa Kremaste) Ἐρμᾶι καὶ τᾷ πόλει.

<sup>6</sup> Hellanikos *frag.* 29 (*Frag. hist. Gr.* i. 49 Muller) ap. schol. Ap. Rhod. i. 40 = Favorin. *lex.* p. 1156, 25 f., Steph. Byz. s.v. Ἀκρίσσα.

<sup>7</sup> Pherekyd. *frag.* 26 (*Frag. hist. Gr.* i. 77 Muller) ap. schol. Ap. Rhod. 4. 1091 = Eudok. *viol.* 40 = Favorin. *lex.* p. 99, 16 ff., Apollod. 2. 4. 4, cp. Paus. 2. 16. 2. Hyg. *fab.* 63 lays the scene in Seriphos and makes Akrisios struck on the head, cp. *fab.* 273. Further confusion in Lact. *Plac. in Stat. Theb.* i. 255 = Myth. *Vat.* 2. 111 (Perseus hurls the Gorgon's head at Akrisios and turns him into stone!).

<sup>8</sup> Antiochos *frag.* 15 (*Frag. hist. Gr.* i. 184 Muller) ap. Clem. Al. *protr.* 3. 45. 1 p. 34, 9 f. Stahlin.

<sup>9</sup> (1) On a red-figured *kratér* from Caere, now at Petrograd (Stephani *Vasensamm.* *St. Petersburg* ii. 281 ff. no. 1723, E. Gerhard *Danae, ein griechisches Vasenbild* (*Winckelmannsfest- Progr. Berlin* xiv) Berlin 1854 with col. pl., Welcker *Alt. Denkm.* v. 275 ff. pl. 17, 1, Overbeck *Gr. Kunstmyth.* Zeus pp. 406 f., 411 f. Atlas pl. 6, 2 f., Baumeister *Denkm.* i. 405 f. fig. 447 f., P. Hartwig *Die griechischen Meisterschalen der Blüthezeit des strengen rothfigurigen Stiles* Stuttgart—Berlin 1893 p. 396 f., J. D. Beazley *Attic red-figured Vases in American Museums* Cambridge Mass. 1918 p. 94 ('The Foundry Painter'), Hoppin *Red-fig. Vases* i. 458 f. no. 17).

(2) On another red-figured *kratér* from Caere, now at Petrograd (Stephani *op. cit.* ii. 139 ff. no. 1357, F. T. Welcker in the *Mon. ed. Ann. d. Inst.* 1856 p. 37 f. pl. 8, Welcker *Alt. Denkm.* v. 283 ff. pl. 17, 2, Overbeck *op. cit.* Zeus p. 412 f. Atlas pl. 6, 4, Reinach *Rép. Vases* i. 244, 1, J. D. Beazley in the *Ann. Brit. Sch. Ath.* 1911-1912 xviii. 226 no. 16 and *op. cit.* p. 46 f. fig. 28 ('The Eucharides Painter'), Hoppin *Red-fig. Vases* i. 359 no. 20).

<sup>10</sup> On a red-figured *hydria* at Boston (P. Hartwig 'Danaé dans le coffre' in the *Mon.*

Phrygian Kronos<sup>1</sup>. It seems probable, therefore, that Akrisios was the royal embodiment of a sky-god<sup>2</sup>. And the story of his death from the *diskos* of Perseus, like that of Hyakinthos' death from the *diskos* of Apollon<sup>3</sup>, is best explained as a genuine solar myth<sup>4</sup>. Whether Akrisios or Akrisias, as O. Gruppe supposes<sup>5</sup>, was originally a mountain-god, is doubtful<sup>6</sup>. Still more so is Gruppe's attempt<sup>7</sup> to equate him with *Arkésios* or *Arkeisios*, a clipped form of *Arkesilaos*<sup>8</sup>, god of the underworld<sup>9</sup>. Ruling out such questionable possibilities, we must yet concede that Akrisios was likely enough to live on in the popular memory as a buried beneficent Zeus.

(13) *Zeus Meilichios* in the Archipelago, Asia Minor, etc.

The cult of Zeus *Meilichios* was wide-spread in the islands of the Archipelago. Rock-cut inscriptions at Thera show that Zeus *Melichios* was adored by the intimates of a certain Polyxenos<sup>10</sup> and that *Melichios* received the offering of a 'singed' victim<sup>11</sup>. Boundary-stones inscribed 'Of Zeus *Meilichios*' have been found at *Palaiopolis* in Andros<sup>12</sup>, at Arkesine in Amorgos<sup>13</sup>, and in the district of

*Piot* 1903 x. 55—59 pl. 8, J. D. Beazley *op. cit.* p. 51 f. fig. 32 ('The Painter of the Diogenes Amphora'), Hoppin *Red-fig. Vases* i. 206 no. 1).

<sup>1</sup> Hesych. 'Ακρίσιος· Κρόνος, παρὰ Φρυγίην.

<sup>2</sup> On Kronos as a sky-god see *supra* p. 548 ff.

<sup>3</sup> Greve in Roscher *Lex. Myth.* i. 2760, G. Fougères in Daremberg—Saglio *Dict. Ant.* iii. 305, S. Eitrem in Pauly—Wissowa *Real-Enc.* ix. 9 f.

<sup>4</sup> *Pae* S. Eitrem *loc. cit.* p. 16.

<sup>5</sup> Gruppe *Gr. Myth. Rel.* pp. 182 n. 2, 1105 n. 1 starting from *ἀκρίς*=*ocris* derives 'Ακρίσιος from the former, *Ocrisia* from the latter and cp. Hesych. 'Ακρία· ἡ 'Αθηνᾶ ἐν Ἀργεῖ, ἐπὶ τῷος ἀκρας ἰδρυμένη, ἀφ' ἧς καὶ 'Ακρίσιος (so Musurus for ὀκρίσιος. M. Schmidt suggests ὁ 'Ακρίσιος) ὠνομάσθη. ἔστι δὲ καὶ ἡ 'Ηρα καὶ Ἀρτεμῖς καὶ Ἀφροδίτη προσαγορευομένη ἐν Ἀργεῖ, κατὰ τὸ ὅμοιον ἐπ' ἀκρῶ ἰδρυμέναι, cp. Methodios *ap. et. mag.* p. 52, 40 f. 'Ακρίσιος· ὁ ἥρως, ἀπὸ τῆς ἐν τῷ Ἀργεῖ ἀκρας. οὕτως Μεθόδιος.

<sup>6</sup> A. Fick *Die ehemalige Sprachinheit der Indogermanen Europas* Gottingen 1873 p. 411 proposed to connect the Phrygian 'Ακρίσιος with Hesych. ἀκρίστιν· κλέπτριαν (C. A. Lobeck cj. πέπτριαν). ἀλετρίδα. Φρύγες. This, though groping in the dark, is better than *et. mag.* p. 52, 41 f. ὁ δὲ Ὄρος ἀπὸ τοῦ ἀκρίζω 'Ακρίσιος, ὡς παρὰ τὸ θαυμάζω θαυμάσιος. ἡ παρὰ τὸ κρίσις κρίσιος, καὶ ἀκρίσιος, ὁ ἀκριτος καὶ ὠμός. [ἀκρίζω δὲ σημαίνει τὸ ἀκριος ποσὶ πορεύεσθαι· κ.τ.λ.].

<sup>7</sup> Gruppe *Gr. Myth. Rel.* pp. 253, 778, 1105 n. 1.

<sup>8</sup> A. Fick in the *Beiträge zur Kunde der indogermanischen Sprachen* 1906 xxx. 279: 'Αρκεσίσιος [*Od.* 14. 182, 16. 118, *alib.*] würde richtig 'Αρκεσίσιος='Αρκεσίλαος heißen; den anlass zu der entstehung gab der schreibung mit *einem* σ.'

<sup>9</sup> *Cp. et. mag.* p. 144, 33 ff. cited *supra* p. 549 n. 1.

<sup>10</sup> With *Inscr. Gr. ins.* iii Suppl. no. 1316 Ζεὺς Μηλίχιος τῶν | περὶ Πολύξενον (fig) cp. the other rock-cut inscriptions from the same locality *ib.* no. 1317 Ζεὺς | τ[ῶν] περὶ Ἀάκιον and *ib.* no. 1318 Ζεὺς | τῶν περὶ Ὀλ[υμ], πιδάρον. *Supra* i. 144 n. 2 with i. 143 n. 13.

<sup>11</sup> *Inscr. Gr. ins.* iii no. 406 (*supra* i. 144 n. 1).

<sup>12</sup> E. Pernice in the *Ath. Mitth.* 1893 xviii. 9 f. no. 4=*Inscr. Gr. ins.* v. 1 no. 727 on a large unworked stone ΔΙΟΣ | ΜΕΛΙΧΙΟ (fig.)=Διὸς· Με(ι)λιχί(ο)ν. E. Pernice and F. Hiller von Gaertringen *loc. cit.* regard the line after O as a mere crack.

<sup>13</sup> *Inscr. Gr. ins.* vii no. 89 on a rough stone in letters of s. iii or iv B.C. [Δε]ὸς Μειλίου, *ib.* no. 90 on a fragmentary slab of marble with lower moulding [Διὸς Μειλίου]. Note also *ib.* no. 92 on a small white marble base of Roman date Διὸς Σωτήρος, *ib.* no. 93 on a broken block of bluish marble in letters of s. iii B.C. Διὸς | Σωτήρο[ς], *ib.* no. 94 on a fragment of rough bluish marble Διὶ Τελ[είω], *ib.* no. 91 on a large marble slab

Saint Anna beyond *Bounáki* at Chios<sup>1</sup>. A dedication to the same god has been recorded at Chalkis in Euboeia<sup>2</sup>. Nisyros had its sect of Diosmilichiastai<sup>3</sup>, and Crete a joint-cult of Zeus *Meilichios* and Hera *Melichía*<sup>4</sup>.

Our search might be extended eastwards into Asia Minor and Egypt, westwards into Sicily and Italy. An altar 'Of Zeus *Meil[ichios]*,' discovered at Knidos by Sir Charles Newton, is now in the British Museum<sup>5</sup>. Xenophon sacrificed pigs to Zeus *Meilichios* at Ophryinion<sup>6</sup>; but we have no reason to think that there was a local cult of this deity. Achilles Tatios (? s. vi. A.D.<sup>7</sup>) brings Kleitophon and Leukippe, the hero and heroine of his novel, to Alexandria, his own native town.

ΔΙΟΣΑΝΑΛΙΟΥ = Διὸς Ἀναδιδ(ι)ῶ(τ)ου, 'of Zeus who sendeth up his Gifts from Below'—an obviously chthonian god (cp. *supra* p. 321 n. 1).

Other Zeus-cults of the same town: *ib.* no. 88 on a rough altar of bluish marble in letters of s. iv B.C. [Δ]ιὸς Ἀποτροπαίου (cp. P. Kabbadias *Fouilles d'Épidaure* Athènes 1893 i. 56 no. 119 = *Inscr. Gr. Pelop.* i no. 1285 Epidaurus, not later than s. iii B.C. Διὸς Ἀποτροπαίου, O. Rayet in the *Rev. Arch.* 1887 i. 107 ff. = Michel *Recueil d'Inscr. gr.* no. 839 B, 19 f., c, 2 ff. = Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 1014 b, 69 f., c, 114 ff. Erythrai, a sale of priesthoods dating from the first half of s. iii B.C. Διὸς | Ἀποτροπαίου καὶ Ἀθηνᾶς Ἀποτροπαίας [Π] [Τ], ἐπώνιον. [Τ] [Τ] and Διὸς [ς] | [Ἀπο]τροπαίου καὶ Ἀθηνᾶς Ἀπο[ρο]-[παί]ας [Η] [Π], ἐπώνιον [Π]), *ib.* no. 95 a metrical inscription on a marble slab *Μνημοσύνης καὶ Ζηνὸς* Ὀλυμπίου ἀγαθὰ τέκνα cp. Cougny *Anth. Pal. Appendix* 4. 33. 1], | κ.τ.λ., *supra* i. 194 f.

<sup>1</sup> A. G. Paspates *Τὸ Σιακὸν γλωσσάριον* Athens 1888 p. 421 f. no. 58 on Chian marble ΔΙΟΣ | ΜΙΛΙΧΙ[. .] = Διὸς | Μιλιχί[ου].

At *Mestá*, six kilometers S.E. of the capital, is a place still called *Ολύμψι*, where was a cult of Zeus *Olympios* and Herakles (Paspates *op. cit.* p. 410 no. 24 Διὸς Ὀλυμπίου | καὶ Ἡρακλεῖς).

<sup>2</sup> *Corp. inscr. Gr.* ii no. 2150 ΕΡΜΙΩΝΜΕΙΛΙΧΙΟΥΔΙΑΙΩΝΙ which A. Boeckh *ad loc.* would read as Ἑρμῶν Μελιχί(ω) Δι(ι)ά(ν)ε(ι)θηκεν].

<sup>3</sup> A. E. Kontoleon in the *Ath. Mitth.* 1890 xv. 134, S. Reinach *Chroniques d'Orient* Paris 1891 p. 702, *Inscr. Gr. ins.* iii no. 104 a cylindrical base of white marble now serving as pedestal for an *εἰκόνη* in the church at *Mandráki* 1 ff. Γνωμαγόραν Δωροθέου | Νευσύριον | κ.τ.λ. *ib.* 13 ff. καὶ στεφανωθέντα ὑπὸ Ἑρμαῖζόντων χρυσέοις στεφάνοις πλεονάλης, καὶ ὑπὸ Ἀφροδισιαστῶν Σύρων καὶ ὑπὸ Διὸς Μιλιχιαστῶν. | [καὶ] τεμαθέντα ὑπὸ αὐτῶν καὶ στεφανωθέν [τα ὑπὸ Διου] νσιαστῶν Εὐ[ρυθεμεδ]ίων τῶν σὺν | [τῷ δέινῳ — —]. I should prefer to read (with Kontoleon and Reinach) Διοσμυλχιαστῶν, cp. Διοσαταβυριαστῶν (*supra* p. 924 f. n. o).

<sup>4</sup> F. Halbherr in the *Museo Italiano di antichità classica* 1890 iii. 621 f. no. 39 Hierapytna = J. Baunack in *Philologus* 1889 xlviii. 399 f. no. 3 Herakleion, a small altar inscribed ΖΗΝΙΜΗΛΙ | ΧΙΩΚΑΗΡΑ | ΜΗΛΙΧΙΑ | ΩΤΑΥΤΕ | ΡΤΑΡΔΑΛΑ | ΕΥΧΗΝ = Ζηνὶ Μηλιχίῳ καὶ (ι) Ἡρᾷ | Μηλιχίᾳ. | Σώτας ὑπὲρ Παρδάλα | εὐχήν.

<sup>5</sup> Sir C. T. Newton *A History of Discoveries at Halicarnassus, Cnidus, and Branchidae* London 1862—1863 i pl. 92 no. 40, ii. 755 (cp. 470) no. 40, R. Schoell in the *Rhein. Mus.* 1887 xlii. 478 ff., E. L. Hicks *The Collection of Ancient Greek Inscriptions in the British Museum* iv. i. 24 f. Oxford 1893 no. 817. Newton, followed by Schoell, read ΔΙΟΣ ΜΕΙ as Διὸς Μεγίστου]. But Hicks gives ΔΙΟΣ ΜΕΙ/ with Φ below ΔΙΟΣ and interprets as Διὸς Μεγ[ίστου] with inventory number. In addition to this mark of ownership the altar bears a second inscription, which Schoell took to be a modified hexameter [ἀθα]νάτοις | [θυ]θέντα | [δα]μουργὸς Ἀρ[πο]κρά(ς) ιδρύσατο | βωμόν. Hicks reads [ἀθα]νάτοις | [θυ]θέντα | [δα]μουργὸς Ἀρ[πο]κράς ξ ιδρύσατο | βωμόν, and suggests with hesitation that ξ may be a numeral. He thinks that the name, Harpokras or the like, was substituted for that of an earlier dedicator. *Non liquet*.

<sup>6</sup> *Supra* p. 1107.

<sup>7</sup> W. Schmid in Pauly—Wissowa *Real-Enc.* i. 245.

'By a stroke of luck,' says Kleitophon<sup>1</sup>, 'we happened upon a sacred month of the great god, whom the Greeks call Zeus and the Egyptians Serapis<sup>2</sup>. The festivities included a torch-lighting; and I saw that remarkable sight. It was evening and the sun sank. Yet night was nowhere to be seen. Another sun made its appearance, or rather the small change of that gold piece. There before my eyes was the city rivalling the sky in beauty. On the one hand I saw Zeus *Meilichios*, on the other the temple of Zeus *Ouránios*<sup>3</sup>. So, after breathing a prayer to the great god and beseeching him that our troubles might at last come to a standstill, we reached the lodging hired for us by Menelaos.'

It may be inferred from this passage, not only that the Alexandrines had a statue of Zeus *Meilichios* and a temple of Zeus *Ouránios*<sup>4</sup>, but also that the former was a god of the underworld, the latter a god of the upperworld. Both are appropriately mentioned at a moment when the twinkling lamps below seemed to reflect the twinkling stars above. At Alaisa or Halaesa (*Castel Tusa*), founded or re-founded in 403 B.C. by the Sikel king Archonides ii<sup>5</sup> on the north coast of Sicily, an inscription records among other topographical features 'the road past the *Meilichieion*.'<sup>6</sup> And, finally, an Oscan road-makers' tablet of c. 200 B.C. from Pompeii states that the aediles M. Suttius and N. Pontius laid out the Via Pompeiana, now known as the *Strada Stabiana*, with a breadth of three perches as far as the temple or precinct of Iupiter *Milichius*<sup>7</sup>.

Further indications of the cult might be sought in theophoric names<sup>8</sup> such as Meilichios, a magistrate of Hierapolis in Phrygia<sup>9</sup>, or Meilichion, a woman of Elateia in Phokis<sup>10</sup>.

<sup>1</sup> Ach. Tat. 5. 2.

<sup>2</sup> *Supra* i. 188 ff.

<sup>3</sup> *ἔθεσάμην δὲ καὶ τὸν Μελίχιον Δία, καὶ τὸν Διὸς Οὐρανίου* (so C. B. Hase, W. A. Hirschig, and S. Gaselee for *οὐράνιον* codd.) *νεῶν*.

<sup>4</sup> *Supra* i. 8, 565 n. 2, 647 n. 7.

<sup>5</sup> B. Niese in Pauly-Wissowa *Real-Enc.* ii. 565.

<sup>6</sup> *Corp. inscr. Gr.* iii no. 5594 col. dextra, 15 f. = *Inscr. Gr. Sic. It.* no. 352 i, 15 f. *κατὰ τὰς ὁδοὺ τὰς παρὰ τὸ | Μελιχίειον ἐς τὸν βοίσκον κ.τ.λ.*

Coppers of Alaisa, struck during Timoleon's war with the Carthaginians (340 B.C.), have *obv.* *ΙΕΥΣ ΕΛΕΥΘΕΡΙΟΣ* head of Zeus; *rev.* *ΑΛΑΙΣΙΝΩΝ ΣΥΛΜΑΧΙΚΩΝ* torch between two ears of corn (G. F. Hill *Coins of Ancient Sicily* London 1903 p. 175, *Head Hist. num.*<sup>2</sup> p. 126). Coppers of the same town, struck after c. 241 B.C., have *obv.* a head of Zeus, usually to left, wearing a bay-wreath; *rev.* an eagle to left, standing with open wings (*Brit. Mus. Cat. Coins Sicily* p. 27, *Hunter Cat. Coins* i. 166 pl. 12, 6, Rasche *Lex. Num.* i. 269 f., Suppl. i. 425, *Head Hist. num.*<sup>2</sup> p. 126).

<sup>7</sup> H. Grassmann in the *Zeitschrift für vergleichende Sprachforschung* 1867 xvi. 103. J. Zvetaieff *Sylloge inscriptionum Oscanum* Petropoli 1878 i. 41 ff. no. 62, 5 ff., ii pls. 10, no. 5, and 10<sup>a</sup>, R. S. Conway *The Italic Dialects* Cambridge 1897 i. 58 f. no. 39, 5 ff., C. D. Buck *A Grammar of Oscan and Umbrian* Boston 1904 p. 239 f. no. 3, 5 ff. *Iussu via Púmpatiāna ter emnattens perek. III ant kai la Iúveis Meelikiieis* (= iidem viam Pompeianam terminaverunt perticis III usque ad aedem (cp. *cacili templa* in De Vit *Lat. Lex. s.v.* 'templum' § 2) Iovis Milichii).

<sup>8</sup> E. Sittig *De Graecorum nominibus theophoris* Halis Saxonum 1911 p. 15.

<sup>9</sup> Imhoof-Blumer *Kleinas. Münzen* i. 238 f. no. 21, *Brit. Mus. Cat. Coins Phrygia* p. lxvii ... *ΙΑΛΟ[Σ] | ΜΕΙΛΙΧΙΟΣ* on the reverse of a copper struck by Augustus.

<sup>10</sup> *Inscr. Gr. sept.* iii. 1 no. 174 a cone of grey limestone found near the E. foundation-wall of the temple of Athena *Kranala* at Elateia and now preserved in the local museum at *Drachmani*: the cone has a hole in its truncated top and is inscribed on the side *ΜΕΙΛΙΧΙΩΝ | ΔΑΜΟΣΤΡΑΤΑ | ΜΙΚΑ | ΧΟΙΡΙΝΑ* = *Μελίχιο[ν], | Δαμοστράτα, | Μικα, | Χοίρινα*. P. Paris in the *Bull. Corr. Hell.* 1887 xi. 345 f. no. 15 at first read *Μελίχιο[ς]*, but concluded in favour of *Μελίχιο[ν]*.

(14) Conclusions with regard to Zeus *Meiltchios*.

It remains to gather up the results of our enquiry. Early Greek kings, especially such as could claim descent from Aiolos, were held to be embodiments of the sky-god Zeus, and as weather-makers for the community bore a sceptre tipped with the lightning-bird. Even when dead and buried the king continued to help his people. He preserved and perpetuated the tribe (Zeus *Sotér*). He brought its young folk to his own state of maturity (Zeus *Téleios*). He watched over its interests (Zeus *Epópsios*). Hence, like other chthonian powers, he was fitly addressed by a coaxing appellation—‘the Kindly One’ (Zeus *Meiltchios*). Regents of this sort, at once human and divine, were, strictly speaking, *datmones* rather than *theoi*; and there is much to be said for O. Schrader’s brilliant suggestion that in name, as in nature, they were the equivalent of the Latin *Lares*<sup>1</sup>. They are best described in two passages of poetry which, though separated by a thousand years, yet derive mutual support and illustration from each other, and serve to assure us that the belief common to both was latent, if not patent, throughout the whole course of Greek history. Hesiod, looking

<sup>1</sup> Schrader *Reallex.* p. 29: ‘Es steht daher nichts im Wege, für *δαίμων* ein Grundform \**δασι-μων* anzusetzen, und den ersten Bestandteil dieses Wortes \**δασι-* unter Annahme eines bekannten Lautwandels (*δάκρυμα*: lacrima) dem lat. \**lasi-* (*lāres, lārūm*) “Geist eines Verstorbenen” zu vergleichen.’ The context rightly maintains that previous derivations (from *δαῖμων*, ‘knowing,’ or from *δαίωμαι*, ‘I divide,’ or from the Sanskrit root *dāi*, ‘to shine’) are all unsatisfactory. I regret to see that Prellwitz *Etym. Wörterb. d. Gr. Spr.*<sup>2</sup> p. 103 and Boisacq *Dict. étym. de la Langue Gr.* p. 162 still cling to *δαίωμαι*.

The word \**δασι-μων* is perhaps related to the name *Δάσιμος* or *Δάξιμος*. *Δάσιμος* *Ἡρόπου* is engraved on a bronze helmet from Anxia (*Ἄνξια*) now in the British Museum (*Brit. Mus. Cat. Bronzes* p. 48 no. 317, Roehl *Inscr. Gr. ant.* no. 547, Roberts *Gk. Epigr.* i. 272 no. 269, *Inscr. Gr. Sic. It.* no. 655); and *Δάξιμος* *Ἡρόπου*, presumably a descendant of the same family, is mentioned in the bronze *tabulae Heraclenses* (*Inscr. Gr. Sic. It.* no. 645 i. 5, 9, ii. 1, 5, 8, R. Meister in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 88 no. 4629 i. 5, 9, ii. 1. 5, 8, F. Solmsen *Inscriptiones Graecae ad illustrandas dialectos selectae* Lipsiae 1905 no. 18 i. 5, 9, ii. i. 5, 8). The *l*-form of this name occurs in *ΛΑΣΙΜΟΣ* *ΕΓΡΑΨΕ*, an inscription on an Apulian *amphora* from Canusium (*Canosa*) now in the Louvre (*Corp. inscr. Gr.* iv no. 8486, *Wien. Vorlegebl.* 1889 pl. 11, 3, Reinach *Vases Ant.* p. 64 ff. Millin ii pl. 37 ff. with bibliography, P. Kretschmer *Die Griechischen Vasenschriften* Gutersloh 1894 p. 217 f.). The foregoing can hardly be separated from the definitely Messapian name *ΔΑΣΙΜΑ* (J. P. Droop in *Ann. Brit. Sch. Ath.* 1905—1906 xii. 139 f. fig. 1, 2 *Ceglie Messapica*) and the Grecised or Latinised *Δάσιος* (Appian. *Hannib.* 31 and 45), *Δάσιος* (*Brit. Mus. Cat. Coins* Thessaly etc. p. 68 no. 52 *ΔΑΣΙΟΣ* on a coin of Dyrrhachion, cp. *Brit. Mus. Cat. Coins* Italy p. 130 no. 1 f. *ΔΑΣΙΟΥ* on coins of Arpi, *ib.* p. 144 no. 4 *ΔΑΣΙΕΝΙ* and no. 6 *ΔΑΣΙΟΥ* on coins of Salapia, *Hunter Cat. Coins* i. 53 no. 1 pl. 4, 10 *ΔΑΣΙΟΥ* on a coin of Arpi), *Dasius*, *Dasumius*, etc. (De Vit *Onomasticon* ii. 568 f., R. S. Conway *The Italic Dialects* Cambridge 1897 ii. Index iii p. 566, F. Münzer, Stein and Groag in Pauly—Wissowa *Real-Enc.* iv. 2218 f., 2222 ff.).

A. Zimmermann in the *Zeitschrift für vergleichende Sprachforschung* 1915 xlvii. 192 holds that the *-la* of *Larunda* is identical with the *Δα-* of *Δαμόνη* and regards *Larunda δαίμόνων μήτηρ* (G. Goetz—G. Gundermann in the *Corpus glossariorum Latinorum* Lipsiae 1888 ii. 121, 17) as a literal translation (cp. *eid. ib.* ii. 265, 62 *δαίμονες ἦτοι θεοὶ κατοικίδιοι*: lares dicitur et lar).

For a useful vindication of the view that the *Lares* were originally the souls of deified ancestors see Miss M. C. Waites ‘The nature of the Lares and their representation in Roman art’ in the *Am. Journ. Arch.* 1920 xxiv. 241—261.

backward to the Golden Age when men lived 'as gods' and the soil was fruitful to the uttermost, says:

But since the earth hath covered o'er this race  
They are *daïmones* by the will of mighty Zeus,  
Good spirits that tread the ground and guard mankind,  
Givers of wealth—a guerdon meet for kings<sup>1</sup>.

The late writer of an Orphic hymn strikes the self-same note:

I bid the *daïmon* to draw near, dread chief,  
The Kindly Zeus, begetter and life-giver,  
Great Zen, much-roaming<sup>2</sup>, curse-bringer<sup>3</sup>, king of all,  
Wealth-giving where he enters house full-force,  
Or now again chilling the poor man's blood.  
The keys of grief and gladness both are thine<sup>4</sup>.

The *daïmon*, in short, was the *theós* incarnate<sup>5</sup>. And the Agathos Daimon *par excellence* was Zeus *Meilichios*.

## APPENDIX N.

### ZEUS *PHÍLIOS*.

It was pointed out by H. Usener<sup>6</sup> that every important conception of a god tends to express itself verbally in more ways than one. The result is a succession of divine appellatives, practical synonyms which vary from time to time and from place to place. In accordance with this principle we find the Greeks worshipping, not only Zeus *Meilichios* or *Meilichios*, 'the Kindly One,' but also Zeus *Phílios*, 'the Friendly One.' The former title gradually became old-fashioned and wore out. The latter, with its appeal to the language of daily life, seemed more up-to-date, promised a business-like return, and consequently acquired a vogue of its own. Of course old centres remained more or less faithful to the old name, the connotation of which was enlarged in various directions. But new centres accepted, fixed, and popularised the novel epithet, which in its turn was filled with fresh meaning and expanded into an ever widening circle of applicability. Nevertheless Zeus *Phílios* was from the outset essentially akin to Zeus *Meilichios*, as may be seen from a brief survey of the relevant monuments and literary allusions<sup>7</sup>.

<sup>1</sup> Hes. *o.d.* 121 ff. cited *supra* p. 1130 n. 1.

<sup>2</sup> *Supra* p. 1096 n. 4.

<sup>3</sup> *Supra* p. 1098 n. 5.

<sup>4</sup> Orph. *h. dæm.* 73. 1 ff. (ΔΑΙΜΟΝΟΣ, θυμίαμα λίβανον) δαίμονα κικλήσκω πελάσαι ἡγήτορα φρικτόν, | μελίχιον Δία, παγγενέτην, βιοδωτορα θνητῶν. | Ζῆνα μέγαν, πολύπλαγῆ-  
τον, ἀλάστορα, παμβασιλῆα, | πλουτοδότην, ὅπότ' ἂν γε βρυάξων οἶκον ἐσέλθῃ, | ἐμπαλι δε  
ψύχοντα βίον θνητῶν πολυμόχθων· | ἐν σοί γάρ κλῆδες λύπης τε χαρᾶς τ' ὀχεύονται. *Supra*  
i. 504 n. 2, ii. 1098 n. 5.

<sup>5</sup> The relation of *daïmon* to *theós* is a thorny topic, which cannot be dismissed in a sentence, but must not here be pursued. See further J. A. Hild in Daremberg—Saglio *Dict. Ant.* ii. 9 ff., O. Waser in Pauly—Wissowa *Real-Enc.* iv. 2010 f., Harrison *Proleg. Gk. Rel.* 2 pp. 587, 624, 657, *ead.* *Themis* pp. 307, 386.

<sup>6</sup> H. Usener *Gotternamen* Bonn 1896 p. 56 ff. ('Erneuerung des Begriffs').

<sup>7</sup> The evidence is well presented in Roscher *Lex. Myth.* iii. 2305—2308 by that excellent enquirer O. Hofer, to whose article I am much indebted.

(1) Zeus *Phílios* at Athens.

We begin with Athens. The priest of Zeus *Phílios* was a personage of importance, who in the time of Augustus had a reserved seat at the theatre<sup>1</sup>. On the northern slope of the Nymphs' Hill, where—as we have already seen<sup>2</sup>—Zeus *Meilichios* was worshipped, Zeus *Phílios* too had obtained a footing as far back as s. iv B.C. For here in the archonship of Hegesias (324—323 B.C.) certain *eraniistai* or club-feasters dedicated to him a *stèle* of Pentelic marble bearing a relief (fig. 969)<sup>3</sup>, which closely resembles the offering of [? Aris] to boule to Zeus *Meilichios* (fig. 943)<sup>4</sup>. The club-feasters too represent Zeus enthroned on the left with a *phiale* in his right hand, while a pig is brought to the altar before him. The pig is proof enough that Zeus *Phílios*, despite the eagle at his side, was a chthonian god<sup>5</sup>—a god much like the Agathos Daimon, as Miss Harrison adroitly shows by figuring together this relief and another from Thespiai (fig. 951)<sup>6</sup>. But what—it will be asked—had feasters to do with a chthonian god

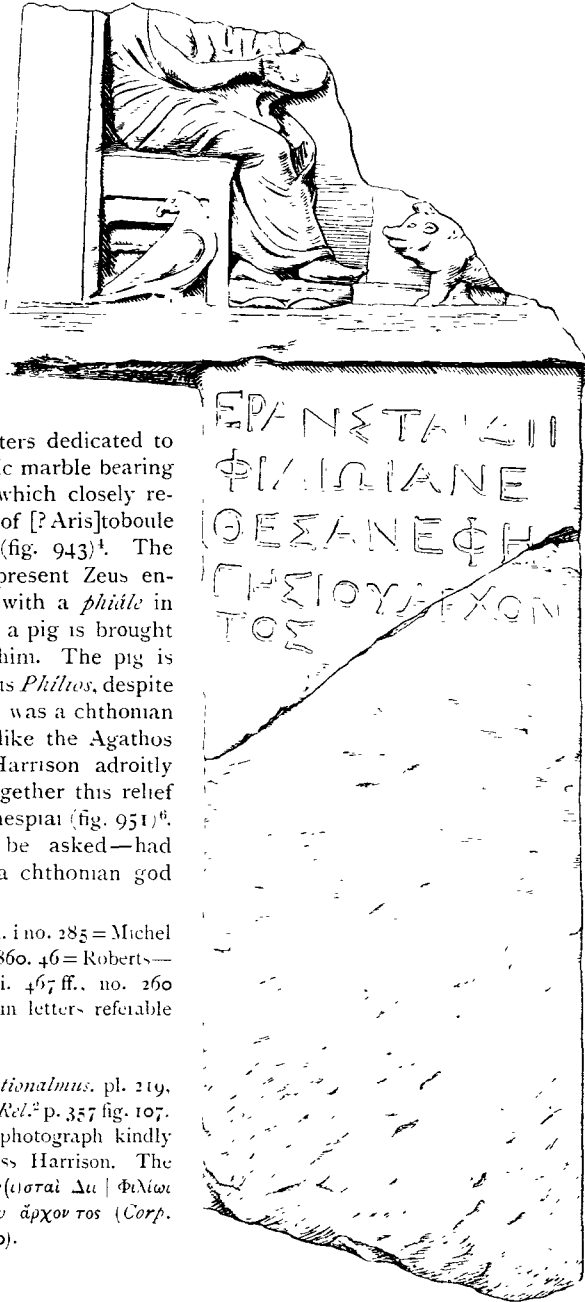


Fig. 969.

<sup>1</sup> *Corp. inscr. Att.* iii. i no. 285 = Michel *Recueil d'Inscr. gr.* no. 860. 46 = Roberts—Gardner *Gk. Epigr.* ii. 467 ff., no. 260 *ΙΕΡΕΩΣ ΔΙΟΣ ΦΙΛΙΟΥ* in letters referable to the Augustan age.

<sup>2</sup> *Supra* p. 1114.

<sup>3</sup> Svoronos *Ath. Nationalmus.* pl. 219, 1. Harrison *Proleg. Gk. Rel.* 2 p. 357 fig. 107. My fig. 969 is from a photograph kindly supplied to me by Miss Harrison. The *stèle* is inscribed: *ἐραν(ι)σται Δι | Φιλίω | ἀνέθεσαν ἐφ' Ἡ γηγόνου ἀρχοντος* (*Corp. inscr. Att.* ii. 3 no. 1330).

<sup>4</sup> *Supra* p. 1105 f.

<sup>5</sup> *Supra* p. 1105.

<sup>6</sup> *Supra* p. 1125 n. 1.

akin to a divinised ancestor? In view of our discovery<sup>1</sup> that at an ordinary banquet food was assigned 'to dead friends' and drink offered to the father of the clan under the titles of Zeus *Sotér* and Zeus *Téleios*, we may well suppose that a dinner-club would reverence its deceased founder as Zeus *Phílios* and think of him as still a sharer in the common festivity. His presence would transform the meal into a communion<sup>2</sup> and safeguard the participants against the intrusion of evil<sup>3</sup> without in any way diminishing their social merriment.

In the other world too Zeus *Phílios* was a feaster, as appears from an Attic relief of fourth-century style, now in the Jacobsen collection at Ny Carlsberg (fig. 970)<sup>4</sup>. Within an architectural framework we see the man-turned-god



Fig. 970.

recumbent on a couch, with a *cornu copiae* in his left hand, a *phidyle* in his right, and a table bearing flat and pointed cakes (*pyramides* made of wheat and honey<sup>5</sup>) at his side. On the foot of the couch sits a goddess holding in both hands a fillet or perhaps rather a garland for the neck (*hypothymis*<sup>6</sup>), the carving

<sup>1</sup> *Supra* p. 1129.

<sup>2</sup> On communion with the dead by means of food see e.g. Frazer *Golden Bough*<sup>2</sup>: *Spirits of Corn and Wild* ii. 154. *Infra* p. 1170 ff.

<sup>3</sup> An important consideration during a repast, when the mouth must be opened and bad spirits as well as good food might gain a ready entrance. In the *Journ. Hell. Stud.* 1902 xxii. 22 ff. I have argued that the common *kóttabos*-stand was originally a feasters' gong intended to keep evil at a distance.

<sup>4</sup> *Ny Carlsberg Glyptotek: Billedtavler til Kataloget over Antike Kunstværker* Kjøbenhavn 1908 no. 95, A. Furtwangler 'Sogenanntes "Todtenmahl"-Relief mit Inschrift' in the *Sitzungsber. d. kais. bayr. Akad. d. Wiss. Phil.-hist. Classe* 1897 i. 401—414 with fig. (=my fig. 970), Harrison *Proleg. Gk. Rel.*<sup>2</sup> p. 354 ff. fig. 106, *ead. Themis* p. 312 f. fig. 90.

<sup>5</sup> Stephanus *Thes. Gr. Ling.* vi. 2250 D.

<sup>6</sup> *Id. ib.* viii. 338 D ff.



of which would be eked out by means of colour. Behind the goddess stands a naked cup-bearer, dipping his right hand into the *kratér* so as to fill the *phíale* in his left. Then, on a smaller scale, we have two women and a man approaching from the left with hands raised in adoration. The architrave above carries an inscription, which throws a good deal of light (together with some darkness) on the scene represented :

‘Aristomache, Olympiodoros, Theoris dedicated (this) to Zeus *Epitéleios* *Phílios* and to *Phília* the mother of the god and to Tyche *Agathé* the god’s wife<sup>1</sup>’

We gather that the dedicators are worshipping their kinsman transformed into a chthonian Zeus—*Epitéleios* because he has himself come ‘to maturity’<sup>2</sup>, *Phílios* because he will be ‘friendly’ to his friends. The goddess associated with him is in all probability his wife, Tyche *Agathé* as the inscription calls her. An *Agathé* Tyche makes an appropriate partner for one who is essentially an *Agathos* Daimon. This being so, we should have expected *Phília*, the feminine form of *Phílios*, to be a second title attached to Tyche. Instead of that, it is treated as the name of a third deity, who is described as the mother of the god. Possibly the curious distribution of divine names was motivated by the fact that the dedicators too were three in number—a man, his wife, and his mother<sup>3</sup>. Possibly also an effigy of *Phília* was added in paint on the smooth background between Zeus *Epitéleios* *Phílios* and Tyche *Agathé*.

But this does not exhaust the interest of our relief. The artist has, somewhat unexpectedly but quite justifiably, used for his Zeus *Phílios* the familiar type of a *Totenmahl* or hero-feast<sup>4</sup>. Now Mr J. C. Lawson<sup>5</sup> in a chapter marked by equal insight and eloquence has gone far towards proving, partly from ancient literature<sup>6</sup>,

<sup>1</sup> Ἀριστομάχη. | Ὀλυμπιόδωρος, Θεωρίς ἀνέθεσαν Διὶ Ἐπιτελείῳ Φιλίῳ καὶ τῇ μητρὶ τοῦ θεοῦ Φιλίᾳ | καὶ Τύχηι Ἀγαθῇ τοῦ θεοῦ γυναικί. Since the names of the three dedicators are inscribed above their respective figures, and Theoris heads the procession, it seems that the order of precedence should be Θεωρίς, Ὀλυμπιόδωρος, Ἀριστομάχη.

<sup>2</sup> Cp. Plat. *legg.* 784 D μήτε γὰρ εἰς γάμους ἵτω μήτε εἰς τὰς τῶν παίδων ἐπιτελειώσεις with Hesych. s.v. ἐπιτελείσεις· ἀξήσεις. Zeus *Epitéleios* would thus be only another form of Zeus *Téleios*, whose priest at Athens was drawn from the ancient clan of the Bouzygai and occupied a special seat in the theatre (*Corp. Inscr. Att.* iii. 1 no. 294 = Michel *Recueil d’Inscr. gr.* no. 860. 55 = Roberts—Gardner *Gk. Epigr.* ii. 467 ff. no. 251 *ιερέως* | Διὸς Τελείου *βοιζύγον* in lettering (fig. 971) not earlier than s. ii A.D.).

<sup>3</sup> So Harrison *Proleg. Gk. Rel.* 2 p. 356.

<sup>4</sup> Lübker *Reallex.* 3 p. 1052 gives a brief bibliography, to which should be added Gruppe *Gr. Myth. Rel.* p. 1049 n. 1, Harrison *Proleg. Gk. Rel.* 2 pp. 349—362, 614, *ead. Themis* pp. 307—316.

<sup>5</sup> J. C. Lawson *Modern Greek Folklore and Ancient Greek Religion* Cambridge 1910 pp. 543—606 (‘The union of gods and men’). The statement ‘that Easter falls in the same period of the year as did the great Eleusian festival’ (*ib.* p. 572) is a slip, which has hindered the critics from appreciating the real merits of this important chapter.

<sup>6</sup> Soph. *Ant.* 574 f., [653 f.,] 804 f., 810 ff., 891 ff., 1203 ff., 1240 f., [Eur. *Tro.* 445, *Or.* 1109, *I. A.* 460 f.,] Artemid. *oneirocr.* i. 80 θεῶ δὲ ἡ θεὰ μιγῆναι ἢ ὑπὸ θεοῦ περανθῆναι νοσοῦντι μὲν θάνατον σημαίνει (θάνατον σημεῖον cod. B.)· τότε γὰρ ἡ ψυχὴ τὰς τῶν θεῶν συνόδους τε καὶ μίξεις μαντεύεται, ὅταν ἐγγὺς ἢ τοῦ καταλιπεῖν τὸ σῶμα ᾧ ἐνοικεῖ· κ.τ.λ., 2. 49 ἀποθανεῖν δοκεῖν καὶ ἐκκομισθῆναι καὶ κατοργῆναι...ἀνδρὶ...ἀγάμψ γάμον προαγορεύει· τέλη μὲν γὰρ ἀμφότερα τοῖς ἀνθρώποις εἶναι νομόμιστα καὶ ὁ γάμος καὶ ὁ θάνατος. αἰεὶ δὲ

ΙΕΡΕΩΣ  
ΔΙΟΣΤΕΛΕΙ  
ΟΥΒΟΥΥΥΓΩ

Fig. 971.

partly from modern folk-song<sup>1</sup>, that the Greeks of old aspired to an actual marriage-union with the deities of the underworld, a union to be fore-shadowed here in mystic rites and consummated hereafter in very truth. Every man would one day enter the bridal chamber of Persephone, every woman that of Hades<sup>2</sup>. If this daring belief is rightly credited to them—and the evidence for it is strong—, then we may, I think, venture to interpret the popular scheme of the hero-feast as a naïve representation of the dead man's marriage-banquet. Wedded at last to the queen of the nether world, he is actually feasting in her company. His garland and cakes recall

‘the white sesame-grains

And myrtle-berries and poppy-head and water-mint<sup>3</sup>’

appropriate to any bridegroom. Were they not the magic means by which he

δείκνυνται ὑπ’ ἀλλήλων. ὅθεν καὶ τοῖς νοσοῦσι τὸ γαμεῖν θάνατον προαγορεύει· καὶ γὰρ τὰ αὐτὰ ἀμφοτέροις συμβαίνει τῷ τε γαμοῦντι καὶ τῷ ἀποθανόντι, οἷον παραπομπὴ φίλων ἀνδρῶν τε καὶ γυναικῶν καὶ στέφανοι καὶ ἀρώματα καὶ μύρα καὶ συγγραφή κτημάτων, 2. 65 ἐπειδὴ καὶ ὁ γάμος ἔοικε θανάτῳ καὶ (ἐπειδὴ καὶ cod. B.) ὑπὸ θανάτου σημαίνεται, ἐνταῦθα καλῶς ἔχειν ἡγησάμην ἐπιμνησθῆναι (ὑπομνησθῆναι cod. B.) αὐτοῦ. γαμεῖν παρθένον τῷ νοσοῦντι θάνατον σημαίνει· ὅσα γὰρ τῷ γαμοῦντι συμβαίνει, τὰ αὐτὰ καὶ τῷ ἀποθανόντι.

Mr Lawson might have found further support for his theory in the rich storehouse of ancient Greek epitaphs. Turning over the leaves of the *Anthology* I lit upon the following: *Anth. Pal.* 7. 13. 2 f. (Leonidas or Meleagros) Ἥρηναν... | Ἀΐδας εἰς ὑμέναιον ἀνάρπασεν, 7. 183. 2 (Parmenion) Ἀΐδης τὴν Κροκάλῃς ἐφθασε παρθενίην, 7. 401. 9 (Krinagoras) χθῶν ᾧ δυσνόμφευτε, 7. 492. 6 (? Anyte of Mitylene) νυμφίον ἄλλ’ Ἀΐδην κηδεμόν’ εὐρόμεθα, 7. 507<sup>b</sup> (? Simonides = *frag.* 124 B Bergk<sup>4</sup>, 105 Hiller—Crusius) οὐκ ἐπιδῶν νύμφεια λέχη κατέβην τὸν ἄφικτον | Γόργκιππος ξανθῆς Φερσεφόνῃς θάλαμον, 7. 547. 3 f. (Leonidas of Alexandreia) κατέστνε δ’ οὐχ’ Ὑμεναίω, ἄλλ’ Ἀΐδα νύμφαν ὠδωκέτιν κατάγων, *cp.* 7. 221. 5 f. Ἀΐδῃ δυσκίνητε, τί τὴν ἐπέραστον ἑταίρην | ἦρπασας; ἢ καὶ σὴν Κύπρις ἔμνηε φρένα· Cougny *Anth. Pal. Append.* 2. 43 = Kaibel *Epigr. Gr.* no. 50 ἐνθάδε τὴν πάσης ἀρετῆς ἐπὶ τέρμα μοιόσσαν | Φαναγόραν κατέχει Φερσεφόνῃς θάλαμος, Cougny 2. 122 a. 3 f. = Kaibel no. 35 a. 3 f. ἔθανες, Διονύσιε, καὶ τὸν ἀνάγκης | κοινὸν Φερσεφόνῃς πᾶσιν ἔχεις θάλαμον, Cougny 2. 127. 3 f. Γλαυκιδῆς . | ἦλθ’ ἐπὶ πάνδεκτον Φερσεφόνῃς θάλαμον, 2. 214. 3 f. = Kaibel no. 201. 3 f. συγκέχυται γενέτας δὲ Ποσειδίππος κλυτὸν ἔρνος | ζαλωτὸν πέμψας Περσεφόνας θαλάμους, Cougny 2. 268. 1 f. = Kaibel no. 570. 1 f. οὐχ ὅσιως ἥρπασας ὑπὸ [χθόνα], κοίρανε Πλουτεῦ, | πενταέτη νύμφην κ.τ.λ.

See also R. Foerster *Der Raub und die Rückkehr der Persephone* Stuttgart 1874 p. 73 n. 3, E. Maass *Orpheus* München 1895 p. 219, Gruppe *Gr. Myth. Rel.* p. 865 n. 1.

<sup>1</sup> E.g. A. Passow *Populæria carmina Graeciae recentioris* Lipsiae 1860 no. 364. 6 ff. Κ’ ἐγὼ πάγω νὰ παντρεφτῶ νὰ πάρω μιὰ γυναῖκα, | Πῆρα τὴν πλάκα πεθερά, τὴ μαῦρη γῆ γυναῖκα | Κ’ αὐτὰ τὰ λιανολίθαρα ὅλα γυναικαδέρφια (‘For I must go to marry me, to take a wife unto me; | The black earth for my wife I take, the tombstone as her mother | And yonder little pebbles all her brethren and her sisters’—from the dirge of an old man Bostit-a), *ib.* no. 374. 8 f. Ἐψὲς ἐγὼ παντρεύθηκα, ἐψὲς ἀργὰ τὸ βράδυ. | Ὁ ἄδης ἐν’ ὁ ἀντρας μου, ἢ πλάκ’ ἢ πεθερά μου (‘Yesterday was my marriage-day, late yester’en my wedding, | Hades I for my husband have, the tomb for my new mother’—from the dirge of a young girl). *Cp.* *ib.* nos. 38, 65, 152, 180, 370, 380, 381, G. F. Abbott *Macedonian Folklore* Cambridge 1903 p. 256 n. 1.

<sup>2</sup> This had been remarked by E. Maass *Orpheus* München 1895 p. 219: ‘Jedes Weib, das stirbt, vermählt sich nach alter Anschauung dem Hades; die Männer und Junglinge betreten ihrerseits den Thalamos der Persephone.’ B. Schmidt *Das Volksleben der Neugriechen* Leipzig 1871 i. 232 f. had already drawn attention to this group of ideas, citing ancient and modern illustrations. See further O. Schrader *Totenhochzeit* Jena 1904 pp. 1—38 and S. Reinach in the *Rev. Arch.* 1921 ii. 141—143.

<sup>3</sup> Aristoph. *av.* 159 f. τὰ λευκὰ σῆσάμα | καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια.

was empowered to impregnate his bride<sup>12</sup>. Raised from mortal to immortal

<sup>1</sup> Schol. Aristoph. *rax* 869 *πλακοὺς γαμικὸς ἀπὸ σπασάμων πεποιημένος*, διὰ τὸ πολύγονον, ὡς φησι Μένανδρος (*frag.* 435 (*Frag. com. Gr.* iv. 318 Meineke)). A. de Gubernatis *La mythologie des plantes* Paris 1882 ii. 347 refers to L. G. Gyraldus *Operum que extant omnium* Tomus Secundus Basileae 1580 p. 485, 24 ff. Quale est illud, quod de nubentibus dici vulgo solebat, Sesamum aut hordeum sere, aut projice: cum fecunditatem, & multiplicem generationem ac fructum significare volebant. Sunt enim huiusmodi semina multæ fecunditatis, & vt Græci dicunt, *πολύγωνα*. Sed quod de sesamo dicimus, aliqui ex eo placentam fieri solitam in nuptijs, eadem ratione tradunt.

Boetticher *Baumkultus* pp. 445—455 begins his article on the myrtle by distinguishing a lucky aspect of the plant as sacred to Aphrodite from a sepulchral aspect of it as sacred to chthonian deities. He finds a connecting link in the cult of Venus *Libitina*, Aphrodite *Epitymbia*, etc. I should rather suppose that both aspects are referable to the quickening qualities of the evergreen. When a long journey was to be taken afoot, the mere carrying of myrtle-twigs prevented fatigue. Twisted into rings without the use of iron, they cured swelling of the groin (Plin. *nat. hist.* 15. 124). To dream of a myrtle-wreath meant marriage with a free-born woman and a prospect of long-lived children (Artemid. *oneirocr.* 1. 77). Etc., etc. A shrub of such vivifying or revivifying potency was well fitted to be a life-token. Accordingly we hear of two sacred myrtles, which grew before the temple of Quirinus and by their fertility or barrenness portended the fortunes of the patricians and plebeians respectively (Plin. *nat. hist.* 15. 120 f.). See further A. de Gubernatis *op. cit.* ii. 233—236, H. Friend *Flowers and Flower Lore* London 1883 ii. 688 Index *s.v.* 'Myrtle,' R. Folkard *Plant Lore, Legends, and Lyrics* London 1884 pp. 454—457. These authors by no means exhaust the topic, which deserves fuller investigation. It might, for example, be discovered that the myrtle-wreath worn by the initiate at Eleusis (Aristoph. *ran.* 156, 328 ff. with schol. *ad loc.*, Istros *frag.* 25 (*Frag. hist. Gr.* i. 421 Muller) *ap. schol. Soph. O. C.* 681: illustrated *supra* i. 220 f. fig. 163, E. Lubbert in the *Ann. d. Inst.* 1865 xxxvii. 82 ff. pl. F=L. Stephani in the *Compte-rendu St. Pét.* 1868 p. 160=F. Lenormant in Daremberg—Saglio *Dut. Ant.* ii. 570 fig. 2637=Reinach *Rép. Vases* i. 313, 1 f.) or by the Orphic devotee (*supra* p. 555) marked him as the prospective consort of a chthonian deity. The botanical fact underlying these beliefs is the polyspermous nature of the myrtle: 'The fruit is a purplish berry, consisting of the receptacle and the ovary blended into one succulent investment enclosing very numerous minute seeds' (*The Encyclopedia Britannica*<sup>11</sup> Cambridge 1911 xix. 115).

The poppy has an even greater wealth of tiny seeds. Hence it made for fertility, and became the attribute of various mother-goddesses. A. de Gubernatis *op. cit.* ii. 284 quotes from L. G. Gyraldus *op. cit.* ii. 468, 39 f. the *dictum* 'papaver fertilitatis & vrbis symbolum fuit' [where, however, we should restore *orbis*, cp. Cornut. *theol.* 28 p. 56. 8 ff. Lang *ἀναριθέασι δ' αὐτῇ* (*sc. τῇ Δήμητρει*) *καὶ τὰς μήκωνας κατὰ λόγον· τὸ τε γὰρ στρογγύλον καὶ περιφερὲς αὐτῶν παρίσθησι τὸ σχῆμα τῆς γῆς σφαιροειδοῦς οὐσης, ἣ τε ἀνωμαλία τὰς κοιλότητας καὶ τὰς ἐξοχὰς τῶν ὀρῶν, τὰ δ' ἐντὸς τοῖς ἀνθρώποις καὶ ὑπονόμοις ἔοικε, σπέρματά τε ἀναριθμητὰ γεννώσιν ὥσπερ ἡ γῆ]. The poppy of Demeter (Gruppe *Gr. Myth. Rel.* p. 1179 n. 2) was passed on to Rhea (*id. ib.* p. 1542 n. 1) and to Isis (W. Drexler in Roscher *Lex. Myth.* ii. 450 ff. fig.). Kanachos made for the Sicyonians a chryselephantine Aphrodite with a poppy in one hand, an apple in the other (Paus. 2. 10. 5): and here again the influence of Demeter may be suspected; for certain persons derived the old name of Sikyon, *Μηκώνη*, from the 'poppy,' *μήκων*, which Demeter there first discovered (*et. mag.* p. 583, 56 f.: but cp. Ov. *fast.* 4. 531 ff., Seiv. and interp. Serv. *in Verg. georg.* i. 212). Poppy-heads, as well as myrtle-wreaths, played their part in the Eleusinian initiation (*supra* i. 425 f. fig. 307 f.).*

Lastly, *σισύμβριον* or 'bergamot-mint' (*mentha aquatica*) was used for the bridegroom's garland (schol. Aristoph. *av.* 160), not merely because its branches, leaves, etc. were sweet-scented (Theophr. *hist. pl.* 6. 6. 2 and *frag.* 4, 27 *ap.* Athen. 689 D, Nik. *georg. frag.* 2. 57 *ap.* Athen. 684 B), but on account of its aphrodisiac properties. If the

rank, henceforward he can read a deeper meaning in the old-world wedding-chant :

‘I have fled the bad, I have found the better’<sup>1</sup>.

It looks as though the primitive mind conceived of death itself as simply due to the fact that the chthonian deity (whether goddess or god) had claimed another consort<sup>2</sup>. The summons has been sent. The call must be obeyed. But—

‘Who knows if life be death and death be life’<sup>3</sup>?

In the embrace of Persephone the dead man becomes the chthonian king. Borne off by Hades the dead woman becomes the chthonian queen. We can understand now the familiar saying

‘Whom the gods love dies young’<sup>4</sup>,

and find a further significance in the representation of Death as Love<sup>5</sup>.

wearing of a wreath made from it betokened disease (Artemid. *oneirocr.* i. 77), that was due to the fact that the plant in question was recognised as a cure for diseases (Nik. *ther.* 896). Greeks called it the garland of Aphrodite, Romans the herb of Venus (Dioskor. 2. 154 (155) p. 271 Sprengel); and the medical writers enable us to guess the reason, cp. Dioskor. 2. 154 (155) p. 272 Sprengel *δύναμιν δὲ ἔχει θερμαντικήν· ἀρμόζει δὲ πρὸς στραγγουρίας καὶ λιθιάσεις τὸ σπέρμα σὺν οἴνῳ πινόμενον*, *id.* 2. 155 (156) p. 272 Sprengel of another variety *ἐστὶ δὲ θερμαντικόν, οὐρητικόν*, Galen. *de simplicium medicamentorum temperamentis ac facultatibus* 8. 18. 20 (xii. 124 Kuhn) *θερμαινούσης καὶ ξηραίνούσης κατὰ τὴν τρίτην τάξιν ἐστὶ δυνάμειός τε καὶ κράσεως. καὶ τὸ σπέρμα δ’ αὐτοῦ λεπτομερές τε καὶ θερμὸν ἐστίν, ὅθεν σὺν οἴνῳ τινὲς αὐτὴν διδάσκει κ.τ.λ.*, *id.* *ib.* 8. 18. 21 (xii. 124 Kuhn) of the other variety *ὅταν μὲν ξηρὸν ᾖ, τῆς τρίτης ἐστὶ τάξεως τῶν ξηραίνόντων τε ἅμα καὶ θερμαίνόντων*, κ.τ.λ. On mint in general see A. de Gubernatis *op. cit.* ii. 226—228, H. Friend *op. cit.* ii. 687 Index *s.v.* ‘Mint,’ R. Folkard *op. cit.* p. 439 f. *Supra* i. 257 n. 5.

<sup>1</sup> *ἔφυγον κακόν, εὔρον ἀμεινον* (*carm. pop.* 20 a Hiller—Crusius)—an early dactylic line (cp. *supra* i. 444) first found in Dem. *de cor.* 259 (cited *supra* i. 392 n. 4) as a formula used by initiates in the rites of *Sabaios*, and from him apparently quoted by Hesych. *s.v.* It is given as a marriage-rubric by Pausanias the Atticist *ap.* Eustath. *in Od.* p. 1726, 19 ff. *καὶ παροιμία δηλοῖ παρὰ Παισανίᾳ λέγουσα ‘ἔφυγον κακόν, εὔρον ἀμεινον,’ ἣν ἐλεγέ, φησιν, ἀμφιθαλὲς παῖς Ἀθήνησιν, ἐστεμμένος ἀκάνθαϊς μετὰ δρυῖνων καρπῶν, λίκνον βαστάζων πλήρες ἄρτων, αἰνισσόμενος τὴν ἐκ τοῦ παλαιοῦ βίου ἐπὶ τὸ κρεῖττον μεταβολὴν* = Zenob. 3. 98, Diogeneian. 4. 74, Plout. 1. 16, Apostol. 8. 16, Phot. *lex.* and Soud. *s.v.*, cp. Porph. *de abst.* 1. 1. Probably the so-called proverb was a very ancient charm employed in the mysteries to facilitate the transition from the lower to the higher life, a transition culminating in the divine marriage (see Lobeck *Aglaophamus* i. 646 ff.). Subsequently it was transferred, with some loss of meaning, to ordinary human marriages.

<sup>2</sup> Cp. the Celtic tales of the Otherworld-visit, which I have summarised in *Folk-Lore* 1906 xvii. 143 ff. (*supra* i. 239).

<sup>3</sup> Eur. *Polyeidos frag.* 638 Nauck<sup>2</sup> (*supra* p. 868), cp. Eur. *Phrixus frag.* 833 Nauck<sup>2</sup>. In Aristoph. *ran.* 1477 f. *τίς οἶδεν εἰ τὸ ζῆν μὲν ἐστὶ καθαίνειν, | τὸ πνεῖν δὲ δειπνεῖν, τὸ δὲ καθεύδειν κώδιον*; the attempts of the editors to extract sense from the latter line are far from convincing. I fancy Aristophanes is poking fun at the prospect held out to every pious believer, the hero-feast (*δειπνεῖν*) and the poppy-head (for *κώδιον* read *κώδιον*, cp. Theophr. *hist. pl.* 6. 8. 1 and *ap.* Athen. 680 E, or *κωδία*, cp. Aristoph. *frag.* 166 Dindorf *ap.* Harpokr. *s.v.* *κωδία*). Life hereafter was to be one perpetual banquet in the bridal chamber of Persephone: if the new immortal tired of it, he had at least the poppy-capsule to lull him to sleep and to renew his generative powers. Those who retain *κώδιον* in the text should still interpret the word of the initiate’s equipment, the ‘fleece of Zeus’ (*supra* i. 422 ff.).

<sup>4</sup> Menand. *disexapaton frag.* 4 (*Frag. com. Gr.* iv. 105 Meineke). Cp. Kaibel *Epigr. Gr.* no. 340. 8 = Coughy *Anth. Pal. Append.* 2. 585. <sup>5</sup> *Supra* pp. 309, 1045.

Nor was this union one of merely physical fruition. The Greek was capable of rising to greater heights, and the title *Phílios* had from the first a moral connotation. True, Aristotle denied the possibility of love (*phília*) between man and God:

'For love, we maintain, exists only where there can be a return of love. But love towards God does not admit of love being returned, nor at all of loving. For it would be strange if one were to say that he loved Zeus!'

But popular usage was against him<sup>2</sup>. Whether parched with drought<sup>3</sup>, or drenched with rain<sup>4</sup>, the man in the street cried out upon 'loved Zeus.' And the like intimacy is attested by half-a-dozen poets from Theognis to Antipatros of Thessalonike<sup>5</sup>. On a red-figured *kýlix* by the potter Sosias Herakles, when admitted to Olympos, makes the same naive ejaculation<sup>6</sup>. Moreover, the name *Díphilos*, 'loved by Zeus,' was of common occurrence<sup>7</sup>. No doubt this mutual love did not amount to much. But the root of the matter was there, and its growth was fostered by mystic teaching. On the grandest page of extant Greek literature<sup>8</sup> the Platonic Sokrates tells how Diotima of Mantinea (supposed to be a priestess of Zeus *Lýkaios*<sup>9</sup> and in any case, as her name shows, 'honoured of Zeus') once made plain to him the mysteries of Eros. The initiate, she said, must mount by successive grades from desire of a single beautiful body to desire of all beautiful bodies, and from beauty of body to beauty of soul involving the beauty of customs and laws. Thence he will launch out boldly into the beauty of knowledge until, crossing its wide sea and nearing his journey's end, on a sudden he catches sight

<sup>1</sup> Aristot. *mag. mor.* 2. 11. 1208 b 28 ff. τὴν γὰρ φιλίαν ἐνταυθὰ φαμεν εἶναι οὐ ἐστὶ τὸ ἀντιφιλεῖσθαι, ἣ δὲ πρὸς τὸν θεὸν φιλία οὐτε ἀντιφιλεῖσθαι δέχεται οὐθ' ὅλως τὸ φιλεῖν· ἀτοπον γὰρ ἂν εἴη εἰ τις φαίη φιλεῖν τὸν Δία.

<sup>2</sup> Indeed, he was against himself—witness his brief but pregnant utterance with regard to the Final Cause in *met.* 12. 7. 1072 b 3 f. κινεῖ δὴ ὡς ἐρώμενον, κινούμενον δὲ τὰλλα κινεῖ. He is groping his way towards the stupendous discovery that 'God is love.'

<sup>3</sup> Marc. Ant. *comment.* 5. 7 ὃ φίλε Ζεῦ (*infra* § 9 (b)).

<sup>4</sup> *Anth. Pal.* 5. 166. 6 (Asklepiades) Ζεῦ φίλε (*infra* § 9 (b)).

<sup>5</sup> Theogn. 373 Hiller—Crusius Ζεῦ φίλε, θαυμάζω σε· κ.τ.λ., Eupol. χρυσοῦν γένος frag. 13 (*Frag. com. Gr.* ii. 541 f. Meineke) ἀρ. Poll. 10. 63 ἀλλ', ὃ φίλε Ζεῦ, κατάχυτον τὴν ῥὴν ἔχεις, Aristoph. *eccl.* 378 f. καὶ δῆτα πολὺν ἢ μίλτος, ὃ Ζεῦ φίλτατε, | γελῶν παρέσχεν, κ.τ.λ., Philem. *Pyrrhos frag.* 1. 7 f. (*Frag. com. Gr.* iv. 22 Meineke) ἀρ. Stob. *flor.* 55. 5 εἰρήνη 'στίν· ὃ Ζεῦ φίλτατε, | τῆς ἐπαφροδίτου καὶ φιλανθρώπου θεοῦ, Kallim. *ep.* 7. 4 Schneider. 6. 4 Wilamowitz Κρεωφύλῳ, Ζεῦ φίλε, τοῦτο μέγα, *Anth. Pal.* 5. 108. 4 (Antipatros) ἦ ῥα μάτην, Ζεῦ φίλε, βοῦς ἐγένου. It is obvious that the phrases Ζεῦ φίλε, ὃ φίλε Ζεῦ, ὃ Ζεῦ φίλτατε expressed a variety of moods—indignation, astonishment, delight, etc. But the point is that all alike are colloquial, herein differing somewhat from such usages as *Il.* 1. 578 πατρὶ φίλῳ ἐπὶ ἥρα φέρειν Δί, Pind. *Nem.* 10. 104 ff. ἀμέραν τὰν μὲν παρὰ πατρὶ φίλῳ | Δι νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας κ.τ.λ.

<sup>6</sup> Furtwangler *Vasensamm.* Berlin ii. 549 ff. no. 2278, C. Lenormant in the *Ann. d. Inst.* 1830 ii. 232 ff., *Mon. d. Inst.* i pl. 24=Reinach *Rép. Vases* i. 70, 2, Furtwangler—Reichhold—Hauser *Gr. Vasenmalerei* iii. 13 ff. pl. 123, Perrot—Chipiez *Hist. de l'Art* x. 503 ff. fig. 285, Pfuhl *Malerei u. Zeichnung d. Gr.* i. 457 ff., iii. 137 fig. 418. Further bibliography in Hoppin *Red-fig. Vases* ii. 421 ff. no. 1, *Corp. inscr. Gr.* iv no. 8291, a 3410VΞI.

<sup>7</sup> Pauly—Wissowa *Real-Enc.* v. 1152—1156 record twenty-two bearers of the name. See also K. Meisterhans *Grammatik der attischen Inschriften*<sup>3</sup> Berlin 1900 p. 74 n. 644 a.

<sup>8</sup> I am weighing my words: that is my deliberate opinion.

<sup>9</sup> Schol. Aristeid. p. 468, 15 f. Dindorf.

of Absolute Beauty, timeless, changeless, formless,—the beatific vision which shall

make amends

For all our toil while on the road.

Embracing this, he will at last beget no phantom forms of virtue, for it is no phantom that he clasps, but virtues true to type, for he has the very truth. And here he will live for ever as one that is indeed 'loved of God' and a sharer in immortality. That is the hope of which Sokrates, persuaded himself, is fain to persuade others also<sup>1</sup>. To summarise or paraphrase such a passage is, of course, to ruin its effect, and is little short of blasphemy to boot. I can but call attention to the one word *theophilés*, 'loved of God'<sup>2</sup>. Platon had it from the mystics. And Theon of Smyrna (s. ii. A.D.) informs us that the initiate passed upwards through five stages, *τετ:* purification, the tradition of the rite, the eyewitnessing of it, the binding and putting on of the garlands in order to communicate it to others, and finally the resultant felicity of dwelling in the 'love of God' (*theophilés*) and sharing in the life divine<sup>3</sup>.

These beliefs formed a point of contact between paganism and Christianity. The hero-feast is an antecedent of the celestial banquet, a favourite theme in the art of the catacombs<sup>4</sup>. And if the Greeks looked forward to 'the good fare of the blest'<sup>5</sup> in the bridal chamber of Hades or Persephone, John can say 'Blessed are they which are bidden to the marriage supper of the Lamb<sup>6</sup>.' The conception, cherished by the Church<sup>7</sup>, has inspired not a few modern mystics:

<sup>1</sup> Plat. *symp.* 209 E—212 B. Faith, Hope, and Charity unite in this triumphant climax.

<sup>2</sup> The relevant words are: *τεκόντι δὲ ἀρετὴν ἀληθὴ καὶ θρεψαμένῳ ὑπάρχει θεοφιλεῖ γενέσθαι καὶ εἴπερ τῷ ἄλλῳ ἀνθρώπων, ἀθανάτῳ καὶ ἐκείνῳ*. On the later Platonic conception of *ἀθανασία* I have said my say in *The Metaphysical Basis of Plato's Ethics* Cambridge 1895 p. 96 ff. See also R. K. Gaye *The Platonic Conception of Immortality and its Connexion with the Theory of Ideas* (Hare Prize Essay 1903) London 1904.

<sup>3</sup> Theon Smyrn. *mathem.* p. 14, 18 ff. *Hiller καὶ γὰρ αὐτὴν φιλοσοφίαν μύησιν φαίει τις ἂν ἀληθοῦς τελετῆς καὶ τῶν δυντῶν ὡς ἀληθῶς μυστηρίων παράδοσιν. μνήσεως δὲ μέρη πέντε. τὸ μὲν προηγούμενον καθαρμός· οὔτε γὰρ ἅπασιν τοῖς βουλομένοις μετουσία μυστηρίων ἔστιν. ἀλλ' εἰσὶν οἱ αὐτῶν εἰργεσθαι προαγορευεται, ὅσον τοὺς χεῖρας μὴ καθαρὰς καὶ φωνὴν ἀξύνετον ἔχοντας, καὶ αὐτοὺς δὲ τοὺς μὴ εἰργόμενους ἀνάγκη καθαρῶν τινος πρότερον τυχεῖν. μετὰ δὲ τὴν κάθαρσιν δευτέρα ἔστιν ἡ τῆς τελετῆς παράδοσις· τρίτη δὲ ἡ ἰνσ. C. A. Lobeck > ἐπονομαζομένη ἐποπτεία· τετάρτη δέ, ὃ δὴ καὶ τέλος τῆς ἐποπτείας, ἀνάδεδις καὶ στεμμάτων ἐπιθεσις, ὥστε καὶ ἐτέροις, ἅς τις παρέλαβε τελετάς, παραδοῦναι δύνασθαι, δαδονχίας τυχόντα ἢ ἱεροφαντίας ἢ τινος ἄλλης ἱερωσύνης· πέμπτη δὲ ἡ ἐξ αὐτῶν περιγενομένη κατὰ τὸ θεοφιλέας καὶ θεοῖς συνδίατον εὐδαιμονία (s. I. Bouillaud for εὐδαιμονίαν cod. A.). See Lobeck *Aglaophamus* i. 38 ff.*

<sup>4</sup> W. Lowrie *Christian Art and Archaeology* New York 1901 pp. 221—223, L. von Sybel *Christliche Antike* Marburg 1906 i. 181—209 (the best account), C. M. Kaufmann *Handbuch der christlichen Archäologie* Paderborn 1913 pp. 269—274, 358.

<sup>5</sup> Aristoph. *ran.* 85 ἔς μακάρων εὐωχίαν, cp. Plat. *Phaid.* 115 D. Notice the schol. Aristoph. *loc. cit.* ἡ ὧς περὶ τετελετηκότος λέγει, ὥσανεῖ εἶπε τὰς μακάρων νήσους· ἢ ὅτι Ἀρχελάῳ τῷ βασιλεῖ μέχρι τῆς τελευτῆς μετὰ ἄλλων πολλῶν συνῆν ἐν Μακεδονίᾳ, καὶ μακάρων εὐωχίαν ἔφη τὴν ἐν τοῖς βασιλείοις διατριβήν. If Hades was known as Ἀγρησίλαος, Πολύαρχος, and the like (*supra* p. 1113 n. o no. (2)), it is at least possible that he bore the title Ἀρχελαος. Aristophanes' *sous-entendu* would thus gain in point.

<sup>6</sup> Rev. 19. 9 with the context.

<sup>7</sup> A. Dieterich *Eine Mithrasliturgie*<sup>2</sup> Leipzig and Berlin 1910 pp. 129—134.

He lifts me to the golden doors ;  
 The flashes come and go ;  
 All heaven bursts her starry floors,  
 And strows her lights below,  
 And deepens on and up ! the gates  
 Roll back, and far within  
 For me the Heavenly Bridegroom waits,  
 To make me pure of sin.  
 The sabbaths of Eternity,  
 One sabbath deep and wide—  
 A light upon the shining sea—  
 The Bridegroom with his bride !<sup>1</sup>

How much, or how little, of all this is to be found in our relief, it is not easy to say. The title *Epitéleios* suggests the mystic marriage, and the stress laid on *Phillios* and *Philia* tends to confirm the suggestion. We must leave it at that.

The matter-of-fact spectator, who cared little for mysteries or mystical symbolism, saw in Zeus *Phillios* a god of good company, given to feasting in both this world and the next. Accordingly, Diodoros of Sinope, a poet of the new comedy, who flourished early in s. iii B.C.<sup>2</sup>, makes him the discoverer of the parasite and his ways:

'Twas Zeus the Friendly, greatest of the gods  
 Beyond all doubt, that first invented parasites.  
 For he it is who comes into our houses,  
 Nor cares a rap whether we're rich or poor.  
 Wherever he espies a well-strown couch  
 With a well-appointed table set beside it,  
 Joining us straightway like a gentleman  
 He asks himself to breakfast, eats and drinks,  
 And then goes home again, nor pays his share.  
 Just what I do myself ! When I see couches  
 Strown and the tables ready, door ajar,  
 In I come quietly, all in order due—  
 I don't disturb, not I, my fellow-drinker.  
 Everything set before me I enjoy,  
 Drink, and go home again, like Zeus the Friendly<sup>3</sup>.

The inference to be drawn from the fourth-century reliefs and the third-century comedy is that at Athens Zeus *Phillios*, like Zeus *Sotér*<sup>4</sup>, Zeus *Xénios*<sup>5</sup>, and other

<sup>1</sup> Tennyson *St. Agnes' Eve* 25 ff.

<sup>2</sup> J. Kirchner in Pauly—Wissowa *Real-En.* v. 660, Lübker *Reallex.* s. p. 293.

<sup>3</sup> Diod. Sinop. *ἐπικληρος frag.* i. 5 ff. (*Frag. com. Gr.* iii. 543 ff. Meineke) *ap.* Athen. 239A ff.

<sup>4</sup> *Corp. inscr. Att.* ii. 1 no. 305, 10 ff. = *Inscr. Gr.* ed. min. ii—iii. 1 no. 676, 10 ff. *ἐπειδὴ οἱ ἐπιμεληταὶ πάσας* } *ἐθ[ύον τε τὰς θ υ]σίας τῶ[ι Δι] τῶι Σωτῆρι καὶ τ[ε]ῖ Ἀθη[να]ὶ*  
*τεῖ* | *Σω]τεῖραι καὶ τῶν ἄλλων ἐπεμε[λήθη]σα[ν μετὰ | το]ῦ ἱερ[έως καλῶς καὶ φιλοτιμῶ]ς,*  
*ἐπεμελήθη [σα]ν δὲ [καὶ τῆς στρώσεως τῆς κλ[ί]νης καὶ τῆς κ[οσ]μῆ[σεως τῆς τραπέζης· κ.τ.λ.]*  
 in a decree of 277/6 B.C.

<sup>5</sup> Pyrgion *Κρητικά νόμματα frag.* i (*Frag. hist. Gr.* iv. 486 f. Muller) *ap.* Athen. 143 E—F *ἦσαν δὲ καὶ ξενικοὶ θᾶκοι καὶ τράπεζα τρίτη δεξιᾶς* (I. Casaubon cj. *ἐκ δεξιᾶς ὁ ἐν δεξιᾷ*) *εἰσιόντων εἰς τὰ ἀνδρεία· ἦν Ξενίου τε Διὸς ξενίαν τε προσηγόρευον.*

chthonian powers<sup>1</sup>, had a couch set for him and a table spread. The rite was private rather than public, belonging essentially to family worship<sup>2</sup> and being in effect a communion between the dead and the living<sup>3</sup>. A. Furtwängler<sup>4</sup> justly compares the *lectisternia*, which are commonly held to have been a Roman adaptation of the Greek *Theoxénia*<sup>5</sup>. Be that as it may, the comparison is of interest. For it is possible, perhaps even probable, that at the Greek feast, as at its Roman equivalent, the god was represented in visible shape. But in what shape? Our only clue is the Roman custom. Livy mentions 'heads of gods' placed on the couches<sup>6</sup>. Pompeius Festus (s. ii A.D.)—an excellent authority, since he abridged the important dictionary of Verrius Flaccus (c. 10 B.C.)<sup>7</sup>—states that these 'heads of gods' were properly termed *struppi* and consisted in bundles of *verbenae* or 'sacred plants'. Elsewhere Festus, *à propos* of *stroppus* in the sense of a priestly head-dress or wreath, informs us that at Tusculum an

<sup>1</sup> Furtwängler *Samml. Sabouroff Sculptures* p. 28 f., A. Milchhöfer in the *Jahrb. d. kais. deutsch. arch. Inst.* 1887 ii. 31 (with list of deities).

<sup>2</sup> The *épaustral* (*supra* p. 1161 f.) formed a *quasi*-family, worshipping—we have conjectured—its deceased founder as its ancestor.

<sup>3</sup> *Supra* p. 1162 n. 2. See also Nilsson *Gr. Feste* p. 419.

<sup>4</sup> A. Furtwängler in the *Sitzungsber. d. kais. bayr. Akad. d. Wiss. Phil.-hist. Classe* 1897 i. 405.

<sup>5</sup> F. Robiou 'Recherches sur l'origine des lectisternes' in the *Rev. Arch.* 1867 i. 403—415, F. Deneken *De Theoxeniis* Berolini 1881, (G.) Wackermann *Ueber das Lectisternium* Hanau 1888 pp. 1—28, G. E. Marindin in Smith—Wayte—Marindin *Diet. Ant.* ii. 15—17, C. Pascal 'De lectisterniis apud Romanos' in the *Rivista di filologia* 1894 xxii. 272—280, *id. Studi di antichità e mitologia* Milano 1896 p. 19 ff., W. Warde Fowler *The Roman Festivals* London 1899 pp. 200, 218, 273, *id. The Religious Experience of the Roman People* London 1911 pp. 263 ff., 268, 318 f., A. Bouché-Leclercq in Daremberg—Saglio *Diet. Ant.* iii. 1006—1012, Nilsson *Gr. Feste* p. 161 f., Wissowa *Rel. Kult. Rom.*² pp. 61, 269 f., 311, 315, 421 ff.

<sup>6</sup> Liv. 40. 59 terra movit: in foris (K. A. Duker cj. *fanis*) publicis, ubi lectisternium erat, deorum capita, quae (K. A. Duker and J. N. Madvig ejj. *qui*) in lectis erant, avertentur se, lanaque (J. Scheffer cj. *laenaeque*, G. Cuypers and J. Marquardt ejj. *lanxque*) cum integumentis (F. van Oudendorp cj. *intrimentis*), quae Iovi opposita (C. Sigone and J. Scheffer ejj. *apposita*) fuit, decedit=Iul. Obseq. 61 in lectisternio Iovis terrae motu deorum capita se converterunt. Iana cum integumentis, quae Iovi erant apposita, decedit.

<sup>7</sup> M. Schanz *Geschichte der römischen Litteratur*² Munchen 1899 ii. 1. 319 ff., Sir J. E. Sandys *A History of Classical Scholarship*² Cambridge 1906 i. 200.

<sup>8</sup> Fest. p. 347, 34 f. Müller, p. 472, 15 f. Lindsay *struppi* vocantur in pulvinaribus <fasciculi de verbenis facti, qui pro de>orum capitibus ponuntur=Paul. ex Fest. p. 346, 3 Müller, p. 473, 4 f. Lindsay *struppi* vocabantur in pulvinaribus fasciculi de verbenis facti, qui pro deorum capitibus ponebantur. Cp. Paul. ex Fest. p. 64, 5 Müller, p. 56, 12 Lindsay capita deorum appellabantur fasciculi facti ex verbenis.

Serv. in Verg. *Aen.* 12. 120 verberna proprie est herba sacra sumpta de loco sacro Capitoli, qua coronabantur fetiales et paterpatratus foedera facturi vel bella indicturi. abusive tamen verbenas iam vocamus omnes frondes sacratas, ut est laurus, oliva vel myrtus. etc. Cp. Plin. *nat. hist.* 22. 5, 25. 105 ff., interp. Serv. in Verg. *eccl.* 8. 65, Donat. in Ter. *Andr.* 4. 3. 11.

S. Eitrem in the *Class. Rev.* 1921 xxxv. 20 finds an illustration of these *struppi* in a painting of s. v B.C. in the *Tomba del Letto funebre* at Corneto (F. Poulsen *Fra Ny Carlsberg Glyptoteks Samlinger* Copenhagen 1920 i fig. 34, F. Weege *Etruskische Malerei* Halle (Saale) 1921 pls. 23, 24): 'on a mighty lectus you see on the torus not two recumbent defuncts, but two green crowns, surmounted by the Etruscan (and Roman) pointed head-dress, the *tutulus*.'



object known as *struppus* was placed on the couch of Castor<sup>1</sup>. We gather, then, that at the *lectisternia* Jupiter and the gods in general were originally represented by twisted bundles of herbs. These bundles seem to have been padded and clothed as puppets; for in 179 B.C., shaken by an earthquake, the wool and wrappings attached to Jupiter slipped off revealing his true inwards to the confusion of all present<sup>2</sup>. Later, if we may trust the evidence of a Roman lamp (fig. 972)<sup>3</sup> and certain Roman coins (figs. 973, 974, 975)<sup>4</sup>, the puppets of the



Fig. 972.



Fig. 973.



Fig. 974.



Fig. 975.

<sup>1</sup> Fest. p. 313 a 12 ff. Muller, p. 410, 6 ff. Lindsay *stroppus* est, ut Ateius Philologus (L. Ateius Praetextatus *frag.* 7 Funaioli) existimat, quod Graece *στρούφιον* vocatur, et quod sacerdotes pro insigni habent in capite. quidam coronam esse dicunt, aut quod pro corona insigne in caput inponatur, quale sit strophium. itaque apud Faliscos diem (so Antonius Augustinus for *idem* codd.) festum esse, qui vocetur Struppearia, quia coronati ambulent; et a Tusculanis, quod in pulvinari inponatur Castoris, struppum vocari = Paul. ex Fest. p. 312, 1 Muller, p. 411. 1 ff. Lindsay *stroppus*, quod Graece *στρούφιον* dicitur, pro insigni habebatur in capitibus sacerdotum; alii id coronam esse dixerunt. Cp. Plin. *nat. hist.* 21. 3.

<sup>2</sup> Liv. 40. 59 and Iul. Obseq. 61 cited *supra* p. 1170 n. 6.

Cp. the woollen effigies of the Lares hung up at the cross-roads during the Compitalia (Paul. ex Fest. p. 121, 17 f. Muller, p. 108, 27 ff. Lindsay; Fest. p. 237 b 34 ff. Muller. p. 272, 15 ff. Lindsay = Paul. ex Fest. p. 239, 1 ff. Muller, p. 273, 7 ff. Lindsay. See further Frazer *Golden Bough*<sup>3</sup>: Spirits of Corn and Wild ii. 94 ff., 107 f.), if not also the saying that the gods had woollen feet (Apollod. *frag.* 41 (*Frag. hist. Gr.* i. 435 Müller) *ap. Macrob. Sat.* 1. 8. 5, Petron. *sat.* 44. 18. Porph. in Hor. *od.* 3. 2. 31 f.).

<sup>3</sup> Fig. 972 shows the relief on the handle of a terra-cotta lamp first published by P. S. Bartoli—G. P. Bellori *Le antiche lucerne sepolcrali* Roma 1691 ii pl. 34 (A. Bouché-Leclercq in Daremberg—Saglio *Dict. Ant.* iii. 1011 fig. 4381, H. B. Walters *History of Ancient Pottery* London 1905 ii. 412). Sarapis and Isis, Selene and Helios, are here represented by half-length busts set on the couch. A similar bust of white marble, obtained in the Levant by Mr W. Simpson and now in my possession (height 3½ inches: *kálathos* broken off: traces of paint (?) on face, chest, etc.: eye-holes and breast-jewel once filled in with glass or other glittering substance), was very possibly used at some *lectisternium* of Sarapis (cp. e.g. *Brit. Mus. Cat. Coins* Pontus, etc. p. 101 no. 57 a copper of Sinope struck by Caracalla: *rev.* Zeus Sarapis on couch to left, with eagle on right hand, sceptre in left, Stevenson—Smith—Madden *Dict. Rom. Coins* p. 507).

Another lamp-handle with a similar design, found at Pesaro, is suspect as being derived from the *Lucernae fictiles Musei Passerii* Pi-auri 1739—1751 iii pl. 51 (A. Bouché-Leclercq *loc. cit.* iii. 1011 fig. 4382): see the exposure by H. Dressel in the *Rom. Mitth.* 1892 vii. 144 ff. (150 'una solenne impostura'), H. B. Walters *History of Ancient Pottery* ii. 408.

<sup>4</sup> *Denarii* of the gens *Coelia*, struck c. 61 B.C., have for reverse type a *lectisternium*

*lectisternia* appear to have developed into half-length busts. Indeed, on one occasion, when Seleukos was sending back to Athens the statues of Harmodios and Aristogeiton carried off by Xerxes, the Rhodians invited the venerable bronzes to a public banquet and installed them bodily on the sacred couches<sup>1</sup>. So much for progressive anthropomorphism. The vegetable bundles, which formed the primitive effigies<sup>2</sup>, may be taken to imply that the souls of the dead were conceived as animating the yearly vegetation<sup>3</sup>. And the same belief may underlie the rites of Iupiter *Dapalis*<sup>4</sup> and Iupiter *Farreus*<sup>5</sup>, in which Mr Warde

surmounted by a half-figure and flanked by two trophies. The front is inscribed L·CALDVS·VII·P·EPV (= *Lucius Calvus septemvir epulo*). To left and right is the legend, read downwards, C·CALDVS | IMP·A (or A')·X (= *Gaius Calvus imperator augur decemvir sacris faciundis*). Below is CAVS·III·VIR (= *Calvus triumvir monetalis*). See Morell. *Thes. Num. Fam. Rom.* i. 100 ff., ii pl. Coelia 1, 1A, 1B, Babelon *Monn. rép. rom.* i. 373 ff. with six figs., G. F. Hill *Historical Roman Coins* London 1909 p. 76 ff. pl. 10, 44, *Brit. Mus. Cat. Rom. Coins* Rep. i. 475 pl. 47, 23 f., pl. 48, 1. Figs. 973—975 are from specimens in my collection. The identification of the personage seen above the couch has long been disputed. He is either the moneyer's father, L. Coelius Calvus, as *septemvir epulo* preparing the feast for Iupiter (Rasche *Lex. Num.* ii. 659 f., T. Mommsen *Histoire de la monnaie romaine* Paris 1870 ii. 506, Babelon *loc. cit.*, G. F. Hill *op. cit.* p. 78), or—more probably—the effigy of Iupiter himself eating the sacrificial meal (see the remarks of S. Haverkamp in Morell. *op. cit.* i. 102, Stevenson—Smith—Madden *Dict. Rom. Coins* p. 507, H. A. Grueber in *Brit. Mus. Cat. Rom. Coins* Rep. i. 474 n. 2).

The two *epula Iovis*, which took place on Sept. 13, the foundation-day of the Capitoline temple, and on Nov. 13, were in relation to the *ludi Romani* and *ludi plebei* respectively (Wissowa *Rel. Kult. Rom.*<sup>2</sup> pp. 127, 423, 453 ff.). Iupiter had a *lectulus*, Iuno and Minerva each a *sella* (Val. Max. 2. 1. 2), while the magistrates and senate took the meal before them in *Capitolio* (Liv. 38. 57, 45. 39, Gell. 12. 8. 2 f., Dion Cass. 39. 30, 48. 52). See further E. Aust in Roscher *Lex. Myth.* ii. 732, 734 f., W. Warde Fowler *The Roman Festivals* London 1899 p. 215 ff., *id. The Religious Experience of the Roman People* London 1911 pp. 172 f., 336, 338, 353. Hence the title of Iupiter *Epulo* (*Corp. inscr. Lat.* vi no. 3596 found in the Forum at Rome = Dessau *Inscr. Lat. sel.* no. 4964, with the criticisms of G. Wissowa in Pauly—Wissowa *Real-Enc.* vi. 265, who prefers T. Mommsen's reading (*Bull. d. Inst.* 1873 p. 51 f.) [*magistri*] *quinq(uennales)* | [*collegi*] *teib(unum) Rom(anorum)*, *qui* | [*s(acris) p(ublicis) p(raesto) s(unt)*], *Iov(i) Epul(om) sa(rum)* | etc. to that of E. Bormann and H. Dessau *qui* | . . . *Iov(is) epul(o), sac(ris)* | [*p(ublicis) p(raesto) s(unt)*] : | etc.).

<sup>1</sup> Val. Max. 2. 10. 1 *ext.*

<sup>2</sup> Masurius Sabinus *ap. Serv. in Verg. Aen.* 2. 225 Masurius Sabinus delubrum, effigies, a delubratione corticis; nam antiqui felicitum arborum ramos cortice detracto in effigies deorum formabant, unde Graeci *ἐβανον* dicunt. Cp. *Serv. in Verg. Aen.* 4. 56, Paul. ex Fest. p. 73, 1 Muller, p. 64, 6 f. Lindsay, pseudo-Ascon. in Cic. *div. in Caec.* p. 101, 16 f. Baier (in J. C. Orelli's ed. of Cicero Turici 1833 v. 2. 101). But a closer parallel may be found in the Corn-maiden (*supra* i. 397 n. 4 pl. xxviii).

<sup>3</sup> *Supra* i. 687.

<sup>4</sup> Cato *de agr.* 132 dapem hoc modo fieri oportet: Iovi Dapali culignam vini quantam vis polluceto. eo die feriae bubus et bubulcis et qui dapem facient. cum pollucere oportebit, sic facies: 'Iuppiter Dapalis, quod tibi fieri oportet in domo familia mea culignam vini dapi, ei <us> rei ergo macte hac illace dape pollucenda esto.' manus interluito, postea vinum sumito: 'Iuppiter Dapalis, macte istace dape pollucenda esto, macte vino inferio esto.' Vestae, si voles, dato. daps Iovi assaria pecuina (pecuina v.) urna vini. Iovi caste profanato sua contagione. postea dape facta serito milium, panicum, alium, lentium.

The adjective *dapalis*, 'sumptuous,' is most frequently found as an epithet of *cena* (*Thes. Ling. Lat.* v. 35, 29 ff.).

<sup>5</sup> Gaius *inst.* 1. 112 farreo in manus (Götschen, followed by P. Kruger—W. Studemund,

Fowler conjectures that Jupiter himself was originally identified with the flesh, the wine, and the bread consumed by his worshippers<sup>1</sup>.

It is possible, then, that the communion-feast of Zeus *Phlios* approximated to, and paved the way for, the *agápe* or 'love-supper' of the early Christian Church<sup>2</sup>. Nevertheless the evidence is indirect and by no means conclusive. We shall be on surer, if lower, ground in returning to the cult-monuments of Attike.

(2) Zeus *Phlios* on the Attic coast, etc.

To the west of the *Asklepieion* near the strand of Zea there appears to have been a common sanctuary of Zeus *Meilichios* and Zeus *Phlios*<sup>3</sup>. Votive reliefs from the site show the latter god in the same types (anthropomorphic and theriomorphic) as the former.

On the one hand, a slab of Pentelic marble, found on the eastern slope of Mounichia at a point two hundred paces from the sea, represents him (fig. 976)<sup>4</sup> as a kingly personage enthroned towards the right with a sceptre (painted) in his hand. He is approached by a woman and a girl—Mynnion and her daughter, as we infer from the inscription added above in lettering of s. iv B.C.:

{M}ynnion dedicated (this) to Zeus *Phlios*<sup>5</sup>.

A fragmentary relief of white marble, found later in the same locality, was clearly of similar type<sup>6</sup>. On the left are seen the head of Zeus, his left shoulder, and his left hand holding a sceptre. On the right a bearded man and a youthful figure draw near with right hand raised in the attitude of adoration; behind them there

cf. *manum*) conveniunt per quoddam genus sacrificii, quod Iovi Farreo fit, in quo farreupanis adhibetur; unde etiam confarreatio dicitur; etc.

<sup>1</sup> W. Warde Fowler *The Religious Experience of the Roman People* London 1911 p. 141 'The cult-title [*Farreus*] should indicate that the god was believed to be immanent in the cake of *far*, rather than that it was offered to him (so I should also take I. Dapalis, though in later times the idea had passed into that of sacrifice, Cato, *R. R.* 132), and if so, the use of the cake was sacramental.' A shrewd and scholarly verdict. Wissowa *Rel. Kult. Rom.*<sup>2</sup> p. 119 'die heilige Handlung gilt dem Juppiter, welcher von dem zur Anwendung kommenden *farreum libum* den Beinamen Farreus erhält' is inadequate. B. J. Polenaar on Gaius *inst.* 1. 112 cp. *Adoræa* as goddess of martial glory (Hor. *od.* 4. 41) a *farris honore* (Plin. *nat. hist.* 18. 14): but the derivation of the word from *ador.* though assumed by the ancients, is doubtful or worse (see F. Stolz in the *Indogermanische Forschungen* 1899 x. 74 f., Walde *Lat. etym. Wörterb.*<sup>2</sup> p. 13 s.v. 'adōria').

<sup>2</sup> On the Christian *ἀγάπαι* consult A. Kestner *Die Agape oder der geheime Weltbund der Christen* Jena 1819, E. H. Plumptre in Smith—Cheetham *Dict. Chr. Ant.* i. 39 ff., R. St. J. Tyrwhitt *ib.* i. 625 ff., H. Leclercq in F. Cabrol *Dictionnaire d'archéologie chrétienne et de liturgie* Paris 1907 i. 775—848, A. J. Maclean in J. Hastings *Encyclopedia of Religion and Ethics* Edinburgh 1908 i. 166—175.

<sup>3</sup> *Supra* p. 1104.

<sup>4</sup> R. Schöne *Griechische Reliefs* Leipzig 1872 p. 53 f. no. 105 pl. 25, Friederichs—Wolters *Gipsabgüsse* p. 370 no. 1128, *Einzelabnahmen* no. 1247, 2 with Text v. 22 by E. Lowy, Svoronos *Ath. Nationalmus.* p. 354 f. no. 1405 pl. 59 (= my fig. 976), Reinach *Rép. Reliefs* ii. 362, 7 (wrongly described *ib.* p. 363 as 'Hommage à Zeus Meilichios'). Height 0.22<sup>m</sup>, breadth 0.21<sup>m</sup>.

<sup>5</sup> *Corp. inscr. Att.* ii. 3 no. 1572 [M]YNNIONΔΙΦΙΛΙΩΙΑΝΕΘ[HKEN] = [M]ynnion Δι Φιλίωι ἀνέθ[ηκεν].

<sup>6</sup> I. C. Dragatsis in the 'Εφ. Ἀρχ. 1885 p. 89 f. no. B', Svoronos *Ath. Nationalmus.* p. 355. Height 0.16<sup>m</sup>, breadth 0.30<sup>m</sup>.

are traces of a third head. The whole is enclosed by an architectural framework, which bears the inscription:

‘Hermaios (dedicated this) to Zeus *Philios*<sup>1</sup>’

On the other hand, the same site yielded two reliefs representing a snake accompanied by the words:

‘——— dedicated (this) to Zeus *Philios*<sup>2</sup>’



Fig. 976.

As before<sup>3</sup>, we must suppose that the snake figures the soul of the divinised dead, here conciliated by the euphemistic title Zeus ‘the Friendly One.’ *Philios* is virtually a synonym of *Meilichios*<sup>4</sup>.

Other reliefs, which probably derive from the same cult-centre in the Peiraieus,

<sup>1</sup> *Corp. inscr. Att.* ii. 3 Add. no. 1572b ΕΡΜΑΙΟΣ ΔΙ ΦΙΛΙΩΙ = ‘Ερμαῖος Διὶ Φιλίῳ.

<sup>2</sup> (1) I. C. Dragatsis in the Δελτ. Ἀρχ. 1888 p. 135, *Corp. inscr. Att.* iv. 2 no. 1572c a fragmentary marble slab inscribed ΦΙΛΙ and ΕΝ = [--- Διὶ Φιλιῳ] | [ἀνέθηκ]εν above the relief of a snake. (2) I. C. Dragatsis in the Δελτ. Ἀρχ. 1888 p. 135 no. 3, Svoronos *Ath. Nationalmus.* p. 355 the relief of a snake with the inscription Διὶ Φιλιῳ [ἀνέθηκ]εν.

<sup>3</sup> *Supra* p. 1111.

<sup>4</sup> This explains the otherwise inexplicable gloss of Hesych. φιλιός (Soping *corr.* φίλιος, M. Schmidt cj. ἀφάδιος?)· ὁ ἀποτρόπαιος, κατ’ εὐφημισμ[ὲν]δν.

repeat the types in question but, having no inscribed dedication, cannot be assigned with assurance to either god. Two examples will suffice. A fourth-century relief in Pentelic marble (fig. 977)<sup>1</sup> shows, within an architectural border, Zeus enthroned towards the right, holding a *phiale* in his right hand and a sceptre (painted) in his left. Before him kneels a woman, who with a well-known gesture of supplication stretches out both hands to clasp his knees<sup>2</sup>. Behind her stands a second woman, with right hand uplifted. They are accompanied by a couple of children. The scene is closed by two *hieródouloi*—a boy carrying a flat basket on his right hand while he grasps a ram with his left, and a girl sup-



Fig. 977.

porting a large round basket on her head. The fact that in reliefs of this sort the father is so often escorted by his son, the mother by her daughter, suggests that the god, whether *Meilichios* or *Phlios*, was in any case worshipped as *Tellios*.

More difficult to interpret is another fourth-century relief (fig. 978)<sup>3</sup> representing a cylindrical altar with a snake coiled about it and a pair of snakes, both bearded, in heraldic pose to right and left. Have we here a votive tablet honouring the same god under all three aspects?

The chthonian character of Zeus *Phlios* is borne out by his ability to witness oaths and to send dreams. Greek dialogues, letters, and speeches abound in such phrases as 'by Zeus the Friendly'<sup>4</sup>, 'by the Friendly Zeus'<sup>5</sup>, 'by the Friendly

<sup>1</sup> Friederichs—Walters *Gipsabgüsse* p. 375 no. 1139, *Einzelabnahmen* no. 1245. 3 with Text v. 20 by E. Lowy, *Stais Marbres et Bronzes Athènes*<sup>2</sup> p. 242 no. 1408. Svoronos *Ath. Nationalmus.* p. 357 f. no. 1408 pl. 65 (=my fig. 977), Reinach *Réf. Reliefs* ii. 363 no. 2. Height 0.25<sup>m</sup>, breadth 0.40<sup>m</sup>.

<sup>2</sup> C. Sittl *Die Gebarden der Griechen und Römer* Leipzig 1890 pp. 163 ff., 282 f., Svoronos *op. cit.* p. 358.

<sup>3</sup> Svoronos *op. cit.* p. 441 no. 1441 pl. 71 (=my fig. 978). Height 0.15<sup>m</sup>, breadth 0.24<sup>m</sup>.

<sup>4</sup> πρὸς Διὸς Φιλίου Plat. *Phaedr.* 234 E, *Minos* 321 C, Ioul. *epist.* 3. 2. Cp. πρὸς Διὸς Φιλίου τε καὶ Ἐταιρείου Sokrat. *epist.* 27. 1 p. 627 Hercher.

<sup>5</sup> πρὸς Φιλίου Διὸς Ioul. *or.* 2 p. 123, 9 Hertlein, *or.* 3 p. 165, 23 Hertlein. Ameias of Gaza *epist.* 1.

One<sup>1</sup>, 'yes, by the Friendly One<sup>2</sup>, 'no, by your Friendly One and mine<sup>3</sup>.

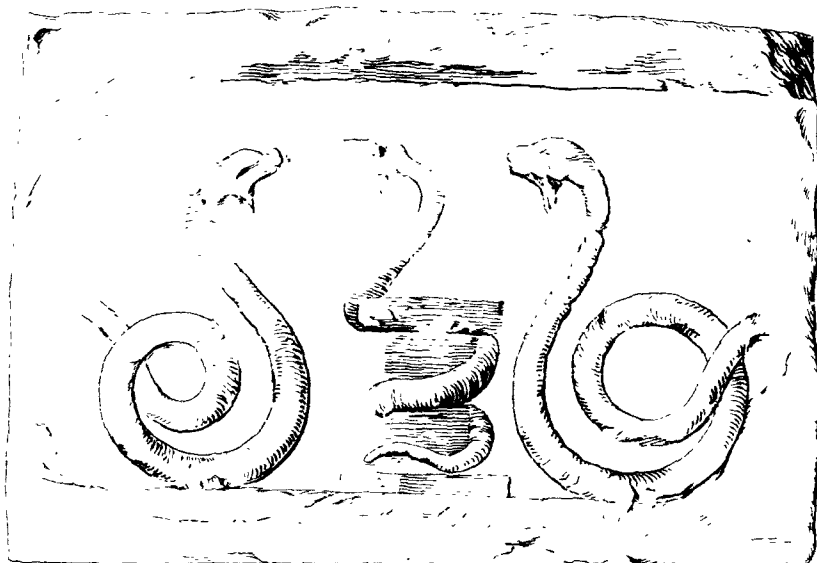


Fig. 978.

Friends in general swore by Zeus *Phílios*<sup>4</sup>, who came to be looked upon as the overseer and guardian of friendship<sup>5</sup>, or ultimately as a god of love who would

<sup>1</sup> πρὸς Φίλιον Plat. *Euthyphr.* 6 B, *Gorg.* 500 B, 519 E, Loukian. *Herod.* 7, *rhet. praeccept.* 4, *de dipsad.* 9, Themist. *or.* 1. 17 A p. 19, 6 Dindorf, Prokop. *epist.* 75, 103, 116, 132.

<sup>2</sup> ναὶ τὸν Φίλιον Aristoph. *Ach.* 730 with schol. *ad loc.* νῆ τὸν Φίλιον Pherekrat. *κραπάταλοι frag.* 16. 4 (*Frag. com. Gr.* ii. 293 Meineke) *ap.* Phot. *lex. s.v.* Φίλιος Ζεὺς = Souid. *s.v.* Φίλιος.

<sup>3</sup> μὰ τὸν Φίλιον τὸν ἐμὸν τε καὶ σὸν Plat. *Alcib.* 1. 109 D, imitated by Aristain. *epist.* 2. 14 μὰ τὸν Φίλιον Ἐρωτα (D. Wyttenbach *om.* Ἐρωτα as a gloss) τὸν ἐμὸν τε καὶ σὸν and Synes. *epist.* 49 p. 660 Hercher and 59 p. 672 ναὶ μὰ τὸν Φίλιον τὸν ἐμὸν τε καὶ σὸν, 103 p. 700 οὐ μὰ τὸν Φίλιον τὸν ἐμὸν τε καὶ σὸν, 129 p. 716 νῆ τὸν Φίλιον τὸν ἐμὸν τε καὶ σὸν, 95 p. 694 οὐ μὰ τὸν Ὀμύργιον τὸν ἐμὸν τε καὶ σὸν. We have a similar usage of the possessive pronoun (one of those little touches, which show that on occasion Greek religion could be personal as well as civic) in Eur. *Andr.* 602 f. ἦτις ἐκ δόμων | τὸν σὸν λιποῦσα Φίλιον (*sc.* Δία) ἐξεκώμασε | κ.τ.λ., *Hel.* 345 (cited *supra* p. 1097 n. 2).

<sup>4</sup> Menand. *ἀνδρόγυνος frag.* 6 (*Frag. com. Gr.* iv. 85 Meineke) *ap.* Phot. *lex. s.v.* Φίλιος Ζεὺς = Souid. *s.v.* Φίλιος... μαρτύρομαι τὸν Φίλιον, ὦ Κράτῳ, Δία, Loukian. *Τολαρ.* 11 f. ΜΝΗΣ. ὁμοῦμεθα, εἰ τι καὶ ὅρκον δεῖν νομίζεις. τίς δέ σοι τῶν ἡμετέρων θεῶν—ἀρ' ἱκανὸς ὁ Φίλιος: ΤΟΞ. καὶ μάλα... ΜΝΗΣ. ἴστω τοίνυν ὁ Ζεὺς ὁ Φίλιος, ἥ μὴν κ.τ.λ., schol. rec. Soph. *Al.* 492 p. 211, 6 ff. ἐφεστίν Διός· τοῦ τιμωμένου ἐν τῇ οἰκίᾳ καὶ ἐφορῶντος τὴν συνοίκησιν ἡμῶν. Ἐφέστιον Δία προτείνουσιν οἱ συνοικοῦντες· οἱ δὲ φίλοι Φίλιον· οἱ δὲ ἐν μᾶ τάξει καταλεγόμενοι καὶ μᾶ συμμορία, Ἐταυρεῖον· οἱ δὲ ξένοι, Ξένιον· οἱ δὲ ἐν ὅρκῳ συμφωνίας ποιοῦντες, Ὀρκιον· οἱ δὲ δεόμενοι, Ἰκέσιον· οἱ δὲ ἀδελφοί, Ὀμύργιον = schol. Eur. *Hel.* 345.

<sup>5</sup> Phrynichos the 'Atticist' (c. 180 A.D.) in Bekker *anecd.* i. 34. 14 (cited *supra* p. 1092 n. 8), *ib.* i. 71, 7 Φίλιος· ὁ φιλίας ἔφορος θεός, Phot. *lex. s.v.* Φίλιος Ζεὺς = Souid. *s.v.* Φίλιος· ὁ τὰ περὶ τὰς φιλίας ἐπισκοπῶν, *et. mag.* p. 793, 43 Φίλιος Ζεὺς· ὁ τὰ περὶ τῆς φιλίας (F. Sylburg *cj.* τὴν φιλίαν) ἐπισκοπῶν, Olympiod. *in* Plat. *Gorg.* 500 B (published by

have all men dwell together in amity<sup>1</sup>. A title with such claims to popularity was naturally included among the stock epithets of Zeus<sup>2</sup>.

An oblong slab of limestone found in the precinct of Asklepios at Epidauros bears a dedication to Zeus *Phílios* 'in accordance with a dream' and adds, as symbol of the god, a branch of olive or oak enclosed in a circle<sup>3</sup>. It must not be

A. Jahn in the *Neue Jahrbucher für Philologie und Pädagogik* Suppl. 1848 xiv. 364 f.) ἐπὶ τὸν ἔφορον τῆς φιλίας φέρε αὐτόν, ἵνα εἰδῶς ὅτι θεὸς ἐστὶν ὁ τῆς φιλίας προστάτης μὴ πάλιν παῖξῃ· ὁ γὰρ παῖζων εἰς φίλον τὸν προστάτην ταύτης θεὸν παίζει, schol. Plat. *Gorg.* 500 B Διὸς ἦν ἐπώνυμον παρ' Ἀθηναίοις ὁ Φίλιος, ἐκ τοῦ εἶναι τῶν φιλικῶν καθηκόντων αὐτὸν ἔφορον, Thom. Mag. *eccl. Ant.* p. 382 Ritschl Φίλιος ὁ τῆς φιλίας ἔφορος θεός, Favorin. *Lex.* p. 1188, 57 Φίλιος, ὁ φιλίας ἔφορος, p. 1832, 62 f. Φίλιος Ζεὺς, ὁ τὰ περὶ τῆς φιλίας ἐπισκοπῶν. With these scholastic definitions cp. such passages as Liban. *epist.* 19 καὶ ταυτην τίνουμεν τῷ Φιλίῳ τὴν δίκην ὅτι δὴ φίλων ἡμῶν ἐφάνη τι τιμώτερον, 1204 ὑπέμνησα Φίλιον Διὸς and context.

<sup>1</sup> Dion Chrys. *or.* 1 p. 56 f. Reiske Ζεὺς γὰρ ..ἐπονομάζεται.. καὶ Φιλίος τε καὶ Ἐταιρεῖος .. Φίλιος δὲ καὶ Ἐταιρεῖος ὅτι πάντας ἀνθρώπους ξινάγει καὶ βούλεται εἶναι ἀλλήλοις φίλους, ἐχθρὸν δὲ ἢ πολέμιον μηδὲνα = *or.* 12 p. 412 f. Reiske Ζεὺς γὰρ ..ονομάζεται...καὶ Φίλιος καὶ Ἐταιρεῖος... Φίλιος δὲ καὶ Ἐταιρεῖος ὅτι πάντας ἀνθρώπους ξινάγει καὶ βούλεται φίλους εἶναι ἀλλήλοις, ἐχθρὸν δὲ ἢ πολέμιον οὐδένα οὐδενός, Eustath. in *magnam quadragessimam oratio proseratoriā* 44 (=Eustath. *orusc.* p. 86 Tafel) πονηροὶ οἱ μὴ ἀγαπῶντες· πονηροὶ δὲ ὁ Φίλιος οὐ προσίεται.

<sup>2</sup> Aristot. *de mund.* 7. 401 a 22 ἔταιρεῖός τε καὶ φίλιος καὶ ξένιος = Stob. *eccl.* 1. 1. 36 p. 45. 19 f. Wachsmuth (translated by Apul. *de mund.* 37 alii Hospitalem Amicalemque), Loukian. *Tim.* 1 TIM. ὦ Ζεῦ φίλιε καὶ ξένιε καὶ ἔταιρεῖε καὶ ἐφέστιε καὶ ἀστεροπητὰ καὶ ὄρκιε καὶ νεφεληγερέτα καὶ ἐρίγδοιπε καὶ εἰ τί σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα, Tzetz. in Lyk. *Al.* 288 Φύξιος δὲ ὁ Ζεὺς καὶ Φίλιος καὶ Ἐταιρεῖος καὶ Ἐφέστιος καὶ Ὀμόγνιος καὶ ἄλλα μυρία καλεῖται πρὸς τὰ συμβαίνοντα καὶ γινόμενα καὶ μετονομαζόμενος κ.τ.λ., Achilles (Tatios) *comment. frag.* in Ariat. *phaeu.* 2 f. p. 84, 16 ff. Maass λέγεται γὰρ καὶ βουλαῖος Ζεὺς καὶ ξένιος καὶ ἔταιρειος (*leg.* ἔταιρεῖος) φίλιος φυτάλιος ἐπικάρπιος, schol. Ariat. p. 332, 10 f. Maass ὥς εἰσι (φασί) γενέτωρ φράτριος ὁμόγνιος ἔταιρεῖος φίλιος ἰκέσιος ξένιος ἀγοραῖος βουλαῖος βρονταῖος καὶ τὰ ὅμοια (*sc.* ἐπίθετα Διός), Scholl—Studemund *anecd.* 1. 267 no. 100 φίλιον (*sc.* Διός), 274 φίλιος (*sc.* Ζεὺς), 282 φίλιος (*sc.* Ζεὺς).

In particular the epithets *Ξένιος* and *Φίλιος* are often combined: Plout. *v. Ariat.* 54 δίκας γε μὴν ὁ Φίλιππος οὐ μεμπτὰς Διὶ Ξενίῳ καὶ Φιλίῳ τῆς ἀνοσιουργίας ταύτης τίνων διετέλεσε, Himer. *or.* 6. 3 φέρε οἶν κἀνταῦθα Φιλίῳ Διὶ κρατῆρα στήσωμεν καὶ τὸν Ξενίον βωμόν λόγων ξενίας ἀμείψωμεν, Ioul. *or.* 8 p. 327, 8 ff. Hertlein ἀγοι μὲν θεὸς εὐμένης, ὅποι ποτ' ἂν δέῃ πορεύεσθαι, Ξένιος δὲ ὑποδέχοιτο καὶ Φίλιος εὖνους, Heliod. *Aeth.* 6. 2 πρὸς Ξενίων καὶ Φιλίων θεῶν, schol. Eur. *Hec.* 791 χθονίους μὲν (*sc.* οὐ δέϊσας) διὰ τὸ ἀταφον εἶδος φονεύσαντα, οὐρανίους δὲ διὰ τὸν Ξένιον καὶ Φίλιον Δία (here actually contrasted with the chthonian powers!), schol. Eur. *Andr.* 603 Φίλιον...ἢ λείπει τὸ Δία, ἢ ἢ Φίλιον Δία. ὥς Ξένιον Δία, schol. Aristoph. *cy* 500 Ζεὺς Ἀγοραῖος· ὥς Ζεὺς Ξένιος ἢ Μελίχιος ἢ Φίλιος, οὕτω καὶ Ἀγοραῖος.

See also Aineas of Gaza *epist.* 8. Prokop. *epist.* 15. Eumath. 3. 9. 5. 18 (*supra* p. 1141 n. 13). And cp. Loukian. *Prom. s. Caimas.* 6 πᾶν φιλανθρώπων τοῦ Διὸς πεπειραμένους.

<sup>3</sup> P. Kalbadias in the Ἐφ. Ἀρχ. 1883 p. 31 no. 12, *id.* *Fouilles d'Epidaure* Athènes 1893 1. 60 no. 161, M. Frankel in the *Inscr. Gr. Pelop.* 1 no. 1296 [Δ]ιὶ Φιλίῳ | Πύροιος | κατ' ὄναρ with the numeral νθ' and the symbol ☯ in circle, on which see *supra* p. 1076 f. The garland of Zeus *Phílios* is mentioned in an inscription from Kyiene (*Corp. inscr. Gr.* iii no. 5173, 3 ff. = Kaibel *Epigr. Gr.* no. 873, 1 ff. = Cougny *Anth. Pal. Append.* 1. 280. 1 ff. ἀ(γ)ρεῖ δ' Ἀρτεμῖς ἀ(γ)[ροτέ]ρη, καλοῖς ἐνὶ [πέπλ]οις, Ἰ Μαρκιανὴν ἱερῷ δευκομένῃ (θ)[αλάμω·] οὐ Διοῖ ἀρητήρη [ῥᾶ]το, πατὴρ ἱερῶν, [ἀρ]τ[ι] π[υ]κ[ρὸ]ν Φιλί(ο)ν [σ]τέμμι ἀν[α]δυσάμενος κ.τ.λ. The restoration is doubtful: see G. Kaibel and E. Cougny *ad loc.*)

hastily assumed that Zeus *Philios* was only another name for Asklepios<sup>1</sup>, though the two deities were certainly of similar origin and somewhat similar character.

But we have yet to notice three remarkable cults of Zeus *Philios* at Megalopolis in Arkadia, at Pergamon in Mysia, and at Antiocheia on the Orontes, respectively.

### (3) Zeus *Philios* at Megalopolis.

Pausanias in describing the enclosure sacred to the Greek Goddesses at Megalopolis says:

'Within the precinct is a temple of Zeus *Philios*. The image is by Polykleitos the Argive and resembles Dionysos; for its feet are shod with buskins and it has a cup in one hand, a *thyrsos* in the other. On the *thyrsos* is perched an eagle, though this does not agree with what is told of Dionysos. Behind the said temple is a small grove of trees surrounded by a wall. People are not allowed to enter it, but before it are images of Demeter and Kore some three feet in height. Within the precinct of the Great Goddesses there is also a sanctuary of Aphrodite<sup>2</sup>.'

So the temp'le of Zeus *Philios* had a grove of awful sanctity behind it, over which Demeter and Kore mounted guard. I take this to mean that Zeus *Philios*, himself a chthonian god, was reckoned as the consort of these chthonian goddesses, and was held to be jointly responsible with them for the yearly yield of corn and wine. Hence his approximation to the type of Dionysos. The singular Dionysiac Zeus is attributed by J. Overbeck<sup>3</sup> to Polykleitos the younger on the ground that his more famous namesake was dead and buried years before the foundation of Megalopolis 371—368 B.C.. But H. Brunn<sup>4</sup> suggested that the statue was a work of Polykleitos the elder, brought from some other Arcadian town to grace the new federal centre. Two arguments incline me towards Brunn's view. In the first place, Pausanias is elsewhere careful to distinguish the younger sculptor from his more illustrious predecessor<sup>5</sup>; so that, rightly or wrongly, our author must have meant the elder Polykleitos. In the second place, Polykleitos the elder, bowing to the authority of local tradition, represented Hera with a highly peculiar sceptre<sup>6</sup>; he may well have done the same for this cult-statue of Zeus. It is not, however, necessary to suppose with Brunn that the statue was brought from another town; cult-statues are not easily transplanted. I should rather conceive of the situation as follows. Megalopolis had a quarter or, as Stephanos the geographer says, a 'half' called *Oréstia* after Orestes<sup>7</sup>, who had spent a year of exile in the *Orésteion*. Now in the only other *Orésteion* known

<sup>1</sup> Cp. *supra* p. 1076 ff.

<sup>2</sup> Paus. 8. 31. 4 f. (*supra* i. 112 n. 2) τοῦ περιβόλου δὲ ἐστὶν ἐντὸς Φιλίου Διὸς ναός, Πολυκλείτου μὲν τοῦ Ἀργείου τὸ ἄγαλμα, Διονύσου δὲ ἐμφορές· κόθορνοί τε γὰρ τὰ ὑποδήματά ἐστιν αὐτῷ, καὶ ἔχει τῇ χειρὶ ἔκπωμα, τῇ δὲ ἐτέρα θυρσον, κάθηται δὲ ἀετὸς ἐπὶ τῷ θυρσῷ· καίτοι γε τοῖς (R. Porson cj. τοῖς γε) ἐς Διόνυσον λεγομένοις τοῦτο οὐχ ὁμολογοῦν ἐστι. τοῦτου δὲ ὅπισθεν τοῦ ναοῦ δένδρων ἐστὶν ἄλσος οὐ μέγα, θριγκῷ περιεχόμενον. ἐς μὲν δὴ τὸ ἐντὸς ἔσοδος οὐκ ἐστὶν ἀνθρώποις· πρὸ δὲ αὐτοῦ Δήμητρος καὶ Κόρης ὅσον τε πεδῶν τριῶν εἰσιν (Siebelis cj. ἐστὶν) ἀγάλματα. ἐστὶ δὲ ἐντὸς τοῦ περιβόλου τῶν Μεγάλων Θεῶν καὶ Ἀφροδίτης ἱερὸν.

<sup>3</sup> Overbeck *Gr. Kunstmyth.* Zeus pp. 51 f., 228 ff., 563, *Gr. Plastik*<sup>4</sup> i. 533, 537.

<sup>4</sup> H. Brunn in the *Sitzungsber. d. kais. bayr. Akad. d. Wiss.* Phil.-hist. Classe 1880 p. 468 f.

<sup>5</sup> Paus. 6. 6. 2.

<sup>6</sup> *Supra* i. 134 f., ii. 893 n. 2.

<sup>7</sup> Steph. Byz. s.v. Μεγάλη πόλις.

<sup>8</sup> Eur. *Or.* 1643 ff. with schol. See N. Wedd *ad loc.* and Frazer *Pausanias* iv. 413.



to us Orestes and Pylades were revered by the Scythians as *Phílioi Daímones*<sup>1</sup>. Not impossibly, therefore, the Arcadian Orestes likewise was a *Phílios Daímon* worshipped after his death as Zeus *Phílios*. Orestes was the son of Agamemnon; and it is probable enough that he, like his father<sup>2</sup>, was remembered as a human Zeus. His name *Oréstes*, whatever its origin<sup>3</sup>, would pass muster as a title of Zeus the mountain-god<sup>4</sup>. In any case there was good reason for the retention of this pre-Megalopolitan cult: the appellative *Phílios* was a most desirable omen for a town which combined the inhabitants of some forty Arcadian villages<sup>5</sup>.

#### (4) Zeus *Phílios* at Pergamon.

From Arkadia we pass to Pergamon. 'The Pergamenes themselves,' says Pausanias, 'claim to be Arcadians of the band which crossed into Asia with Telephos<sup>6</sup>.' It is not, therefore, surprising to find that Pergamon too had its cult of Zeus *Phílios*. An inscribed block from the wall of the *Traianeum* speaks of that splendid structure (fig. 979)<sup>7</sup> as the temple of Jupiter *Amicalis* and the emperor Trajan. The inscription is probably of 113—114 A.D. and intimates that, thanks to the liberality of one Iulius Quadratus, the joint cult is to be honoured with a penteteric festival, which shall take rank with the existing Pergamene festival of Roma and Augustus<sup>8</sup>. The competitions thus established

<sup>1</sup> In Loukian. *Tavav.* 7 the Scythian states that his compatriots honour Orestes and Pylades on account of their mutual loyalty and devotion, adding *καὶ τοῦνομα ἐπὶ τοῦτοις αὐτῶν ἐθέμεθα Κοράκους καλεῖσθαι*. τοῦτο δὲ ἐστὶν ἐν τῇ ἡμετέρᾳ φωνῇ ὥσπερ ἂν εἰ τις λέγοι 'Φίλιοι Δαίμονες.' He also mentions a bronze tablet in the *Oréstæon* inscribed with the tale of their sufferings, which Scythian children had to get by heart, and ancient paintings on the temple-wall illustrating the record. Possibly *Κόραλοι* = (*Διός*) *κοροί*.

<sup>2</sup> *Supra* Append. I.

<sup>3</sup> Recent discussion of Orestes and his myth is conveniently summarised by Gruppe *Myth. Lit.* 1908 pp. 576 ff., 620 ff.

<sup>4</sup> *Supra* i. 100 ff., 117 ff., in. Append. B.

<sup>5</sup> Diod. 15. 72. Paus. 8. 27. 3 ff. Prof. J. B. Bury in the *Journ. Hell. Stud.* 1898 xiii. 19 says of the temples enumerated by Pausanias at Megalopolis: 'Those which he saw on the north side [of the river Helisson] suggest no federal association.' Is not this to ignore the obvious connotation of the title *Phílios*?

<sup>6</sup> Paus. 1. 4. 6. See further W. Ridgeway *The Early Age of Greece* Cambridge 1901 i. 180 f. and A. C. Pearson on Soph. *Musoi frag.* 409 ff. Jebb.

Orestes enters into the myth of Telephos (O. Hofer in Roscher *Lex. Myth.* iii. 958—961) and is figured on the small inner frieze of the grand altar of Zeus (H. Winnefeld in *Pergamon* int. 2. 191 f., 219, 223, 228. Beilage 6. D, 7, 42, pl. 33, 4. Overbeck *Gr. Plastik* ii. 285 fig. 201 c. C. Robert in the *Jahrb. d. kais. deutsch. arch. Inst.* 1887 ii. 245 ff. fig. D. *id. ib.* 1888 iii. 104. A. Trendelenburg in Baumeister *Denkm.* ii. 1271 f. fig. 1429. O. Hofer *loc. cit.* p. 960).

<sup>7</sup> *Pergamon* v. 2. 1—54 with numerous illustrations and an Atlas of plates (my fig. 979 is after pl. 34 the restored view) forms a monograph on the *Traianeum* by H. Stiller. See also E. Pontremoli and M. Collignon *Pergame, restauration et description des monuments de l'acropole* Paris 1900 pp. 153—160 with figs. and pls. 11 f.

<sup>8</sup> T. Mommsen in the *Corp. Inscr. Lat.* iii Suppl. no. 7086, 18 ff. = M. Frankel *Die Inschriften von Pergamon* (= *Pergamon* viii. 2) Berlin 1895 ii. 203 ff. no. 269, 9 ff. with facsimile [placere ut certamen illud.] quod in honorem templi Iovis Amicalis et [Imp. Caes. divi Nervae f. Ner]vae Traiani Augusti Germanici Dacici [pontif. max. est constitutum *εἰσελαστικὸν* in civitate] [Pergamenorum, eiusdem condicionis sit, cuius est, quod in honorem Romae [et divi Aug. ibi agitur, it]a ut ea impendia, quae propter id certamen [fieri oportebit, cedant in] onus Iuli Quadrati clarissimi viri [eorumque ad quos ea res pertinebit. The official description *ib.* 13=5 [ἀγῶν δούτ]ερος παρ' ὑμῶν ἱερὸς

are called in another inscription the Traianeia Deiphileia<sup>1</sup>. From the double nomenclature and from the absence of earlier foundations beneath the temple M. Fränkel justly infers that the cult of Trajan was superposed on a previously existing cult of Zeus *Phyllios* (Latinised as *Iupiter Amicalis*), who formerly had

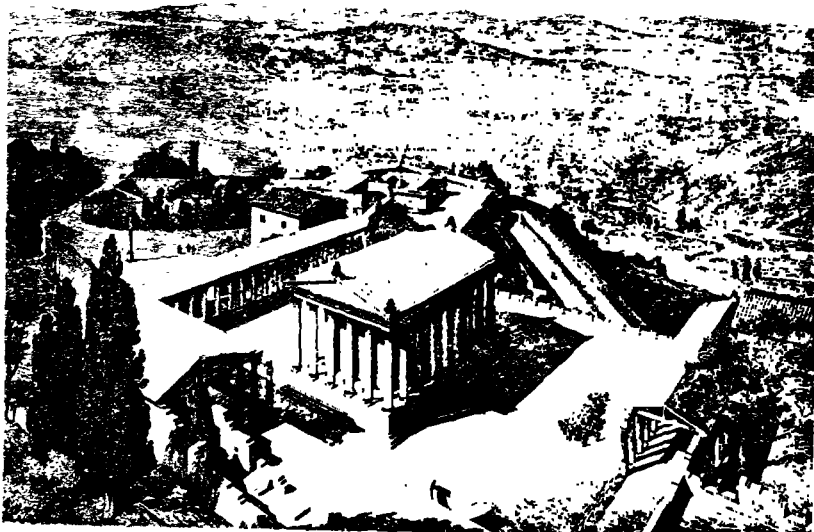


Fig. 979.

no temple but only an open-air altar<sup>2</sup>—presumably that detected by J. Schrammen on the highest point of the hill<sup>3</sup>. When it was decided to institute the cult of Trajan, who himself had some pretensions to the name of Zeus<sup>4</sup>, the best

is borne out by Dion Cass. xi. 20 καὶ ἔλαβον καὶ οἱ Περγαμηνοὶ τὸν ἀγῶνα τὸν ἱερὸν ὠνομασμένον ἐπὶ τῇ τοῦ πατρὸς αὐτοῦ (sc. Αὐγούστου) τιμῇ ποιεῖν.

<sup>1</sup> E. L. Hicks *The Collection of Ancient Greek Inscriptions in the British Museum* iii. 2. 233 f. Oxford 1890 no. 605. 9 Τραιᾶνεια Δειφίλεια ἐν Περγάμῃ ἀνδρῶν πυγμ(ήν'), where Hicks wrongly supposes that the games 'may have been endowed by one Δεφίλος (sic)'. Δειφίλεια, as M. Fränkel *loc. cit.* saw, are the games of Ζεὺς Φύλιος.

<sup>2</sup> M. Fränkel *Die Inschriften von Pergamon* (= *Pergamon* viii. 2) Berlin 1895 ii. 206.

<sup>3</sup> *Supra* i. 120 f. fig. 89.

<sup>4</sup> A fragmentary inscription from Hermione speaks of Trajan as Zeus *Embatērios* (*Corp. inscr. Gr.* i no. 1213 = *Inscr. Gr. Pelop.* i no. 701 ——— | [K]αίσαρα θεὸν θεο[δ] Σεβαστὸν Γερμανικόν Δακικόν, Δία Ἐμβατήριον, ἡ πόλις). L. Dindorf in *Stephanus Thes. Gr. Ling.* iii. 810 A cp. Apollon Ἐμβάσιος (O. Jessen in Pauly—Wissowa *Real-Enc.* v. 2485) and Ἐπιβατήριος (*ib. ib.* vi. 28). We can contrast Apollon Ἐκβάσιος (*ib. ib.* v. 2155), Artemis Ἐκβατήρια (*ib. ib.* v. 2158). Such epithets denote a deity invoked by the voyager before he embarks or after he disembarks, as the case may be. The deity in question might chance to be of mortal stock: on the quay at Alexandria was τὸ λεγόμενον Σεβάσιον, Ἐπιβατήριον Καίσαρος νεῶς (Philon *leg. ad Gau.* 22: see further O. Puchstein in Pauly—Wissowa *Real-Enc.* i. 1385, O. Jessen *ib.* vi. 28). Hesych. Ἐπιβήμιος· Ζεὺς ἐν Σίφῳ has been wrongly added to this group of travel-titles (O. Jessen *ib.* vi. 28), or altered to Ἐπιδήμιος (R. Förster in the *Ath. Mitt.* 1894 xix. 372 f., citing a marble block at Καραψαδάκη-Κόη on the *Ullutshar* in Bithynia, which is inscribed Δαῖ Ἐπιδημίω | Κλαύδιος) Σεῖρος Ὁφελίων οἰκονόμος κ(αί) Ἡλιάς | ὑπὲρ τέκνων | κ(αί) τῶν βοῶν | εὐχῆς χάριν | ἀνεστήσα(μεν): Zeus 'on the Step' is better explained as a god standing beside the

course seemed to be to maintain the old altar of ashes on the hill-top and to erect a new temple, which should be shared on equal terms by Zeus *Phlios* and the divinised emperor. Copper coins of Pergamon, struck by Trajan, illustrate the inscription from the *Traianum* in two ways. On the one hand, they put



Fig. 980.



Fig. 981.



Fig. 982.

Trajan himself more or less on a par with Zeus *Phlios*. Thus the emperor's head occupies the obverse, the god's head the reverse, of a coin (fig. 980<sup>1</sup>). Or, the emperor's head on the obverse is balanced by a seated figure of the god on the reverse (fig. 982)<sup>2</sup>. Or, the emperor in military costume stands beside the

orator on his platform and inspiring his utterance (cp. Welcker *Gr. Gotterl.* ii. 207, Farnell *Cults of Grk. States* i. 163). *Supra* p. 897 n. 3.

The southern or townward face of Trajan's Arch at Beneventum, which like the Pergamene temple dates from the year 113—114, represents in the two panels of its attic (a) the Capitoline triad awaiting the arrival of Trajan: Iuno is escorted by Mercurius and Ceres, Minerva by Liber and Hercules; (b) Trajan approaching the *area Capitolina*: accompanied by Hadrian as emperor designate and followed by two lictors, he has reached the temple of Jupiter *Custos*, on the left of which, before the entrance-arch, are seen Roma, the Penates Publici Populi Romani, and the consuls. These two panels, separated only by the dedicatory inscription (*Corp. inscr. Lat.* ix no. 1558 = Dessau *Inscr. Lat. sel.* no. 296 imp. Caesari divi Nervae filio | Nervae Traiano Optimo Aug. | Germanico Daico, pontif. max., trib. | potest. XVIII, imp. VII, cos. VI, p.p., 'fortissimo principi, senatus p. q. R.), form a single composition—Jupiter handing his own thunderbolt to Trajan, who is thereby recognised as his vice-gerent (figs. 983, 984 are from photographs by R. Mosconi (nos. 15308, 15309)). See further E. Petersen 'L'arco di Traiano a Benevento' in the *Rom. Mitth.* 1892 vii. 239—264 with cut, especially p. 251 f., A. L. Frothingham in the *Comptes rendus de l'Acad. des inscr. et belles-lettres* 1897 p. 379 f., A. von Domaszewski 'Die politische Bedeutung des Traiansbogens in Benevent' in the *Jahresh. d. oest. arch. Inst.* 1899 ii. 173—192 with figs., especially p. 175 ff., F. Wickhoff *Roman Art* trans. Mrs. S. A. Strong London 1900 pp. 105—110 with figs., *ed. Roman Sculpture* London 1907 pp. 214—227 with pls. 63—66, especially p. 215 f., *ed. Apothosis and the After Life* London 1915 pp. 85—87 pl. 10, Remach *Réf. R.* i. 58—66, especially p. 64 no. 1 f. For the title *Optimus* see *supra* p. 100 n. 6.

The significance of the imperial figure on the summit of Trajan's Column at Rome has been already considered (*supra* p. 100 ff.).

<sup>1</sup> Overbeck *Gr. Kunstmyth.* Zeus p. 228 Munztaf. 3, 23, *Brit. Mus. Cat. Coins Mysia* p. 141 pl. 28, 12, H. Stiller in *Pergamon* v. 2. 53 fig. 2, H. von Fritze in the *Abh. d. berl. Akad.* 1910 Phil.-hist. Classe Anhang i. 55 pl. 4, 5. I figure a specimen from my collection: obv. ΑΥΤΤΡΑΙΑ ΝΟCCCBΛ, rev. ΣΕΥC ΦΙΛΙΟC (=obv. Αὐτοκράτωρ Τραιανὸς Σεβαστός, rev. Ζεὺς Φίλιος).

<sup>2</sup> Rasche *Lex. Num.* vi. 872, *Brit. Mus. Cat. Coins Mysia* p. 141 no. 259, H. Stiller in *Pergamon* v. 2. 53 fig. 1 = my fig. 982, H. von Fritze *loc. cit.* p. 55 pl. 4, 4: obv. ΑΥΤΤΡΑΙΑ ΝΟCCCBACT, rev. ΦΙΛΙΟCΣΕΥC ΠΕΡΓΑ (=obv. Αὐτοκράτωρ

seated god within the same temple (fig. 981)<sup>1</sup>. On the other hand, the coins equate the cult of Zeus *Philios* and Trajan with the cult of Roma and Augustus. The obverse shows Zeus *Philios* and Trajan in their temple, the reverse Roma



Fig. 983.

and Augustus in theirs<sup>2</sup>. Or, the obverse has Trajan, the reverse Augustus, as sole occupants of their respective fanes<sup>3</sup>.

Τραϊανὸς Σεβαστός, rev. Φίλιος Ζεὺς Περγαμηνῶν). A copper of Lucius Verus gives the reverse type on a larger scale (*Brit. Mus. Cat. Coins Mysia* p. 148 no. 293, H. Fritze *loc. cit.* p. 55 pl. 4, 6) with the legend: ΕΠΙΣΤΡΑΑΤΥΛΑ...ΚΡΑ ΤΙΠΠΟΥΠΕΡΓΑΜΗΝΩΝΒ ΝΕΟΚΟΡ (=ἐπὶ στρατηγῷ Ἀνιλλίου Κρατίππου, Περγαμηνῶν β' νεωκόρων).

<sup>1</sup> Rasche *Lex. Num.* vi. 872, *Brit. Mus. Cat. Coins Mysia* p. 142 no. 262, H. Stiller in *Pergamon* v. 2. 53 fig. 3 = my fig. 981: rev. ΦΙΛΙΟΣ ΖΕΥΣ ΤΡΑΙΑ ΝΟΣΠΕΡΓ ΑΜΗΝΩΝ. Cp. a copper of Trajanus Decius (H. von Fritze *loc. cit.* p. 55 pl. 8, 18).

<sup>2</sup> Rasche *Lex. Num.* vi. 872 ff., *Brit. Mus. Cat. Coins Mysia* p. 142 pl. 28, 10, H. Stiller in *Pergamon* v. 2. 53 fig. 5, H. von Fritze *loc. cit.* pp. 55, 83 ff. pl. 8, 12: obv. ΦΙΛΙΟΣ ΣΕΥΣ ΑΥΤ ΤΡΑΙΑΝΟ ΣΕΒΠΕ[P] or ΠΕΡΓΑΜΗ. rev. ΘΕΛ ΡΩΜΗ [Κ]Λ[ΙΘ]Ε[Ω] ΣΕΒΑΣ ΤΩ.

<sup>3</sup> Rasche *Lex. Num.* vi. 873, *Brit. Mus. Cat. Coins Mysia* p. 142 pl. 28, 11, Hunter

The cult of Zeus *Phílios* on the mountain at Pergamon was, if I am right in my conjecture<sup>1</sup>, derived from the cult of Zeus *Phílios* the 'Mountaineer'<sup>2</sup> of Megalopolis. But the original connexion with *Oréstes* had long since been for-

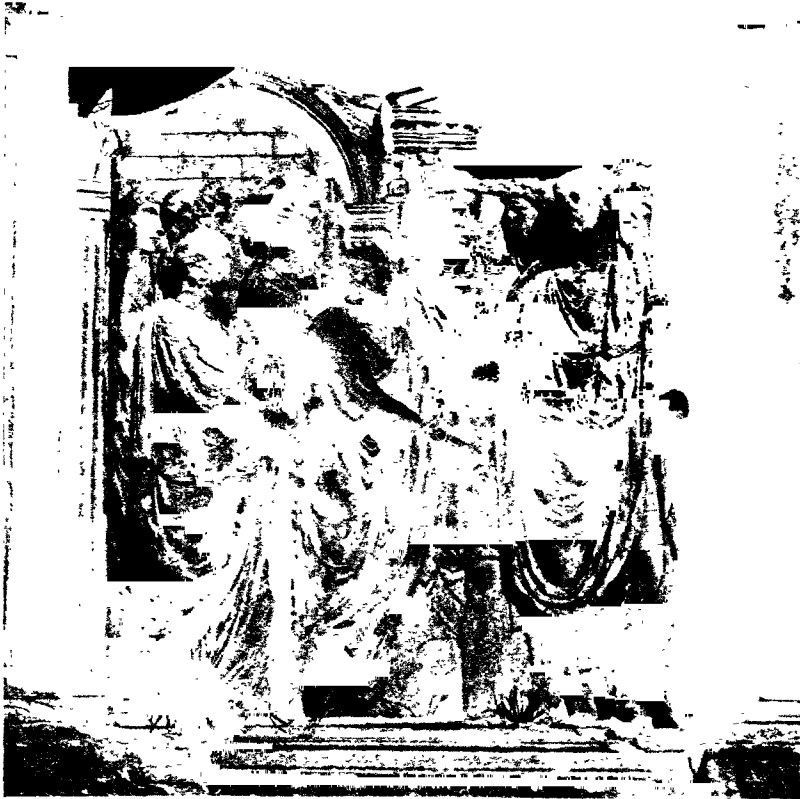


Fig. 984.

gotten, or at best left a mere trace of itself in the traditional link between Orestes and Telephos<sup>3</sup>. It was, however, remembered that Zeus *Phílios* somehow stood for the founder of the state. This may be inferred from the fact that, when

*Cat. Coins* ii. 282 no. 57. H. Stiller in *Pergamon* v. 2. 53 fig. 4, H. von Fritze *loc. cit.* p. 84 pl. 8, 17: obv. CT ΡΠΩΛ ΛΙΩΝΟC ΤΡΑΙΑ ΝΟ C or CΤΡΠΩΛΛΙ ΩΝΟCΤΡΑΙΑ ΝΟCΕΠΙ, rev. ΑΥΓ Ο V CΤΟC ΠΕΡΓΑ (=obv. ἐπὶ στρατηγού ΠωλλίωνοC· ΤραιῖανόC. rev. ΑὔγουCτοC· Περγαμηνῶν).

<sup>1</sup> *Supra* p. 1179.

<sup>2</sup> *Supra* p. 1178 f.

<sup>3</sup> *Supra* p. 1179 n. 6. Note that ΤήλεφοC, a clipped form of ΤηλεφάνηC (F. Bechtel—A. Fick *Die Griechischen Personennamen*<sup>2</sup> Gottingen 1894 p. 374) was, like ὈρέCτηC (*supra* p. 1179), a name which would fitly describe a mountain-god (cp. *Od.* 24. 83, Aristoph. *nub.* 281, Menand. *Λευκαδία frag.* 1, 4 (*Frag. com. Gr.* iv. 158 f. Meineke) ap. Strab. 452, and the like).

the Pergamenes invented an eponymous hero Pergamos<sup>1</sup>, they portrayed him (fig. 985)<sup>2</sup> with the features of Zeus *Philius*.

Whether Zeus *Philius* at Pergamon was in any sense Dionysiac, we can hardly determine. A *phiale* in his hand (figs. 981, 982) is no proof. Nor can we lay stress on the curious association of Telephos with the vine<sup>3</sup>. The most we



Fig. 985.



Fig. 986.



can say is that a buskined Zeus of the Arcadian type<sup>4</sup> would not be out of place in a town which recognised Zeus *Sabazios*<sup>5</sup> and Zeus *Bakchos*<sup>6</sup>.

Popular enthusiasm, or policy, having thus raised the emperor to the level of Zeus *Philius*, went a step further and identified the two. An alliance-coin of Thyateira and Pergamon (fig. 986)<sup>7</sup> surrounds the laureate bust of Trajan with

<sup>1</sup> H. von Fritze *loc. cit.* p. 69 n. 1 points out that Pergamos is first mentioned as founder of the state in two mutually complementary inscriptions of c. 50 B.C. published together by H. Hepding in the *Ath. Mitth.* 1909 xxiv. 329 ff.: ὁ δῆμος ἐτίμησεν | Μιθραδάτην Μηνοδότου τὸν διὰ γένους ἀρχιερέ[α] | καὶ ἱερέα τοῦ Καθηγεμόνος Διονύσου διὰ γένου[ις.] ἀπο[κα]ταστήσαντα τοῖς πατρώοις θεοῖς τὴν τε πόλιν | καὶ [τὴν] χώραν καὶ γενόμενον τῆς πατρίδος μ[ε]τὰ Πέργαμον | καὶ Φιλέταιρον νέον κτίστην and ὁ δῆμος ἐτίμησεν | [Μιθραδάτην] Μηνοδότου τὸν διὰ γένου[ς] ἀρχιερέα | καὶ ἱερέα τοῦ Καθηγεμόνος Διονύσου, ἀποκαταστήσαντα τοῖς πατ[ρώ]οις θεοῖς τὴν τε πόλιν καὶ τὴν χώραν καὶ γενόμενον | τῆς πατρίδος μ[ε]τὰ Π[ε]ργάμῳ καὶ Φιλέταιρον νέον κτίστην. On the hero Pergamos and his cult see further O. Hofer in Roscher *Lex. Myth.* iii. 1958 f.

<sup>2</sup> *Brit. Mus. Cat. Coins Mysia* p. 136 pl. 28, 1, H. von Fritze *loc. cit.* p. 67 pl. 3, 14 and 19= my fig. 985, Head *Hist. num.*<sup>2</sup> p. 536: quasi-autonomous coppers inscribed ΠΕΡΓΑΜΟΣ and ΠΕΡΓΑΜΟΣ ΚΤΙΣ ΤΗΣ.

<sup>3</sup> When the Greeks sailed against Troy, they lost their way and attacked Mysia by mistake. Telephos, king of the Mysians, went out against the invaders and slew many of them, but fled before Achilles and, tripping over a vine, was wounded in the thigh by that hero's spear (Apollod. *epit.* 3, 17). This occurred because Dionysos was angry with Telephos for depriving him of his due honours (schol. *Il.* 1. 59 f., cp. Eustath. *in Il.* p. 46, 35 ff. (Telephos' horse stumbles over a vine by the design of Dionysos), Tzetz. *in Lyk. Al.* 211 (Dionysos repays Achilles' sacrifices by causing to spring up a vine-shoot, which entangles Telephos), Dictys Cretensis 2, 3 (Telephos, pursued by Ulysses among the vineyards, trips over a vine-stem and is speared by Achilles in the left thigh)). The story is given without detail by Pind. *Isthm.* 8. 109 f. δ καὶ Μύσιον ἀμπελόεν | αἶμαζε Τηλέφου μέλανι βραίων φόνε πείδιον. On the golden vine presented to Telephos' wife Astyoche by Priamos see *supra* p. 281 n. 4.

<sup>4</sup> *Supra* p. 1178.

<sup>5</sup> *Supra* p. 287 n. 2.

<sup>6</sup> *Supra* pp. 287 n. 2, 954 n. o.

<sup>7</sup> *Brit. Mus. Cat. Coins Lydia* p. 320 pl. 41, 5 (my fig. 986 is from a cast of the coin), H. von Fritze *loc. cit.* p. 100: ΑΥΝΕΡΤΡΑΙΑΝΟ Ν[Ο]Υ[Ν]ΕΡ ΔΑΚΙ-ΦΙΛΙΟΝ ΔΙΑ (=αὐτοκράτορα Νέρωνα Τραϊανὸν Σεβαστὸν Γερμανικὸν Δακικὸν Φίλιον Δία).

the cunningly-worded legend: 'The emperor Nerva Traianus [Augustus] Germanicus Dacicus Zeus *Phlios*.' The mind of the reader passes upward from names of human import through titles recording hard blows struck and magnificent triumphs won to the final claim of supreme beneficent godhead. Moreover, the whole is thrown into the accusative case with a subtle suggestion of some verb denoting honour, if not worship<sup>1</sup>. Adulation of the man has reached its limit. And, after all, a god who starts as a buried king ends not unfittingly as a divinised emperor.

Pergamon, in common with other cities of Asia Minor, frankly regarded the reigning sovereign as lord of heaven and earth, and did not hesitate to portray him in this capacity as a cosmic Zeus. A wonderful copper piece from the Pergamene mint (fig. 987)<sup>2</sup> exhibits Commodus in the form of a youthful Zeus with short hair and slight beard, naked and erect, a thunderbolt in his right hand, a sceptre in his left. He has an eagle with spread wings at his feet, and is flanked by two recumbent figures—Gaia on the right with a turreted crown and a *cornu copiae*, Thalassa on the left with a head-dress of crab's-claws and a steering paddle. In the field are busts of Helios and Selene. A unique coin, struck at Pergamon and now in the cabinet of T. Prowe at Moscow (fig. 988)<sup>3</sup>, repeats the theme with variations.

Thalassa and Gaia stand side by side, the former with bare breast, crab's-claws on her head, and a steering paddle in her uplifted hand, the latter with covered



Fig. 987.



Fig. 988.



Fig. 989.

<sup>1</sup> G. F. Hill *A Handbook of Greek and Roman Coins* London 1899 p. 186, G. Macdonald *Coin Types* Glasgow 1905 pp. 161, 170, H. von Fritze *loc. cit.* p. 78 ff.

<sup>2</sup> *Brit. Mus. Cat. Coins Mysia* p. 151 pl. 30, 4 = my fig. 987: rev. [ΕΠΙ]ΣΤΡΑΤΗΓ Λ ΥΚΩΝΙΑΝ[ΟΥ] ΠΕΡΓΑΜΗΝΩ ΝΝΕΟΚΟΡΩ Ν·Β (= ἐπὶ στρατηγῷ Μ. Αἰλίου Υλκωνιανοῦ, Περγαμηνῶν νεωκόρων β'). H. von Fritze *loc. cit.* p. 56 f. pl. 4, 7 publishes another specimen from the Gotha collection.

<sup>3</sup> H. von Fritze *loc. cit.* p. 56 f. pl. 4, 11: rev. ΕΠΙΣΤΡ ΜΗΝΩ Γ ΕΝΟΥ·Β· ΝΕΩ[ΚΟ] ΡΩΝ ΠΕΡΓΑΜΗΝ ΩΝ (= ἐπὶ στρατηγῷ Μηνογένους, β' νεωκόρων Περγαμηνῶν).

breast, wheat-ears on her head, and a *cornu copiae* on her arm. Both join hands to support a nude, youthful Zeus with the features of Geta, who holds a sceptre in his left hand and brandishes a thunderbolt in his right. Below him is his eagle with spread wings, grasping a wreath in his talons. Further variations are found on another unique copper, struck by Caracalla at Laodikeia in Phrygia and now in our national collection (fig. 989)<sup>1</sup>. Gaia and Thalassa have changed places: behind the one corn-ears spring from the ground; behind the other a dolphin plunges into the sea. On their joined hands, instead of Zeus, stands Caracalla with a radiate crown on his head holding *phidde* and sceptre, while beneath him hovers his eagle bearing a wreath.

(5) Zeus *Philius* at Antiocheia.

Lastly, we turn to Antiocheia on the Orontes, where the worship of Zeus *Philius* was established by Theoteknos, governor of the city under Maximinus ii and an apostate from the Christian faith<sup>2</sup>. Eusebios in his *Ecclesiastical History*<sup>3</sup> pens an ugly portrait of this persecutor<sup>4</sup>:

‘The root of all the mischief grew in Antiocheia itself<sup>5</sup>—Theoteknos, a horror, a humbug, and a villain, whose character belied his name; he was supposed to keep the town in order. He set all his forces against us. He threw himself with zest into the task of hunting our people out of their holes and corners in every possible way, as though they had been a gang of thieves and malefactors. He went all lengths in slandering and accusing us. And, after causing tens of thousands to be put to death, he finally set up an idol of Zeus *Philius* with a deal of quackery and imposture. He invented foul rites for it, initiations of an irreligious sort, and abominable modes of purification. He even exhibited before the emperor the portentous signs by means of which it was supposed to produce oracles<sup>6</sup>.’

Theoteknos may well have augured a great success for his new cult, partly on general and partly on special grounds.

On the one hand, the Antiochenes had always been devoted to the worship of Zeus. Long before their city was built, Triptolemos—so they said—had founded Ione on the slope of Mount Silpion and had constructed there a sanctuary of Zeus *Nemeios*, later renamed Zeus *Epikárpios*<sup>7</sup>. Subsequently Perseus

<sup>1</sup> *Brit. Mus. Cat. Coins* Phrygia p. 316 pl. 37, 12 (= my fig. 989), H. von Fritze *loc. cit.* p. 57: rev. ·ΕΠΙ·Π·ΑΙΑ ΠΙΓΡΗ ΤΟC ΑCΙΑΡΓ ΛΑΟΔΙΚΕΩΝΝ ΕΝΚΟΡΩΝ· (= ἐπὶ Π. Αἰλίου Πίγρητος Ἀσιάρχου γ', Λαοδικέων νεωκόρων).

<sup>2</sup> G. T. Stokes in Smith—Wace *Dict. Chr. Biogr.* iv. 1011.

<sup>3</sup> Euseb. *hist. eccl.* 9. 2 f.

<sup>4</sup> In 304 A.D. he did to death S. Theodotos and the Seven Virgins of Ankyra (*Acta Sanctorum* edd. Bolland. Maii iv. 147—165, T. Ruinart *Acta primorum martyrum sincera & selecta*<sup>2</sup> Amstelædami 1713 pp. 336—352, A. Gallandius *Bibliotheca veterum patrum antiquorumque scriptorum ecclesiasticorum* Venetiis 1768 iv. 114—130).

<sup>5</sup> We have here a buried hexameter: ὦν πάντων ἀρχηγὸς ἐπ' αὐτῆς Ἀντιοχείας.

<sup>6</sup> Euseb. *hist. eccl.* 9. 3 τελευτῶν εἰδωλὸν τι Διὸς Φιλίου μαγγανείαις τισὶ καὶ γοητείαις ἰδρύεται, τελετὰς τε ἀνάγνους αὐτῷ καὶ μῆσεις ἀκαλλιεργήτους ἐξαγίστους τε καθαρμούς ἐπινοήσας, μέχρι καὶ βασιλέως τὴν τερατείαν δι' ὧν ἐδόκει χρησμών (leg. χρησμούς) ἐκτελεῖν ἐπεδείκνυτο. Cp. the loose translation of Rufin. *hist. eccl.* 9. 3 apud Antiochiam simulacrum quoddam Iovis Amicalis nuper consecratum artibus quibusdam magicis et impuris conecrationibus ita compositum erat, ut falleret oculos intuentium et portenta quaedam ostentare videretur ac responsa proferre. C. F. Crusé renders τελετὰς τε ἀνάγνους κ.τ.λ. ‘after reciting forms of initiation’ etc., clearly taking ἀνάγνους to be ἀναγνούς—an ingenious error.

<sup>7</sup> Liban. *or.* 11. 51 (i. 2. 453, 1 ff. Foerster), *supra* i. 236 n. 10. Cp. *Chron. Paschale*



visited Ione and, when a storm burst so that the river Orontes, then called Drakon, overflowed its banks, bade the inhabitants pray for deliverance. Thereupon a ball of lightning fell from the sky and stopped at once the downpour and the flood. Perseus kindled a fire from the blaze, took it to his own palace in Persia, and taught the Persians to reverence it as divine. He also established for the men of Ione a sanctuary of Immortal Fire<sup>1</sup>. In the Hellenistic age this sanctuary on Mount Silpion was known as that of Zeus *Keraúnios*<sup>2</sup>. Again, the foundation of Antiocheia itself was directly associated with the cult of Zeus. Libanios in his panegyric of the town says<sup>3</sup>:

'The settlement began with Zeus *Bottiaíos*<sup>4</sup>, erected by Alexander, and the hill called Emathia after Alexander's home.'

i. 76 Dindorf ἐκτίσαν οὖν ἐκεῖ οἱ αὐτοὶ Ἰωνῖται ἱερὸν Κρονίωνος (but see *supra* i. 237 n. 1) εἰς τὸ Σίλπιον ὄρος and perhaps Liban. *legat. ad Iulian.* 79 (ii. 152, 10 ff. Foerster) cited *supra* p. 869 n. 1.

Zeus *Némeios* appears on a billon coin of Alexandria with *selinon* (?)-wreath, *aigís*, and star (*Brit. Mus. Cat. Coins Alexandria* p. 17 no. 130 pl. 1 (=my fig. 990), *Head Hist. num.*<sup>2</sup> p. 862, Overbeck *Gr. Kunstmyth.* Zeus pp. 218, 248, O. Höfer in *Roscher Lex. Myth.* iii. 116). These coins were struck by Nero in 67–68 A.D. to commemorate his triumphant tour through Greece in 67 A.D. (*Eckhel Doctr. num. vet.*<sup>2</sup> iv. 53).

As to the title Ἐρυκάριος, my friend Mr G. F. Hill in the *Journ. Hell. Stud.* 1915 xxxv. 150 kindly draws my attention to Methodios *ap. et. mag.* p. 58, 20 ff. Ἀλδήμιος ἢ Ἄλδος, ὁ Ζεὺς, δς (codd. D. Vb. omit δς) ἐν Γάζῃ τῆς Συρίας τιμᾶται· παρὰ τὸ ἀλδαίνω, τὸ αὐξάνω· ὁ ἐπὶ τῆς αὐξήσεως τῶν καρπῶν. Μεθόδιος (οὕτως Μεθόδιος cod. Vb.). Cp. S. Bochart *Geographia sacra, seu Phaleg et Canaan*<sup>4</sup> Lugduni Batavorum 1707 lib. ii cap. 14 p. 748 'Ego Jovem illum Phœnices linguâ suâ vocasse puto בעל הַלְדָּא *baal-haldā* dominum sæculi, vel בעל הַלְדִּים *baal-aldim* dominum sæculorum'—a most ingenious explanation of the alternatives Ἄλδος and Ἀλδήμιος.

<sup>1</sup> Pausanias the chronographer (cp. Io. Tzetz. *schol. in eleges. Iliad.* in L. Bachmann *Scholia in Homeri Iliadem* Lipsiae 1835 p. 833, 28 f. Πανσανίας δὲ ὁ ἱστορικὸς ἐν τῷ περὶ Ἀντιόχειας κτίσεως γράφει πλατύτερον. κ.τ.λ.) *ap.* Io. Malal. *chron.* 2 p. 37 f. Dindorf = *Chron. Paschale* i. 72 f. Dindorf ὁ δὲ αὐτὸς Περσεὺς ἐκτίσε τοῖς Ἰωνῖταις ἱερὸν, δ' ἐπανόμασε πρὸς ἀθανάτου.

<sup>2</sup> Io. Malal. *chron.* 8 p. 199 Dindorf says of Seleukos i Nikator after the foundation of Seleukeia καὶ εὐχαριστῶν ἀνῆλθεν εἰς Ἰώπολιν καὶ μετὰ τρεῖς ἡμέρας ἐπετέλεσεν ἐορτὴν ἐκεῖ τῷ Κεραυνίῳ Διὲ ἐν τῷ ἱερῷ τῷ κτισθέντι ὑπὸ Περσέως τοῦ υἱοῦ Πίκου καὶ Δανάης, τῷ δντι εἰς τὸ Σίλπιον ὄρος, ἐνθα κεῖται ἡ Ἰώπολις, ποιήσας τὴν θυσίαν τῇ πρώτῃ τοῦ Ἀρτεμίου μηνός.

<sup>3</sup> Liban. *or.* 11. 76 (i. 2. 461, 18 ff. Foerster).

<sup>4</sup> With Zeus *Bottiaíos* cp. Zeus *Βώττιος* of *Bortia*, a village on the Orontes (Io. Malal. *chron.* 8 p. 200 Dindorf cited *infra* p. 1188), which doubtless claimed connexion with *Bortia*, *Bortiaia*, *Bortiaús*, the district round Pella in Makedonia (E. Oberhammer in Pauly—Wisowa *Real-Enc.* iii. 794 f.). Since the Bottiaeans of Makedonia were said to have been brought by one Botton from Crete (*Aristot. frag.* 443 *Rose ap.* Plout. *v. Thes.* 16 and *quaestl. Gr.* 35, *Strab.* 279, 282, 329 *frag.* 11, *Konon narr.* 25, *et. mag.* p. 206, 1 ff.), it is possible that Zeus *Bottiaíos* was ultimately of Cretan origin. The story of the clay loaves etc. told by *Konon loc. cit.* probably has some basis in Bottiaean ritual. Coppers struck at Pella, under Philippos v and later (*Head Hist. num.*<sup>2</sup> p. 243), with the monogram Β (for *Borttearōn*) have obv. head of Zeus wreathed with bay (*Brit. Mus. Cat. Coins Macedonia*, etc. p. 13, *Hunter Cat. Coins* i. 352) or oak (*Brit. Mus. Cat. Coins Macedonia*, etc. p. 13 fig., *Hunter Cat. Coins* i. 352 (?)), rev. winged thunderbolt.



Fig. 990.

Further on he adds<sup>1</sup>:

'The whole thing was ordained of God. Forty furlongs from this city of ours there was a city bearing the name of Antigonos and built by Antigonos. Here Seleukos was sacrificing after his victory<sup>2</sup>. The bull had been slaughtered, the altars had received their customary portion, the fire was already licking up the sacrifice and burning fiercely, when, lo, Zeus moved from his sceptre<sup>3</sup> his own companion and favourite bird and despatched him to the altar. He flew down into the midst of the flame, caught up the thigh-pieces all ablaze, and bore them off<sup>4</sup>. As the event attracted the looks and thoughts of all and was manifestly due to divine interposition, Seleukos bade his son<sup>5</sup> mount a horse, pursue the flight from the ground, and guide his horse by the bridle according to the route taken by the bird; for he wished to know what it would do with its booty. Seleukos' son riding his horse, with upturned eyes, was led by the flight to Emathia. There the eagle stooped and deposited his burden on the altar of Zeus *Bottiaios*, erected by Alexander when he was cheered by the sight of the spring<sup>6</sup>. So all men, even without special powers of interpretation, could see that Zeus meant them to build a city on the spot. And thus it came about that the settlement intended and commenced by Alexander was carried to completion, while the chief of the gods<sup>7</sup> by means of his own omen became our founder.'

Similar tales were current with regard to Alexander's foundation of Alexandria<sup>8</sup> and Seleukos' foundation of Seleukeia Pieria<sup>9</sup>. Ioannes Malalas, of whose sixth-century chronicle a Greek abridgment (not to mention the fuller Slavonic version<sup>10</sup>) is extant, gives the Antiochene story<sup>11</sup>, adding a touch or two of his own to heighten the interest. Thus, instead of connecting Zeus *Bottiaios* with the hill Emathia, he harrows our feelings by the assertion that at Bottia, a village over against Iopolis, Seleukos, when founding Antiocheia, sacrificed a maiden named Aimathe (*sic*) by the hand of the chief priest and initiator Amphion, between the city and the river, on Artemisios, *i.e.* May, 22, at daybreak, as the sun rose—a most circumstantial narrative. He goes on to say that Seleukos founded also the sanctuary of Zeus *Böttios*<sup>12</sup>. Again, Antiochos iv Epiphanes built for the Antiochenes, presumably on Mount Silpion, a magnificent temple of Iupiter *Capitolinus*, of which we are told, not only that its roof had gilded coffer, but that its walls were overlaid with beaten gold<sup>13</sup>. Tiberius either completed or restored the structure<sup>14</sup>. Antiochos Epiphanes also erected in the temple, which he had built, or more probably beautified, for Apollon at Daphne, a copy of the Olympian Zeus, said to have been as large as the original<sup>15</sup>. This statue was perhaps in-

<sup>1</sup> Liban. *or.* 11. 85—88 (i. 2. 464, 10 ff. Foerster).

<sup>2</sup> Seleukos i Nikator, after vanquishing Antigonos in Phrygia (301 B.C.).

<sup>3</sup> *Supra* p. 1132 ff.

<sup>4</sup> *Infra* fig. 1001.

<sup>5</sup> Antiochos i Soter.

<sup>6</sup> See Io. Malal. *chron.* 10 p. 234 Dindorf.

<sup>7</sup> (ὁ Ζεὺς) ὁ τῶν θεῶν κορυφαῖος.

<sup>8</sup> Iul. Valer. 1. 30 p. 39, 9 ff. Kuebler, pseudo-Kallisth. 1. 32 (context *supra* p. 1127 n. o).

<sup>9</sup> *Supra* p. 981 n. 1.

<sup>10</sup> Prof. J. B. Bury informs me that such a version exists, but is not yet published in accessible shape. On Malalas see further K. Krumbacher *Geschichte der byzantinischen Litteratur von Justinian bis zum Ende des Ostromischen Reiches*<sup>2</sup> München 1897 p. 325 ff., Sir J. E. Sandys *A History of Classical Scholarship*<sup>2</sup> Cambridge 1906 i. 390 f.

<sup>11</sup> Io. Malal. *chron.* 8 p. 199 ff. Dindorf.

<sup>12</sup> *Id.* 16. 8 p. 200 Dindorf.

<sup>13</sup> Liv. 41. 20. Cp. Gran. Licin. 28 p. 6, 5 f. Flemisch duos colossos duodenum cubitorum ex aere unum Olympio, alterum Capitolino Iovi dedicaverat.

<sup>14</sup> Io. Malal. *chron.* 10 p. 234 Dindorf ὁ δὲ Τιβέριος Καῖσαρ ἐκτίσεν ἐν τῇ αὐτῇ Ἀντιοχείᾳ πάλαι ἱερὸν μέγα Διὸς Καπετωλίου. The word ἐκτίσεν must not be pressed.

<sup>15</sup> Amm. Marc. 22. 13. 1 eodem tempore die xi Kalend. Novembrium amplissimum

tended to represent Antiochos himself<sup>1</sup>; for it seems to have been part of that ruler's policy always to foster the cult, and on occasion to assume the rôle, of Zeus<sup>2</sup>. Thus he struck handsome silver pieces showing on the obverse side an

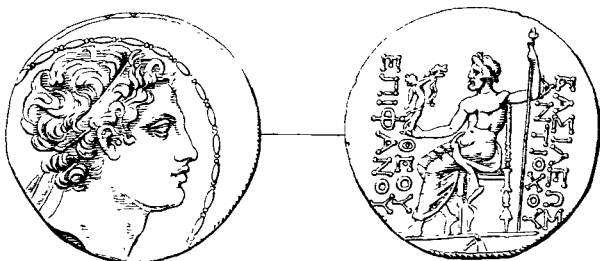


Fig. 991.

idealised portrait-head of himself, sometimes with twin stars at the ends of his diadem<sup>3</sup>, and on the reverse Zeus enthroned with a Nike in his hand. The Nike extends a wreath towards the god. And the accompanying legend reads 'Of King Antiochos, the God Made Manifest' (fig. 991)<sup>4</sup>, or 'Of King Antiochos, the God Made Manifest, Bearer of Victory' (fig. 992)<sup>5</sup>. Another imposing type has on the obverse the head of the monarch, wreathed with wild-olive and bearded as if he were indeed Zeus *Olympios*, on the reverse Zeus enthroned with Nike in the act of crowning him (fig. 993)<sup>6</sup> or his pompous inscription (fig. 994)<sup>7</sup>. It is very possible that this coin commemorates the erection of the Olympian Zeus at Daphne. Be that as it may, the statue was probably made of gold and ivory, like its original at Olympia.



Fig. 992.

Daphnaei Apollinis fanum, quod Epiphanes Antiochus rex ille condidit iracundus et saevus, et simulacrum in eo Olympiaci Iovis imitamenti aequiparans magnitudinem, subita vi flammam exustum est. But Liban. *or.* 11. 94 ff. (i. 2. 467, 1 ff. Foerster) and Sozom. *hist. eccl.* 5. 19 agree that the sanctuary of Apollon *Δαφναῖος* was the work of Seleukos i Nikator. Presumably Antiochos Epiphanes added to its attractions. Overbeck *Gr. Kunstmyth.* Zeus p. 58 by an odd blunder takes Ammianus to mean that Antiochos dedicated at Daphne a statue of Apollon in the guise of Olympian Zeus!

<sup>1</sup> We may fairly suspect that the same intention prompted Antiochos' sacrilegious treatment of the temples at Jerusalem and on Mt Gerizim (*supra* i. 233, ii. 887 n. o no. (31)).

<sup>2</sup> See E. R. Bevan 'A note on Antiochos Epiphanes' in the *Journ. Hell. Stud.* 1900 xv. 26—30, *id.* *The House of Seleucus* London 1902 ii. 154 ff., G. F. Hill *Historical Greek Coins* London 1906 p. 144.

<sup>3</sup> Tetradrachms with rev. ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ or ΑΝ ΤΙΟΧΟΥ Apollon seated on the *omphalos* have obv. head of Antiochos with diadem surmounted by a star (*Brit. Mus. Cat. Coins Seleucid Kings of Syria* p. 34 pl. 11. 1) or with diadem ending in two eight-rayed stars (*Hunter Cat. Coins* iii. 41 pl. 66. 9). They bear witness to the early deification of the king.

<sup>4</sup> *Brit. Mus. Cat. Coins Seleucid Kings of Syria* p. 35 pl. 11, 8, *Hunter Cat. Coins* iii. 44 pl. 66, 13, Head *Hist. num.*<sup>2</sup> p. 762. I figure a specimen from my collection.

<sup>5</sup> *Brit. Mus. Cat. Coins Seleucid Kings of Syria* p. 35 pl. 11, 7 = my fig. 992, *Hunter Cat. Coins* iii. 47 f. pl. 66, 17 (cp. 18), Head *Hist. num.*<sup>2</sup> p. 762, *Bunbury Sale Catalogue* 1896 ii. 65 no. 494.

<sup>6</sup> E. Babelon *Les rois de Syrie* Paris 1890 pp. xciv f., 71 pl. 12, 11 (= my fig. 993).

<sup>7</sup> *Brit. Mus. Cat. Coins Seleucid Kings of Syria* p. 36 pl. 11, 9 = my fig. 994, *Hunter*

Alexander ii Zabinas, when beaten by Antiochos viii Grypos in 123—122 B.C., retired to Antiocheia and, in order to pay his troops, bade men enter the temple of Zeus and remove from the god's hand the Nike of solid gold, remarking that

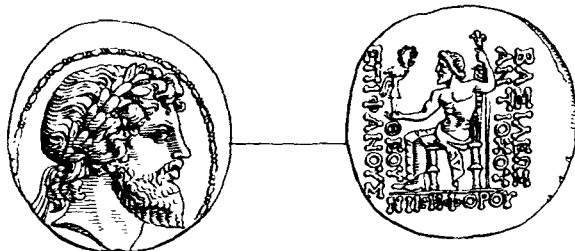


Fig. 993.

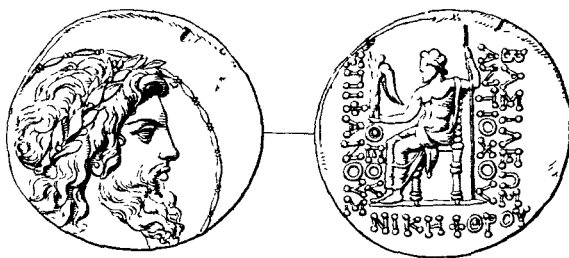


Fig. 994.

Zeus had lent him victory!<sup>1</sup> A unique *statér* of gold, formerly in the Montagu collection (fig. 995)<sup>2</sup>, was doubtless struck by Zabinas from this stolen Nike<sup>3</sup>. A few days later he attempted to carry off the whole statue of Zeus with its vast weight of gold, but was caught in the act and forced by popular outcry to flee from the city<sup>4</sup>.

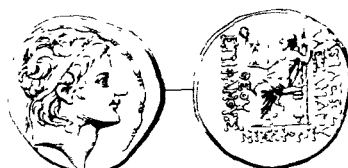


Fig. 995.

The statue, however, did not escape for long the cupidity of the Syrian kings<sup>5</sup>. Antiochos ix Kyzikenos, son of Antiochos vii Sidetes, being in need of money, gave orders that the golden Zeus, fifteen cubits high, should be melted down and replaced by a copy in inferior material with gilded sheathing<sup>5</sup>. It was presumably in connexion with the cult of Zeus *Olympios* that Antiochos Epiphanes held games

*Cat. Coins* iii. 48 no. 50, E. Babelon *Les rois de Syrie* Paris 1890 p. xciv f., Head *Hist. num.*<sup>2</sup> p. 762 f. The head is usually described as laureate.

<sup>1</sup> Iust. 39. 2. 5.

<sup>2</sup> Montagu *Sale Catalogue* 1896 i. 92 no. 716 pl. 9 = my fig. 995.

<sup>3</sup> E. Babelon *Les rois de Syrie* Paris 1890 p. cxlix f.

<sup>4</sup> Iust. 39. 2. 6, Diod. *excerpta de virt. et vit.* 35 p. 145, 42 ff. Dindorf.

<sup>5</sup> Clem. Al. *protr.* 4. 52. 3 p. 40, 22 ff. Stahlin 'Αντίοχος δὲ ὁ Κυζικηνὸς ἀπορούμενος χρημάτων τοῦ Διὸς τὸ ἀγάλμα τὸ χρυσοῦν, πεντεκαίδεκα πηχῶν τὸ μέγεθος ὄν, προσέταξε χωνεῦσαι καὶ (J. Markland cj. *kák*) τῆς ἄλλης τῆς ἀτιμοτέρας ὕλης ἀγάλμα παραπλήσιον ἐκείνῳ πετάλοις κεχρυσωμένον ἀναθεῖναι πάλιν. Cp. Arnob. *adv. nat.* 6. 21 Antiochum Cyzicenum ferunt decem (F. Orsini cj. *quindecim*) cubitorum Iovem ex delubro aureum sustulisse et ex aere bracteolis substituisse fucatum.

of unusual significance at Daphne<sup>1</sup>, not to mention the high jinks<sup>2</sup> which earned him the *sobriquet* of *Epímanés*. Antiochos Grypos followed suit<sup>3</sup>. And in later times the Olympic contests of Daphne obtained a wide celebrity<sup>4</sup>. Diocletian is said to have built a sanctuary of Zeus *Olímpios* in the *Stádion* at Daphne—a statement of uncertain value<sup>5</sup>. Meantime in Antiocheia itself Commodus had built a temple of Zeus *Olímpios* with an adjoining portico known as the *Xystón*<sup>6</sup>. Didius Iulianus had added a *Pléthron*<sup>7</sup>, which was later doubled in size by Argyrios and Phasganios<sup>8</sup>, and still further enlarged by Proklos<sup>9</sup>. The whole complex of buildings was evidently modelled on its counterpart at Elis and was meant to accommodate athletes preparing for the Olympia, which were actually held at Daphne. At Daphne too there was a temple of Zeus *Sotér*, built to commemorate a crisis in the history of the city. For at dawn on Apellaos, i.e. December, 13 in the year 115 Antiocheia was shaken by a great earthquake with most disastrous results. The survivors founded this temple and inscribed upon it the words:

‘The saved set up (this edifice) for Zeus the Saviour<sup>10</sup>.’

The earthquake was preceded by many thunderbolts and unusual winds<sup>11</sup>; and so severe was it that the tops of Mount Kasion were broken off and threatened destruction to the town below<sup>12</sup>. Finally, there was the ancient cult of Zeus

<sup>1</sup> Polyb. 31 *ap.* Athen. 194 C—195 F and 439 B—D.

<sup>2</sup> E.g. Polyb. 31 *ap.* Athen. 195 F (= 439 D) ὑπὸ τῶν μίμων ὁ βασιλεὺς εἰσεφέρετο ὁλος κεκαλυμμένος καὶ εἰς τὴν γῆν ἐτίθετο, ὡς εἰς ὧν δῆτα τῶν μίμων· καὶ τῆς συμφωνίας προκαλουμένης ἀναπηδήσας ὥρχετο καὶ ὑπεκρίνετο μετὰ τῶν γελωτοποιῶν. Was this sheer foolery, or the take-off of some resurrection-rite?

<sup>3</sup> Poseidonios of Apameia 28 *frag.* 31 (*Frag. hist. Gr.* iii. 263 Muller) *ap.* Athen. 210 D—E and 540 A—B.

<sup>4</sup> Liban. *or.* 60. 6 f. (iv. 315, 5 ff. Foerster) = Io. Chrys. *de Babyla c. Iul.* 19 (ii. 568 A Montfaucon), Liban. *epist.* 763 Wolf, Io. Malal. *chron.* 9 p. 224 f. Dindorf (see P. Perdrizet in the *Bull. Corr. Hell.* 1900 xxiv. 290 f.), 12 pp. 289 f., 307 Dindorf, 16 p. 396 Dindorf. Cp. Liban. *or.* 10. 30 (i. 2. 409, 15 ff. Foerster).

<sup>5</sup> Io. Malal. *chron.* 12 p. 307 Dindorf ἐκτίσε δὲ ἐν αὐτῷ τῷ σταδίῳ Δάφνης ἱερὸν Ὀλυμπίου Διός, καὶ ἐν τῇ σφενδόνη τοῦ αὐτοῦ σταδίου ἐκτίσεν ἱερὸν τῇ Νεμέσει. C. O. Müller *Antiquitates Antiochenae* Göttingae 1839 p. 62 f. thinks it far more likely that the temple of Zeus Ὀλύμπιος at Daphne was founded by Antiochos Epiphanes. Overbeck *Gr. Kunstmyth.* Zeus p. 59 dismisses the claims of Diocletian (‘wohl ohne allen Zweifel verkehrt’) and attributes to Antiochos Epiphanes merely a redecoration of the temple (‘nur eine neue Ausschmückung des Zeusheiligthums von Daphne, nicht dessen Gründung’). But is it certain that Malalas is referring to the big temple of Zeus? A small shrine in the *Stádion* would be appropriate enough.

<sup>6</sup> Io. Malal. *chron.* 12 p. 283 Dindorf καὶ εἰς τὴν ἀρχὴν δὲ τὴν κάτω τοῦ Ξυστοῦ ἐκτίσεν ἱερὸν τῷ Ὀλυμπίῳ Δί.

<sup>7</sup> Io. Malal. *chron.* 12 p. 290 Dindorf Πλεθρίν.

<sup>8</sup> Liban. *or.* 10. 9 ff. (i. 2. 403, 22 ff. Foerster).

<sup>9</sup> Liban. *or.* 10. 1 ff. (i. 2. 401, 2 ff. Foerster).

<sup>10</sup> Io. Malal. *chron.* 11 p. 275 Dindorf οἱ σωθέντες ἀνέστησαν Διὶ Σωτῆρι. Eustath. *in Dionys. per.* 916 quotes the dedication as οἱ ζήσαντες (ζήτησαντες cod. γ.) ἀνέστησαν θεῷ (ἐν θεῷ cod. γ. H. S. Reiner c.j. ἀνεστήσαν) Σωτῆρι, which amounts to much the same thing.

<sup>11</sup> Dion. Cass. 68. 24.

<sup>12</sup> Dion. Cass. 68. 25. See further Iuv. 6. 411, Aur. Vict. *de Caes.* 13. 10, cp. *epit.* 13. 12, Oros. *hist. adv. pag.* 7. 12. 5, Euagrius *hist. eccl.* 2. 12, Synkell. *chron.* 348 A (i. 657 Dindorf), Euseb. *vers. Armen. in ann. Abr.* 2130 (= 116 A.D.), Hieron. *in Euseb. ann. Abr.* 2130 (= 116 A.D.), Zonar. 11. 22 (iii. 68 f. Dindorf).

*Kásios* on Mount Kasion, where Julian offered a belated hecatomb<sup>1</sup>. The devotion of the Antiochenes to Zeus—a devotion grafted perhaps upon the *Ba'al*-worship of their predecessors—might further be inferred from their coin-types. Antiochos iv Epiphanes (175—164 B.C.) inaugurated a system of municipal coinage and struck coppers at 'Antiocheia near Daphne,' which had as reverse design Zeus wrapped in a *himation* with a wreath in his outstretched hand (fig. 996)<sup>2</sup>—sign and symbol of the Olympic sports that he held at Daphne<sup>3</sup>. Alexandros i Bala (150—145 B.C.), who claimed to be the son of Antiochos iv, repeated his father's type of a wreath-bearing Zeus<sup>4</sup>. Other Seleucid kings in all probability issued coins with Zeus-types at Antiocheia, e.g. Demetrios ii



Fig. 996.

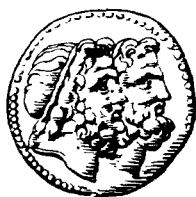


Fig. 997.



Nikator in his first reign (146—140 B.C.)<sup>5</sup> and Antiochos viii Grypos (121—96 B.C.)<sup>6</sup>. Passing from the regal to the autonomous coinage of the town, we have coins struck for the *tetrapolis*<sup>7</sup> of Antiocheia by Daphne, Seleukeia in Pieria, Apameia, and Laodikeia (149—147 B.C.) with a head of Zeus as obverse and a thunderbolt as reverse type<sup>8</sup>, or with two Zeus-like heads—probably meant for the *Demoi* of Antiocheia and Seleukeia—as obverse and Zeus enthroned, Nike in one hand, a sceptre in the other, as reverse type (fig. 997)<sup>9</sup>. The autonomous issues of 'the metropolis of the Antiochenes' (s. i B.C.) show the head of Zeus wearing bays and Zeus enthroned as before but enclosed in a

<sup>1</sup> *Supra* p. 981 n. 1.

<sup>2</sup> *Brit. Mus. Cat. Coins Seleucid Kings of Syria* p. 40 pl. 13, 1, *Hunter Cat. Coins* iii. 50 f. pl. 66, 20, E. Babelon *Les rois de Syrie* Paris 1890 p. 79 pl. 14, 6 (= my fig. 996). *Head Hist. num.*<sup>2</sup> p. 763.

<sup>3</sup> *Supra* p. 1188 ff.

<sup>4</sup> *Brit. Mus. Cat. Coins Seleucid Kings of Syria* p. 56 pl. 17, 1, *Hunter Cat. Coins* iii. 66 no. 65 f., *Head Hist. num.*<sup>2</sup> p. 765 f.

<sup>5</sup> *Brit. Mus. Cat. Coins Seleucid Kings of Syria* p. 61 no. 29 obv. head of Zeus to right, laureate; rev. ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΘΕΟΥ ΦΙΛΑΔΕΛΦΟΥ ΝΙΚΑΤΟΡΟΣ, with Μ Μ in exergue, Apollon seated on the *omphalos*, holding arrow and bow.

<sup>6</sup> *Hunter Cat. Coins* iii. 100 pl. 69, 20 obv. Head of Antiochos viii to right, diademed; rev. ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΠΙΦΑΝΟΥΣ, with Α and Ε, Zeus enthroned to left, holding Nike with a wreath on his right hand and a long sceptre in his left.

<sup>7</sup> Strab. 749.

<sup>8</sup> *Brit. Mus. Cat. Coins Galatia, etc.* p. 151 no. 1, p. 152 pl. 18, 7, *Hunter Cat. Coins* iii. 142 nos. 2—4, *Head Hist. num.*<sup>2</sup> p. 778.

<sup>9</sup> *Brit. Mus. Cat. Coins Galatia, etc.* p. 152 pl. 18, 6 (= my fig. 997), cp. pl. 18, 8, *Hunter Cat. Coins* iii. 141 no. 1, cp. p. 142 no. 8, *Head Hist. num.*<sup>2</sup> p. 778. G. Macdonald in the *Hunter Cat. Coins* iii. 141, followed by B. V. *Head loc. cit.*, supposes that the mint was Seleukeia, not Antiocheia. The usual interpretation of the two bearded heads is borne out by the reverse legend ΑΔΕΛΦΩΝ ΔΗΜΩΝ.

large bay-wreath (fig. 998)<sup>1</sup>. In imperial times the head of Zeus sometimes occupies the obverse (fig. 999)<sup>2</sup>, while his eagle in one guise or another very commonly fills the reverse<sup>3</sup>. We see the great bird grasping a thunderbolt<sup>4</sup>, or holding a wreath in his beak and a bay-branch in his talons<sup>5</sup>, or gripping a *caduceus* with his jaws and a palm-branch with his right claw as he rests

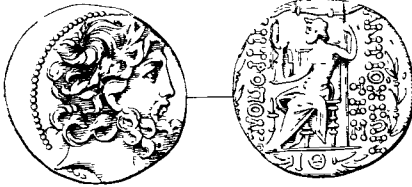


Fig. 998.

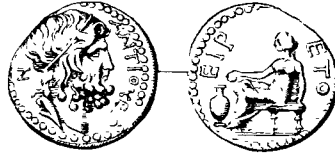


Fig. 999.



Fig. 1000.



Fig. 1001.



Fig. 1002.



Fig. 1003.

on a garlanded altar (fig. 1000)<sup>6</sup>, or again perched with wreath in beak on the thigh of an animal-victim (fig. 1001)<sup>7</sup>—altar and thigh alike recall the city's foundation-myth—<sup>8</sup>, or bestriding a bay-wreath with the three Charites in it (fig. 1002)<sup>9</sup>, or soaring beneath the imperial head (fig. 1003)<sup>10</sup>. Here and there

<sup>1</sup> *Brit. Mus. Cat. Coins Galatia*, etc. p. 153 ff. pl. 18, 9, 11, 12, pl. 19, 1 (cp. my fig. 998 from a specimen of mine, which likewise shows Nike wreathing the city's title), *Hunter Cat. Coins* iii. 143 ff. pl. 71, 28, 30, 34, *Head Hist. num.*<sup>2</sup> p. 778.

<sup>2</sup> From a specimen in my collection. Cp. *Brit. Mus. Cat. Coins Galatia*, etc. p. 162 f. pl. 19, 11 and pl. 20, 3. The reverse shows Boule (?), in *chiton* and *himetion*, dropping a pebble into the voting-urn.

<sup>3</sup> *Brit. Mus. Cat. Coins Galatia*, etc. p. 158 ff., *Hunter Cat. Coins* iii. 148 ff., *Head Hist. num.*<sup>2</sup> p. 779 f.

<sup>4</sup> *Brit. Mus. Cat. Coins Galatia*, etc. p. 175 pl. 21, 9 Nero: ΕΤΟΥΣ ΒΙΡ·Ι (year 112 of the Caesarean era, reckoned from 49 B.C.: see B. Pick in the *Zeitschr. f. Num.* 1887 xiv. 312 n. 3).

<sup>5</sup> *Brit. Mus. Cat. Coins Galatia*, etc. p. 177 pl. 22, 2 Otho: ΕΤΟΥΣΑ (year 1 of the emperor's reign!).

<sup>6</sup> *Ib.* p. 179 pl. 22, 5 Vespasian: ΕΤΟΥΣΝΕΟΝ ΙΕΡΟΝ Ε (new sacred year 5 = 73–74 A.D., reckoned from Sept. 2 to Sept. 1, the Syrian year of Augustus: see B. Pick *loc. cit.* p. 331 ff.).

<sup>7</sup> *Brit. Mus. Cat. Coins Galatia*, etc. p. 192 pl. 23, 5 Marcus Aurelius: ΓΕΡΠΑΡΔΗ ΜΕΞΑΙ ΥΠΑ ΤΓ (=Γερμανικός Σαρματικός, δημαρχικῆς ἐξουσίας α', ὑπατος γ').

<sup>8</sup> *Supra* p. 1188.

<sup>9</sup> *Ib.* p. 196 pl. 23, 11 Caracalla: ΔΗΜΑΡ Χ·ΕΞ·ΥΠΑ·Τ·Δ (=δημαρχικῆς ἐξουσίας, ὑπατος τὸ δ').

<sup>10</sup> *Ib.* p. 196 pl. 23, 12 Caracalla: ΔΗΜΑΡΧΕ ΕΥΠΑΤΟCTO Δ (=δημαρχικῆς ἐξουσίας, ὑπατος τὸ δ'). See F. Imhoof-Blumer 'Zur griechischen Munzkunde' in the *Revue Suisse de Numismatique* 1898 p. 45 f.

a little touch implies that the emperor, whose bust appears on the obverse, is posing as the very Zeus. Thus Nero<sup>1</sup>, Domitian<sup>2</sup>, and Nerva<sup>3</sup> are all invested with the *aigis*. It is clear, then, that for centuries the inhabitants of Antiocheia had been familiar with the Hellenic Zeus and had known emperors who claimed to be his visible vicegerents.

On the other hand Maximinus ii, like Diocletian<sup>4</sup> and Galerius<sup>5</sup> before him,

<sup>1</sup> *Brit. Mus. Cat. Coins Galatia*, etc. p. 175 pl. 21, 9: ΝΕΡΩΝΚΑΙΣΑΡ ΣΕ-ΒΑΣΤΟΣ.

<sup>2</sup> *Ib.* p. 182 pl. 22, 8: ΑΥΤΚΑΙΣΑΡΔΟΜΙΤΙΑΝΟΣΣΕΒΓΕΡΜ.

<sup>3</sup> *Ib.* p. 183 pl. 22, 9: ΑΥΤΝΕΡΟΝΑΣ ΚΑΙΣΣΕΒ. On these coins of Domitian and Nerva the *aigis* is reduced to a mere fringe of snakes passing over the further shoulder. It is, however, there and ought to have been noticed in the British Museum catalogue.

<sup>4</sup> Eumenius *panegy. Constantio Caesari* 4, *pro restaur. schol.* 10, 16, Lact. *de mortibus persecut.* 52, Aur. Vict. *de Caes.* 39. 18, 39. 33, 40. 1, 40. 8, Dessau *Inscr. Lat. sel.* no. 621 Rome (= *Corp. inscr. Lat.* vi no. 254 = Orelli *Inscr. Lat. sel.* no. 1047) Genio Iovii Aug., | Iovia porticu eius a fundamentis absoluta | exculatque, | etc., no. 623 Sirmium (= *Corp. inscr. Lat.* iii no. 3231 = Orelli—Henzen *Inscr. Lat. sel.* no. 5560a = Wilmanns *Ex. inscr. Lat.* no. 1059) I. O. M. et | G. h. l. (= Genio huius loci) pro | salute dd. | nn. Iovio | et Herculio Augg. nn. (= dominorum nostrorum, Iovio et Herculio Augustis nostris), no. 634 Thessalonike Herculi Augusto | Iovius ..... (the words *et Herculius* have been erased) Augg. (e) | Herculus et Iovius nobb. Caes., no. 8930 Alexandria (S. de Ricci in the *Comptes rendus de l'Acad. des inscr. et belles-lettres* 1908 p. 793) Iovi Auguste, vincas, cp. no. 659 Carnuntum (*Corp. Inscr. Lat.* iii no. 4413 = Orelli *Inscr. Lat. sel.* no. 1051) D. S. I. M. (= Deo Soli Invicto Mithrae). fautori imperii sui, | Iovii et Herculi | religiosissimi Augusti et Caesares | sacrarium restituerunt.

A gold medallion of Diocletian and Maximianus, formerly in the Cabinet de France, had rev. IOVIO ET HERCVLIO The two emperors pouring a libation over a tripod: in the field above, nude statues of Iupiter, with thunderbolt, and Hercules, with club, set on a garlanded altar. In exergue S M V R or S M T (Rasche *Lex. Num.* iv. 917 f., 932, Suppl. iii. 162, Cohen *Monn. emp. rom.*<sup>2</sup> vi. 480 no. 7, Stevenson—Smith—Madden *Dict. Rom. Coins* p. 487, Gneccchi *Medagl. Rom.* i. 12 no. 3). A bronze medallion of Diocletian, at Paris, has obv. IOVIO DIOCLETIANO AVG Half-length bust of Diocletian, with bay-wreath, sceptre, and *himation* only—in imitation of Iupiter (Rasche *Lex. Num.* iv. 917, Suppl. iii. 162, Fröhner *Méd. emp. rom.* p. 256 f. fig., Cohen *Monn. emp. rom.*<sup>2</sup> vi. 429 f. no. 142 fig., Gneccchi *Medagl. Rom.* ii. 124 no. 3 pl. 124. 1, cp. ii. 124 no. 4). A smaller bronze medallion, in the Vatican, has obv. IOVI DIOCLETIANO AVG A similar bust of Diocletian, with radiate crown (*id. ib.* iii. 78 no. 40 pl. 158, 11): this medallion, if IOVI is not a mere blunder for IOVIO, baldly identifies the god with the emperor. Another at Paris has rev. IOVI CONSERVATORI AVG A hexastyle temple, with wreath in pediment and architrave in-cribed IOVIVS AVG, containing emperor as Iupiter enthroned with thunderbolt and sceptre (Fröhner *Méd. emp. rom.* p. 255, Cohen *Monn. emp. rom.*<sup>2</sup> vi. 443 no. 275 fig., Gneccchi *Medagl. Rom.* ii. 124 no. 7 pl. 124, 3 corroded and retouched, cp. *id. ib.* ii. 124 no. 8 at Florence): similar medallions at Paris, struck by Maximianus, repeat the reverse type, but show the emperor as Iupiter standing with thunderbolt, sceptre, and eagle (Rasche *Lex. Num.* iv. 931 f., Fröhner *Méd. emp. rom.* p. 255 fig., Gneccchi *Medagl. Rom.* ii. 128 nos. 6 f. pl. 126, 6 and 7). A gold piece, formerly in the Cabinet de France, had rev. PRIMI XX IOVI AVGVSTI Iupiter seated, with thunderbolt and sceptre. In exergue TR (Cohen *Monn. emp. rom.*<sup>2</sup> vi. 458 no. 393 with n. 1 'IOVI est sans doute mis pour IOVII, et encore dans ce cas la légende n'est-elle pas trop compréhensible').

The title *Iovius* was, no doubt, suggested by the name *Diocletianus*, the origin of which is uncertain. W. Ramsay in Smith *Dict. Biogr. Myth.* i. 1011 says of Diocletian:



or Licinius<sup>1</sup> and Licinius Iunior<sup>2</sup> after him, had assumed the title *Iovius*<sup>3</sup>—

‘From his mother, Doclea, or Dioclea, who received her designation from the village where she dwelt, he inherited the appellation of *Docles* or *Diocles*, which, after his assumption of the purple, was Latinized and expanded into the more majestic and sonorous Diocletianus’ [Aur. Vict. *epit.* 39. 1]. But T. Mommsen in the *Corp. inscr. Lat.* iii. 283 argues that the home of Diocletian was Salona, not Doclea. And Patsch in Pauly—Wissowa *Real-Enc.* v. 1251 notes that Doclea came to be called Dioclea (Aur. Vict. *epit.* 39. 1), Διόκλεια (Constantinus Porphyrogenitus *de administrando imperio* 29 (iii. 126 Bekker)), Διόκλεια (*id. ib.* 35 (iii. 162 Bekker)) in consequence of the conjecture that Diocletian was born there.

<sup>5</sup> *Chronicon Paschale* (i. 512 Dindorf) 275 B Μαξιμιανὸς Ἰόβιος ἐπιφανέστατος Καῖσαρ, 275 C Μαξιμιανὸς Ἰοβίου Καίσαρος, 275 D Μαξιμιανὸς Ἰοβίου bis, Dessau *Inscr. Lat. sel.* no. 634 cited *supra* p. 1194 n. 4, no. 658 Aquincum (= *Corp. inscr. Lat.* iii no. 3522) pro salute dd. | nn. | [M]aximiano | Iovo invic. | Aug. et Maximino | Caes. (=dominorum nostrorum Maximiani Iovii invicti Augusti et Maximini Caesaris) | Iulius Valeria[n]us et Aurel. Maxim[us] ddvv. col. | Aq. (=duoviri coloniae Aquinc), cp. no. 659 cited *supra* p. 1194 n. 4, no. 661 Solva near Leibnitz in Stiria (= *Corp. inscr. Lat.* iii no. 5325) divo Iovio | Maximiano | ordo Sol., no. 8931 Alexandria (S. de Ricci in the *Comptes rendus de l'Acad. des inscr. et belles-lettres* 1909 p. 146) Iovi Caes[ar], vincas.

<sup>1</sup> Dessau *Inscr. Lat. sel.* no. 676 Canusium (= *Corp. inscr. Lat.* ix no. 6026) d. n. Iovio Licinio invicto semper Aug.

Rasche *Lex. Num.* iv. 932, Suppl. iii. 163, cites from A. Banduri *Numismata imperatorum a Traiano Decio ad Palaeologos Augustos* Lutetiae Parsiorum 1718 ii. 195 and other sources a coin showing the head of Licinius with the legend IOVIVS LICINIVS AVG. On this Eckhel *Doctr. num. vet.*<sup>2</sup> viii. 67 remarks: ‘*Iovius*. Hujus appellationis auctor Diocletianus, quam is transmisit in Gal. Maximianum. hic in Maximinum, mox Licinium, scilicet lege adoptionis, Licinius denique in filium. Haec confirmata numis vidimus, tum us, quae supra de hereditariis his nominibus in numis Constantii Chlari exposui. Atque huius cum Iove cognationis causa tot Licinius numos cum ejus dei effigie feriri jussit, quot ante eum nemo. neque ingratus is adversus nepotem fuit. Nam ut Hercules olim filio Maximiano leoninum capitis integumentum, ita Iuppiter Licinio fulmen impetivit, quod ille, ut in antica nonnullorum ejus numorum videre est [*ib.* p. 64], manu terrificata vibrat, sed cujus aciem Constantinus Enceladus apud Hadrianopolin obtundet.’ Cohen *Monn. emp. rom.*<sup>2</sup> vii. 198 f. nos. 98—100 with fig. gives examples, in small bronze and in bad billon or potin, of the type described by Eckhel.

I add a few specimens from my collection which illustrate the relation of Licinius (figs. 1004—1006) and Licinius Iunior (fig. 1007) to Iupiter *Conseruator*. It is amusing to see the thunderbolt in the hand of the emperor (figs. 1004, 1005) replaced by a mere *mapta* (figs. 1006, 1007).

<sup>2</sup> Copper coins struck by Licinius and his son have obv. DD. NN. IOVII LICINII INVICTI AVG. ET CAES. Laureate busts of the two Licinii supporting between them a figure of Fortuna (or Victoria, or a trophy); rev. I. O. M. ET FORT. CONSER. (or VIRT. CONSER., or VIRIVTI) DD. NN. AVG. ET CAES. Iupiter and Fortuna (or Victoria, or a trophy). In exergue SMKA or SMKB or SMNA (or SMKA. SMKΓ or SMKΔ, or SMNTA or SMATE (Rasche *Lex. Num.* iv. 932, 1740, 1746, Cohen *Monn. emp. rom.*<sup>2</sup> vii. 210 f. nos. 1—3 with fig. of no. 2).

<sup>3</sup> Euseb. *hist. eccl.* 9. 9. 1 bis Ἰόβιος Μαξιμῖος Σεβαστὸς Σαβίρω. Dittenberger *Syll. inscr. Gr.*<sup>2</sup> no. 420, 22 ff. (=G. Deschamps and G. Cousin in the *Bull. Corr. Hell.* 1888 xii. 101 ff. no. 22, 22 ff.) an inscription from the precinct of Zeus *Panimarios* (*supra* i. 18 ff.) honouring a certain priest and priestess ἐφ’ ὧν ἱερωμένων καὶ ἡ θεοῦ τοῦ δεσπότου ἡμῶν τοῦ ἀλητῆτος Σεβαστοῦ, Ἰοβίου Μαξιμίου ἐν τῇ πα[τρ]ίδι ἐπέλαμψεν καὶ τὰ ληστήρια ἐξέκοψεν.

A bronze medallion of Maximinus, now at Paris, has obv. IOVIVS MAXIMINVS NOR CAES A bust of the emperor, laureate and armed, holding sceptre and *mapta* (Cohen

struck perhaps by the fact that, so far as names were concerned, *Iovius Maximinus* was a tolerable imitation of Jupiter *Optimus Maximus*. Theoteknos in importing the novel cult very probably designed to win the favour of his imperial master. *Quasi-Dionysiac* rites practised in the name of Zeus would be quite in the line of the profligate *Iovius*.

Alas for his calculations. A few pages further on Eusebios<sup>1</sup> tells us what happened:

'Theoteknos too was summoned by Justice, who had no intention of forgetting the harm he did to Christians. On the strength of the *χράνον*<sup>2</sup> that he had set up at Antiocheia he expected to take life easily, and was in fact already promoted by Maximinus to the post of governor. But Licinius had no sooner set foot in the city of the Antiochenes than he ordered all impostors to be brought in, and put the prophets and priests of the new-fangled *χράνον* to the torture, asking them how they came to play such a lying part. Hard pressed by the tortures, they could conceal the facts no longer, but explained that the whole mystery was a fraud contrived by the wily Theoteknos. Thereupon Licinius punished them all according to their deserts. He first condemned Theoteknos, and then the partners of his imposture, to death, after inflicting upon them the greatest possible torments.'

For all that, the cult of Zeus *Phílios* once started was not easily suppressed. Fifty years later Julian wintered at Antiocheia (362—363 A.D.) and, as we gather from his own *Misopógon*, was diligent in visiting the temple of Zeus *Phílios*<sup>3</sup>.



Fig. 1004.



Fig. 1005.



Fig. 1006.



Fig. 1007.



*Monn. emp. rom.*<sup>2</sup> vii. 155 no. 134 fig., Gneccchi *Medagl. Rom.* ii. 132 no. 1 pl. 129, 5 roughly retouched). Another, with the same legend, had for obverse type the bare head of Maximinus (Rasche *Lex. Num.* iv. 932, Suppl. iii. 163, Cohen *Monn. emp. rom.*<sup>2</sup> vii. 155 no. 135, Gneccchi *Medagl. Rom.* ii. 132 no. 2). One of his coppers, struck at Antiocheia, ventures on a new title: rev. IOVIO PROPAGAT. ORBIS TERRARVM Maximinus, with bay-wreath and *toga*, stands holding Victoria on a globe: to the right is a burning altar; on either side of him, the letter A and a star; in the exergue, ANT (Cohen *Monn. emp. rom.*<sup>2</sup> vii. 153 no. 130 fig.).

<sup>1</sup> Euseb. *hist. eccl.* 9. 11. 5 f.

<sup>2</sup> For the implications of this term see now an excellent paper by Miss F. M. Bennett 'A study of the word *ΞΟΑΝΟΝ*' in the *Am. Journ. Arch.* 1917 xxi. 8—21.

<sup>3</sup> Ioul. *misopog.* p. 446, 10 ff. Hertlein *ή Σύρων ήκει νοιμηρία, και ο καίσαρ αὐθις εἰς Φιλίου Διός· εἴτα ή πάγκοινος εὐορτή, και ο καίσαρ εἰς τὴν Τύχης ἐρχεται τέμενος. ἐπισχῶν δὲ τὴν ἀποφράδα πάλιν ἐς Φιλίου Διός τὰς εὐχὰς ἀναλαμβάνει κατὰ τὰ πάτρια. και τίς ἀνέξεται τοσαντάκις εἰς ἱερὰ φοιτῶντος καίσαρος, ἐξὼν ἅπαξ ή δις ἐνοχλεῖν τοῖς θεοῖς, κ.τ.λ. Cp. Liban. *or.* 1. 122 (i. 1. 141, 19 ff. Foerster) ήκε δὲ ποτε εἰς Διός Φιλίου θύσων κ.τ.λ.*

Again, Libanios the Antiochene, when petitioning Theodosios to protect the pagan temples against the depredations of the Christian monks (384<sup>1</sup> A.D.), expressly notes that certain temples—those of Tyche, Zeus, Athena, and Dionysos—are still untouched<sup>2</sup>.

Antiocheia was a city where Christians and pagans jostled each other in the street<sup>3</sup>; and it is possible that, as the former found their centre in the great Constantinian church, so the latter had a nucleus and rallying-point in the temple of Zeus *Phlios*. Indeed, between the two rival cults there was a certain superficial resemblance. On the one hand, Zeus *Phlios* was a god of love, who brought even enemies together<sup>4</sup>, encouraged love-feasts among the faithful here, and held out hopes of a celestial banquet hereafter<sup>5</sup>. If his initiations and purifications<sup>6</sup> savoured somewhat of *Sabázios*, it must be remembered that the Hebrew Godhead was by successive pagan blunderers confused with Iupiter *Sabazius*, Bacchus, Liber *Pater*, and Dionysos<sup>7</sup>. On the other hand, the Christians themselves—as I shall hope to prove in a third volume—had not scrupled to employ the art-types of Zeus and Dionysos for the representation of Christ, and that on objects of the most solemn and sacred character.

The strongest support for this assertion, so far as Antiocheia was concerned, is to be derived from the famous chalice recently published by Dr G. A. Eisen. It appears that early in the year 1910 certain Arabs, who were digging a cellar or a well at *Antakieh* (Antiocheia), lit upon underground chambers partially choked with *débris*. In the *débris* were embedded various objects of value. In addition to the chalice of carved silver that is here in question, there was a second chalice of plain silver with inscriptions of the sixth or seventh century A.D.; there were also three silver book-covers decorated with saints and referable to the fourth or fifth century; and there was a large ceremonial cross inscribed on front and back, not to mention a sackful of crumbled silver fragments. A smaller cross, likewise of silver, supposed to be from the same find, passed into the possession of Monsieur W. Froehner. Since the spot where these objects were discovered was, according to local tradition, the site of an ancient cathedral<sup>8</sup>, it is clear that we have to do with a church-treasure

<sup>1</sup> Libanios ed. R. Foerster iii. 80 n. 3.

<sup>2</sup> Liban. *or.* 30. 51 (iii. 116, 1 ff. Foerster) εἰπέ μοι, διὰ τί τὸ τῆς Τύχης τοῦτο σῶν ἐστιν ἱερὸν καὶ τὸ τοῦ Διὸς καὶ τὸ τῆς Ἀθηνᾶς καὶ τὸ τοῦ Διονύσου; ἀρ' ὅτι βούλοισθ' ἂν αὐτὰ μένειν; οὐ, ἀλλ' ὅτι μηδεὶς τὴν ἐπ' αὐτὰ δέδωκεν ὑμῖν ἐξουσίαν.

<sup>3</sup> The most careful and thorough-going monograph on Antiocheia in general is still C. O. Müller *Antiquitates Antiochenae* Gottingae 1839 pp. viii, 134 with map and pl. of coins etc. Other works of importance in particular directions are J. M. Neale *A History of the Holy Eastern Church. The Patriarchate of Antioch* London 1873 pp. lx, 229, R. Forster 'Antiochia am Orontes' in the *Jahrb. d. kais. deutsch. arch. Inst.* 1897 xii. 103—149 with twelve figs. and pl. 6, *id.* 'Skulpturen von Antiocheia' *ib.* 1898 xiii. 177—191 with figs. and pl. 11, S. Krauss 'Antioche' in the *Revue des Études Juives* 1902 xlv. 27—49 (classical records largely supplemented from Rabbinic sources), K. Bauer *Antiochia in der ältesten Kirchengeschichte* Tübingen 1919 pp. 1—47, H. Dieckmann *Antiochien, ein Mittelpunkt urchristlicher Missionstätigkeit* Aachen 1920 pp. 1—56.

<sup>4</sup> *Supra* p. 1176 f.

<sup>5</sup> *Supra* p. 1161 ff.

<sup>6</sup> *Supra* p. 1186.

<sup>7</sup> *Supra* i. 234 n. 4.

<sup>8</sup> Mr C. L. Woolley in *The Times Literary Supplement* for July 10, 1924 p. 436 tells a very different tale. He says of the chalice: 'I believe myself to be fully justified

buried either accidentally by earthquake or intentionally to escape some threatened danger. The treasure trove, at first divided among the finders and widely dispersed (two pieces were carried off to Mesopotamia), was recovered piecemeal by Messieurs S. and C. Kouchakji and forwarded to Monsieur G. Kouchakji in Paris. Here the principal chalice, coated with oxide to a thickness of several millimetres, was skilfully deoxidised by Monsieur A. André. He found the silver matrix already crystalline in texture and so brittle that he dared not rectify a compression of the cup caused by a blow received in ancient times<sup>1</sup>. In 1914 the chalice, for safety's sake, was sent over to Messieurs H. and F. Kouchakji in New York, where since 1915 it has been exhaustively studied by Dr Eisen<sup>2</sup>, formerly Curator of the California University Academy of Sciences.

The chalice stands 0.19<sup>m</sup> in height and measured originally about 0.15<sup>m</sup> in diameter. It consists of three parts—an inner bowl rudely hammered out of a

in stating that it was found in a small mound close to Ma'arit il Na'aman, a village situated south of Aleppo, on the Aleppo-Homs railway, about a hundred miles from Antioch. It was discovered, together with a silver cup or bowl and a silver crucifix, by a peasant, who sold it for £3 to a man in Ma'arit il Na'aman, who sold it for £70 to a group of three antiquity dealers at Aleppo.... I derive my information from the dealers concerned, who had no motive for telling me an untruth and were able to give me a very fair description of the object before any photographs of it had been published.'

This account is detailed and circumstantial. But, in reply to enquiries, Messrs Kouchakji have informed me by cable (Nov. 9, 1924) that they confirm Dr Eisen's statement. They say: 'Arabs found chalice in Antioch.... Woolley's information absolutely incorrect.'

<sup>1</sup> In 341 A.D., when the 'Golden' Basilica of Antioch, begun by Constantine the Great and finished by his son Constantius II, was consecrated, the chalice must have been one of its most cherished possessions. Some twenty years later, in 362, Julian, uncle of Julian the Apostate, came to Antioch, closed the churches, and plundered their valuables (Io. Monach. Rhod. *vit. S. Artemii* 23 (xcvi. 1272 c—D Migne)). It is said that after a futile attempt to intimidate Theodoros, the 'guardian of the treasures' in the great church, he condemned him to torture and death, and that flinging the sacred vessels on the ground he treated them to the grossest indignities (Sozom. *hist. eccl.* 5. 8, Theodoret. *eccl. hist.* 3. 12, cp. Ruinart *acta prim. mart.*<sup>2</sup> p. 588 ff.)—a story of very doubtful historicity (Seeck in Pauly—Wissowa *Real-Enc.* x. 94). Dr Eisen, however, accepts the tale, and even suggests that the compression of the chalice may be the result of its sacrilegious mishandling by Julian. In that case the chalice must have been concealed again either during the invasion of Chosroes I, who in 538 burned Antioch but spared the Cathedral, or more probably during the conquests of Chosroes II, who captured Syria in 611. The later date would account for the association of the chalice with the objects of early Byzantine art enumerated above.

<sup>2</sup> G. A. Eisen 'Preliminary Report on the Great Chalice of Antioch containing the Earliest Portraits of Christ and the Apostles' in the *Am. Journ. Arch.* 1916 xx. 426—437 with pl. 19 and four figs., *id.* 'The Plate with seven Loaves and two Fishes on the Great Chalice of Antioch' *ib.* 1917 xxi. 77—79 with fig., *id.* 'The Date of the Great Chalice of Antioch' *ib.* 1917 xxi. 169—186 with five figs., *id.* 'Chalice of Antioch and Its Portraits of Christ, Apostles and Evangelists' in the *New Era Magazine* for January 1920 pp. 12—15 with four figs., *id.* 'Identification of Seated Figures on Great Chalice of Antioch' *ib.* for June and July 1920 pp. 414—417, 526—528 with six figs., *id.* *The Great Chalice of Antioch* New York 1923 pp. 1—194 with two diagrams and an atlas of sixty photogravures and etchings. The last-mentioned publication is a monograph *de luxe*, the plates of which include three whole-page photographs—life-size, enlarged, and larger still—of every figure on the chalice together with an attempted drawing of each head. The accompanying text is less satisfactory, being verbose, over-credulous, and disfigured by unnecessary slips. The book as a whole is obviously meant for wealthy art-lovers





*a*



*b*

The Chalice of Antioch

*See page 1197 ff. with fig. 1008.*



thick sheet of silver, the rim of which has been bent outwards over itself and left with uneven edge; an outer shell or container of carved open-work, for which the inner bowl now serves as a background; and a support, comprising knop and foot, turned on the lathe out of a solid block of silver. The inner bowl is wholly unadorned and was, when found, quite distinct and separable from the outer shell: the two have since been cemented together for fear of breakage. The base exhibits simple but good decorative work; the knop, surrounded by a wreath of lozenge-shaped leaves, parts lotus-petals above from lotus-petals below. The shell or container is carved *à jour* with an intricate design. Six vines with double stems rise from the ground-line and cover the whole available surface with a complicated growth of branches. Amid the profusion of tendrils, leaves, and grape-bunches many living creatures can be made out—doves and other birds, a couple of snails, a rabbit, a butterfly, a grasshopper, etc. Moreover, twelve spaces are reserved in the foliage for as many seated persons, arranged in two horizontal alternating rows. These twelve persons fall into two distinct groups, of which one occupies the front, the other the back of the chalice. On the obverse side (pl. xlvii, *a*) Christ appears as a beardless man, enthroned, with a lamb standing at his right hand. Above his head flies one of the birds, perhaps a dove<sup>1</sup>. His right arm is extended<sup>2</sup>; his left, which is missing, may have held a roll<sup>3</sup>. Beneath his footstool an eagle with spread wings rests upon a basket of fruit<sup>4</sup>. And round him are ranged five of his followers, who turn towards him raising the right arm with a gesture of salutation. On the reverse side (pl. xlvii, *b*) Christ is represented as a boy, sitting on a round-backed throne, with his right hand held out and a roll in his left. He is again surrounded by five of his followers, who raise their arms as before. Most of the ten, if not all<sup>5</sup>, hold

rather than scholars, and it is to be hoped that it will be followed at no distant date by a better documented students' edition.

I am indebted to Dr Eisen for sending me his three articles in the *New Era Magazine* (now out of print) and to Messrs Kouchakji Frères for presenting me, not only with a copy of the big monograph, but also with the special silver-prints from which pl. xlvii and fig. 1008 were made.

<sup>1</sup> G. A. Eisen *The Great Chalice of Antioch* p. 7: 'over his head soars the Holy Ghost in the form of a dove.'

<sup>2</sup> *Id. ib.* p. 7: 'at his right hand is a plate with loaves and fishes.' *Id. ib.* p. 27: 'The objects on the plate are: seven loaves of bread, two fishes, an oval object with minute spheres and a bunch of pointed leaves.' Dr Eisen gives an enlarged drawing (§) of the plate in the *Am. Journ. Arch.* 1917 xxi. 78 fig. 1. I confess that, on the photographs, it looks to me like an ordinary bunch of grapes, partly hidden by over-lying tendrils (the supposed fish) and partly resting on a round piece of background (the supposed plate) left to connect it with the sheep below. But I suspect that the artist originally intended to represent a bird's nest with eggs and later modified his design.

<sup>3</sup> As on the reverse side of the chalice.

<sup>4</sup> G. A. Eisen *The Great Chalice of Antioch* p. 7: 'a basket with bread.' *Id. ib.* p. 180: 'The Eagle, perched on one of the Baskets, can only symbolize the Roman Empire, now partaking of the Christian religion as administered by St. Peter and St. Paul.' I see nothing but a basket of fruit, such as might be expected in any vintage scene, and an eagle which is in relation to the figure above, not to the basket below.

<sup>5</sup> Dr Eisen in the *Am. Journ. Arch.* 1917 xxi. 180 f. fig. 4 and in *The Great Chalice of Antioch* pp. 31 ff., 41 describes the object in the left hand of no. 2 as possibly the handle of a sword and that in the left hand of no. 5 as resembling a bag or purse. Neither description is free from doubt, and it is more probable that in every case a roll was intended.



rolls in their hands. Two (nos. 12 and 9 on fig. 1008) show the right arm wound with phylactery-bands (?)<sup>1</sup>. Finally, the upper part of the shell is encircled by a narrow strip of thin silver, to which are attached fifty-eight rosettes<sup>2</sup>.

It should be noticed that the chalice, long after it was made, came to be gilded, and that at two different dates—at first with pale whitish gold, and later with deep reddish gold. The first gilding affected the whole outer surface of the shell; the second did not extend to its lower part, and was carried out in much thicker gold leaf. Both layers of gold are largely worn away by the fingering of reverent hands, especially in the case of persons and objects that would be deemed most sacred. There are no inscriptions on the chalice. But, between the first and second gildings, upon many of the chairs (perhaps upon all) were added poorly scratched *graffiti* representing a variety of emblems<sup>3</sup>, which—if they can be deciphered—may help to show how the seated figures were interpreted<sup>4</sup> at some doubtful date before the final gilding.

<sup>1</sup> See Dr Eisen in the *Am. Journ. Arch.* 1917 xxi. 182 ff. fig. 5 and *contra* Prof. F. C. Burkitt in *The Cambridge Review* 1923—1924 xlv. 254 (long tight sleeves, not phylacteries).

<sup>2</sup> G. A. Eisen *The Great Chalice of Antioch* pp. 7, 19 f., 125 claims that the rosette above the hand of Christ on the obverse side of the chalice is in reality a six-pointed star, the Star of the Nativity.

<sup>3</sup> Dr Eisen in the *New Era Magazine* for June 1920 p. 415 figures four of the *graffiti* from the chairs of nos. 2 (two crossed bars or keys), 6 (tree? or *ankh*? [amulet A.B.C.]), 7 (water jug), 9 (arch with circle [coin C. Renz] above it). The rest are less distinct and as yet undeciphered. See further *The Great Chalice of Antioch* p. 29 f.

<sup>4</sup> In his initial publication of the chalice Dr Eisen held that its twelve figures portray Christ in older and younger form together with ten of his Apostles. He noted also the suggestion that they are the Baptist with the Lamb at his side, and Christ with ten Apostles. But the number ten was hard to justify; and careful study of the features of each portrait led to the conviction that figures 1 and 8 are related, that figures 2 and 5 possess much in common, and that the heads of figures 10 and 11 are quite different in formation from the rest. Satisfied that the two central figures 1 and 8 are indeed Christ as a man and Christ as a youth, Dr Eisen next observed that 2 closely resembles St Peter as portrayed in the Catacombs (J. Wilpert *Die Malereien der Katakomben Roms* Freiburg 1903 pl. 94) and in the Viale Manzoni Hypogeum at Rome (*Not. Scavi* 1920 p. 123 ff.)—an identification seemingly confirmed by the discovery on seat 2 of the *graffito* representing two crossed bars or keys. The identity of the other figures remained doubtful till it was remarked that no. 6, unlike the rest, has a band round his head but no side-lock of hair. This suggested a Greek as distinct from a Jew, and in that case he must necessarily be St Luke. But, if so, the figures are not all Apostles. Those grouped with St Luke may then be St Matthew (9), St Mark (7), and St John (10). At this point again *graffiti* were helpful. Tradition said that St Mark had been a water-carrier (Alexandros Monachos (s. vi A.D.) *laudatio S. Barnabae Apost.* 1. 13 in the *Acta Sanctorum* edd. Bolland. Antverpiæ 1608 Junius ii. 440D λόγος γὰρ ἦλθεν εἰς ἡμᾶς ἀπὸ γερόντων ὅτι ἐ τὸ κεράμιον βασιτάων τοῦ ὕδατος, ᾧ κατακολουθήσαι προσέταξεν ὁ Κύριος τοῖς μαθηταῖς, Μάρκος ἦν ὁ υἱὸς τῆς μακαρίας Μαρίας, Severus Bishop of El-Eschmounein in Upper Egypt *History of the Patriarchs of the Coptic Church of Alexandria* trans. B. T. A. Evetts Paris 1907 i. 1 p. 17 in the *Patrologia Orientalis* i. 139 'And he (sc. Mark) was among the servants who poured out the water which our Lord turned into wine, at the marriage of Cana in Galilee. And it was he who carried the jar of water into the house of Simon the Cyrenian, at the time of the sacramental Supper'); and on his chair is scratched a water-jar. St Matthew sat at the receipt of custom; his *graffito* is an archway with a circle above it, presumably the city-gate with a coin in evidence. St Luke, as a physician, has for his emblem an obvious

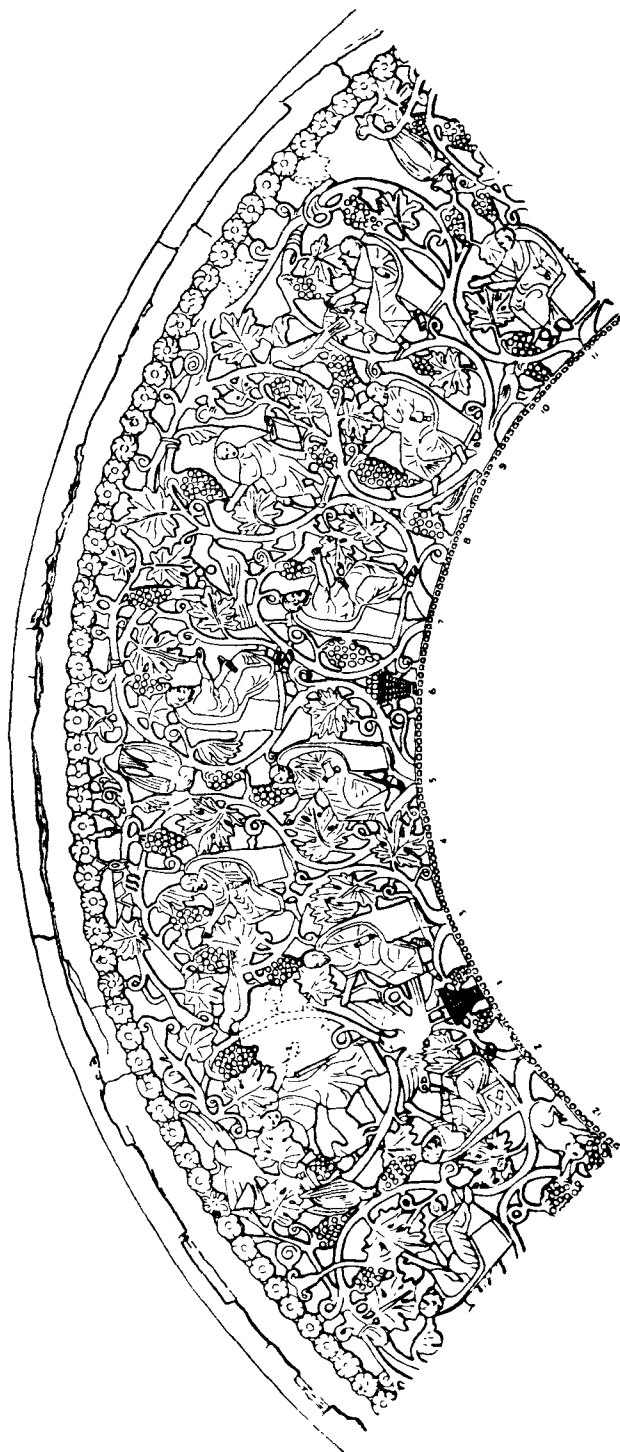


Fig. 1008.

To determine the date of the chalice is a task of primary importance. Sound criticism will rely, not on any *a priori* notions as to what the early Church could or could not have done, but on definite considerations of shape, *technique*, style, and subject.

Now the outer shell or container is essentially an ovoid bowl, without handles, supported on a round knop with a low and narrow foot-stand. A cup so constructed suffers from one obvious defect. It is top-heavy and would be easily upset. Such a shape could hardly have been popular for long together. Nor was it. Bronze coins of uncertain denomination struck by Simon Maccabaeus in 136/5 B.C. have for reverse type a closely similar chalice with knop, short stem, and small foot<sup>1</sup>. But silver shekels and half-shekels dating from the First Revolt of the Jews in 66/7—70 A.D. have for obverse type a chalice with smaller knop, longer stem, and broader foot<sup>2</sup>. Coins of the Second Revolt in 132—135 A.D. substitute either a one-handled jug<sup>3</sup> or a two-handled *amphora*<sup>4</sup>, and do not enable us to trace further the evolution of the chalice. But this at least is clear, that on Palestinian soil the old top-heavy chalice was passing out of use as early as 66 A.D. Elsewhere too the same holds good. Two silver cups of similar shape belonging to the Pierpont Morgan collection, exhibited in the Metropolitan Museum of Fine Arts, are justly regarded as excellent samples of Hellenistic work<sup>5</sup>. And silver cups of a like pattern depicted in frescoes from Herculaneum<sup>6</sup>

amulet. Again, if 10 is St John, the other beardless figure (11) must be his brother, St James the son of Zebedee. Moreover, St Peter (2) would naturally be balanced by St Paul (3). And the resemblance of the older man 5 to figure 2 suggested St Peter's brother, St Andrew. Lastly, it was surmised that figures 12 and 4, seated respectively on the right and left hand of Christ are St James the Lord's brother and St Jude, his nearest relatives on earth. It is claimed that figure 12 alone is clad in linen, which would suit the tradition that St James despised woollen clothes even in winter and habitually wore thin linen garments (Euseb. *hist. eccl.* 2. 23. *οὐδὲ γὰρ ἐρεοῦν ἐφόρει ἀλλὰ συνδόνας*). These are the main arguments advanced by Dr Eisen, whose proposed identifications may be conveniently shown in tabular form:

Front	(12) James the Brother of the Lord	(1) CHRIST as Man	(4) Jude			(6) Luke	(8) CHRIST as Boy	(10) John	Back
	(2) Peter	(3) Paul	(5) Andrew			(7) Mark	(9) Matthew	(11) James the Son of Zebedee	

Dr G. H. Rendall in a letter to me (Feb. 16, 1924) very pertinently suggests that 5 may be, not St Andrew, but St Barnabas, whose association with Antioch was most intimate. Accepting the attribution of the *Epistle to the Hebrews* to St Barnabas, Dr Rendall points out that we should thus have represented on the chalice the whole canon of the New Testament [*plus* James, son of Zebedee]. His shrewd conjecture of course postulates a date at which the canon was complete. But I see no difficulty in supposing that, at the time when the *graffiti* were added, those who added them believed the ten seated figures to include portraits of all the New-Testament writers.

<sup>1</sup> *Brit. Mus. Cat. Coins* Palestine p. 185 ff. pl. 20, 11—14.

<sup>2</sup> *Ib.* p. 269 ff. pl. 30, 1—9.

<sup>3</sup> *Ib.* p. 288 ff. pl. 33, 5 f., 9 f., 14 f., pl. 34, 4—10, 20.

<sup>4</sup> *Ib.* p. 303 f. pl. 35, 14, pl. 36, 1—3, p. 306 pl. 36, 10.

<sup>5</sup> Miss G. M. A. Richter in *Art in America* 1918 vi. 171 ff. with pl., *Am. Journ. Arch.* 1918 xxii. 349 f. fig. 1.

<sup>6</sup> *Antichità di Ercolano* Napoli 1760 ii (Pitture ii) p. 287 (= Roux—Barré *Herc. et Pomp.* iv Peintures 3<sup>e</sup> Série p. 219 pl. 115) preparations for a festival, including a silver jug, a silver cup, three wreaths, a palm-branch, etc., cp. *ib.* ii pp. 118, 157 a similar but deeper vessel, standing on a square plinth, with a couple of wreaths in it.

must be dated before the fatal year 79 A.D. Plate was naturally imitated in less costly materials; and here again the evidence is in favour of an early date. Very similar to the chalice of Antioch, though without its knop, is a glass vessel in another painting from Herculaneum<sup>1</sup>. Precisely parallel to the chalice in contour and proportions is a small glass cup from Syria, now in a private collection in New York: this, on account of its shallow spiral fluting, has been assigned to the first century A.D.<sup>2</sup> The main point is that after the first century the chalice-shape is entirely superseded. Dr Eisen is, so far as I know, justified in concluding: 'Not one single specimen of this form and with such proportions has been found of a date later than the first century A.D.'<sup>3</sup>

The *technique* of the chalice is compatible with the same early date. Knop, stem, and foot are chased in solid silver—a procedure somewhat uncommon, but known to occur in Graeco-Roman times<sup>4</sup>. The rest of the container is of carved open-work, the so-called *opus interrasile*, which is more than once mentioned by the elder Pliny and seems to have been fashionable at Rome in the seventies<sup>5</sup>. Dr Eisen supposes that this shell of open silver was from the first meant to cover the bowl of plain silver within it. But here I demur. Open-work was regularly used with an eye to colour-contrast, and no toreutic artist worthy of the name would have cased a silver bowl in a silver holder<sup>6</sup>. Dr Eisen further maintains that the inner bowl, which is of crude and unfinished appearance, was more ancient than the outer shell and, when that shell was made, must have been already regarded as a venerable relic, too sacred to alter or amend<sup>7</sup>. But many months ago Dr Minns suggested to me that very likely the inner bowl

<sup>1</sup> *Ib.* ii p. 111 a glass goblet full of eggs.

<sup>2</sup> G. A. Eisen in the *Am. Journ. Arch.* 1917 xxi. 170 fig. 1, 1, 172, *id.* *The Great Chalice of Antioch* p. 143.

<sup>3</sup> G. A. Eisen in the *Am. Journ. Arch.* 1917 xxi. 171. Note, however, that Dr Eisen himself in the *New Era Magazine* 1920 p. 12 and in *The Great Chalice of Antioch* pp. 136, 180 has figured a pottery lamp from a fourth-century grave at Gezer, on which a very similar cup is seen flanked by a pair of doves. Dr Eisen holds that this is a pious representation of the Antiochene chalice with two dove-like souls gazing upon it! I see in it merely a traditional *motif*, which could, if necessary, be traced back to the days of Nestor. I think, I think, reasonably be urged that the old-fashioned cup has become stereotyped as a decorative detail and should not be taken to imply that cups of this pattern were still in common use. After all, heraldic shields do not portray the equipment of the modern soldier.

The force of the argument from shape is—I concede—to some extent lessened by the possibility that, for ritual purposes, an archaic form might be deliberately preferred. But are we really prepared to maintain that the chalice is the product of an archaizing art?

<sup>4</sup> E. Saglio in Daremberg—Saglio *Dict. Ant.* i. 801. A good example is the vase from Herculaneum, now at Naples, representing the apotheosis of Homer (J. Millingen *Ancient Unedited Monuments* Series ii London 1826 p. 25 f. pl. 13, J. Overbeck *Pompeji*<sup>4</sup> Leipzig 1884 p. 624 f. figs. *b, c*, *Guida del Mus. Napoli* p. 411 no. 25301 fig. 93).

<sup>5</sup> Plin. *nat. hist.* 12. 94 *interrasili auro*, 33. 140 *interradimus alia*.

<sup>6</sup> We can hardly escape from this improbability by urging that the silver holder was richly gilt and so provided the requisite contrast in colour. For even the first of its gildings appears to have been added when the chalice had been in use for years (*The Great Chalice of Antioch* pp. 17 f., 139).

<sup>7</sup> He points out that in form it resembles the mysterious cup taken from Jerusalem by the Romans and figured, along with the holy vessels of Herod's temple, on the Arch of Titus at Rome (*Am. Journ. Arch.* 1917 xxi. 170 fig. 1, 4). Since Vespasian is said to have erected before the city-gate of Antioch the bronze Cherubim, which Titus his son had

was later, not earlier, than the shell. He argued that the inner bowl appropriate to the shell would be of glass; and this, when broken, might well have been replaced by a silver substitute of later and clumsier make<sup>1</sup>. If so, the shell cannot be earlier than the introduction of open-work over glass. And when did that take place? We think first, no doubt, of the finest extant example, the silver-gilt *kántharos* found in 1871 in a tomb to the north of Tiflis and now preserved in the Hermitage at Petrograd<sup>2</sup>. Here a vessel of dark violet glass was actually blown into shape within the holder and still bears in places the impress of the silver upon it. Stephani, who published this splendid cup—it is six inches high,—assigns it on account of its hunting-scene to a date *c.* 200 A.D.; and we note in passing that the rosettes round its rim recall those of the Antioch chalice. But other examples of the art are of much earlier date. To the period of Augustus or Tiberius belongs a *skyphos* of open-work lead formerly in the Slade collection and now in the British Museum<sup>3</sup>. This curious work, perhaps a goldsmith's model, has blown within it a cup of azure glass, which shows through oval openings in a band about its waist. Above are Bacchic scenes in relief with incised inscriptions<sup>4</sup>. Below is another relief of vine-tendrils and grape-bunches. The two handles also are decorated with masks. Earlier still may be placed the *skyphos* found in 1876 at Varpelev in Zealand and now in the Museum at Copenhagen<sup>5</sup>. It is a bowl of deep blue glass, the upper part of which is covered with a decorative design of vine-leaves, ivy-leaves, etc. in open-work silver. It was found with coins of Probus (276—282 A.D.), but is itself Greek work<sup>6</sup> of the early

found in the temple of Solomon (Io. Malal. *chron.* 10 p. 260 f. Dindorf), it is just thinkable that this silver cup of special sanctity was presented on the same occasion to the Antiochenes. Dr Eisen, however, does not press the point (*Am. Journ. Arch.* 1917 xxi. 171 f.) and obviously inclines to a different and a more heroic hypothesis. With the fall of Jerusalem Antioch became the main centre of Christianity in the east. May not the inner bowl of the chalice have been brought thither from Jerusalem? May it not even have been the very vessel used in Apostolic times by the infant Church? Nay more, might it not conceivably have been the actual Cup of the Last Supper? No wonder that in the great Syrian capital, where the disciples were first called Christians, those who obtained possession of a relic so precious lavished all the resources of early imperial art upon its external embellishment.

<sup>1</sup> E. H. Minns in *The Cambridge Review* of Feb. 15, 1924 (xlv. 216). Sir Martin Conway in *The Burlington Magazine* for Sept. 1924 (xlv. 109) independently makes the same conjecture: 'I suggest,' he says, 'that this original was of coloured glass.' Mr F. Kouçhakji in a letter to me (March 4, 1924) replies by anticipation: 'So far all the open-work over glass cups that have come down to us from antiquity are very small. None of them possessed a glass cup of the size of the inner cup. Then, if a fine glass cup had been broken, it would have been replaced by a finished cup and not by a crudely made one, never finished.'

<sup>2</sup> L. Stephani in the *Compte-rendu St. Pét.* 1872 p. 143 ff. Atlas pl. 2, 1 and 2 (in colours), E. Saglio in Daremberg—Saglio *Dict. Ant.* i. 808 fig. 981, H. Blumner *Technologie und Terminologie der Gewerbe und Künste bei Griechen und Römern* Leipzig 1887 iv. 405 n. 1, A. Kisa *Das Glas im Altertume* Leipzig 1908 ii. 602 ff. with figs. 208, 208a.

<sup>3</sup> Gerhard *Ant. Bildw.* p. 327 pl. 87, 1—4, A. Kisa *op. cit.* ii. 602 with figs. 335. 335 a, 335 b.

<sup>4</sup> (a) DOMITH LAE | STATILIO CONIVGI, (b) SALVS | GEN · HVM. Below the foot is an inscription in relief: (c) · FM · AVG ~~✠~~. Clearly (a) and (b) are later than (c).

<sup>5</sup> C. Engelhardt in the *Aarbøger for nordisk Oldkyndighed og Historie* 1877 p. 354 with col. pl. 1, A. Kisa *op. cit.* ii. 604 f. with fig. 209.

<sup>6</sup> Witness the wave-pattern round its rim, broken by the single word ΕΥΤΥΧΩC.

first century, or earlier<sup>1</sup>. Kisa goes further and claims that already in Ptolemaic times craftsmen had begun to cover glass cups with gold and silver<sup>2</sup>. How else are we to understand Athenaios' statement that 'two glass vessels of open-work gold' were carried in the pageant of Ptolemy ii Philadelphos<sup>3</sup>? After this it may be conceded that the *technique* of the Antioch chalice is no bar to accepting the first-century date suggested by its shape.

A third criterion may be sought in the style of the chalice-decoration. Mr T. Davies Pryce in a recent letter to me (Nov. 12, 1924) says: 'Apart from the Christian figures, the decorative elements are undoubtedly similar to those used by the first and second century *sigillata* potters.'<sup>4</sup> The vines, though not so purely naturalistic as those of the Augustan age<sup>5</sup>, are as yet untouched by the incipient stylisation of the third century<sup>6</sup> and show little, if any, trace of that formality which as time went on became more and more marked<sup>7</sup> till it culminated in the Coptic art of the sixth century<sup>8</sup>. Mr W. A. Watkins draws my attention (Nov. 15, 1924) to the fact that the vines on the chalice resemble, on the one hand, the vine in the Catacomb of Domitilla, which likewise springs from the ground with a double stem and has birds and Cupids among its

<sup>1</sup> A. Kisa *op. cit.* ii. 604 notes that its handles, inlaid with gold, resemble those of Alexandrine silver cups found e.g. at Bosco Reale.

<sup>2</sup> *Id. ib.* ii. 600.

<sup>3</sup> Kallixenos of Rhodes *περί 'Αλεξανδρείας* 4 (*Frag. hist. Gr.* iii. 62 Müller) *ap.* Athen. 199 F *ὑάλινα διάχρυσα δῶο*.

<sup>4</sup> Mr Pryce's arguments include the following: (a) The vine-scroll is comparable with that on a sherd from Wroxeter dated 90—110 or 120 A.D. (J. P. Bushe-Fox *Excavations on the Site of the Roman Town at Wroxeter Shropshire, in 1912 (Reports of the Research Committee of the Society of Antiquaries of London No. 1)* Oxford 1913 p. 38 f. no. 23 fig. 12). (b) The eagle with outspread wings and head turned to right or left was a common stock-type with the potters of s. i and ii A.D. (F. Oswald—T. Davies Pryce *An Introduction to the study of Terra Sigillata* London 1920 pls. 6, 4; 7, 2; 9, 4). (c) The rabbit eating grapes appears in the period Domitian—Trajan (*ib.* pl. 19, 5). (d) The basket with outspread rim and externally concave sides occurs often on pottery of 100—150 A.D. (*ib.* pl. 17, 4 in a vintage scene with birds, J. Déchelette *Les vases céramiques ornés de la Gaule Romaine* Paris 1904 ii. 154 f. types 1082 and 1087). (e) The repeated rosette frequently forms an upper bordering in Italian *sigillata* designs and is sometimes copied by the later or first-century Gaulish *sigillata* potters.

<sup>5</sup> A silver bowl of this period, formerly in the Blacas collection and now in the British Museum, is covered with exquisitely natural vine-leaves and tendrils in gilded *repoussé*-work (*Brit. Mus. Cat. Silver Plate* p. 22 no. 82 pl. 11).

<sup>6</sup> A circular mirror of about s. iii A.D., found in a woman's grave near Sofia and now in the British Museum, has a frame of silver-gilt bronze with a somewhat schematised vine-scroll and peacocks worked *à jour* on a backing of wood (*ib.* p. 28 no. 106 pl. 15).

<sup>7</sup> E.g. L. von Sybel *Christliche Antike* Marburg 1909 ii figs. 45 (*sarcophagus* in the Lateran Museum at Rome), 46 (*sarcophagus* in San Lorenzo at Rome), 74 (ivory throne at Ravenna)=R. Garrucci *Storia della arte cristiana nei primi otto secoli della chiesa* Prato 1881 v pl. 302, 2f., v pl. 306, 1—4, vi pl. 414 f.

<sup>8</sup> Sir Martin Conway in *The Burlington Magazine* for Sept. 1924 (xlv. 106 ff.) compares the chalice with the sculptured semidome of a Coptic niche now in the Cairo Museum (s. vi), with the back and front of a carved ivory fragment in the same collection (s. v—vi), with a panel of the ivory throne at Ravenna (c. 550 A.D.), etc. Accordingly he would date the chalice c. 550 A.D. (*ib.* p. 110). But on all the monuments cited by him the vines are far advanced in stylisation.

branches<sup>1</sup>, on the other hand, the vine-scroll in the Catacomb of Praetextatus, where again birds are seen among the vine-leaves<sup>2</sup>. The cemetery of Domitilla on the Via Ardeatina is believed to go back to Apostolic times<sup>3</sup>, while that of Praetextatus on the Via Appia is referred to the second century<sup>4</sup>. The two representations of Christ as a young man and as a boy are imperfectly preserved, but appear to be idealistic rather than realistic figures. The head of the latter at any rate is, as Dr Eisen duly notes<sup>5</sup>, reminiscent of a well-known Scopaic type. The other seated persons are at least to some extent individualised<sup>6</sup> and were almost certainly interpreted as portraits at the time when the *graffiti* were added. We know so little at present about the history of Greek portrait-sculpture in the east during the first few centuries of the Christian era that it is peculiarly difficult to date a given work, especially when executed on a small scale<sup>6</sup>. But if we might assume (a somewhat doubtful assumption) that the development of later Greek portraiture followed the same lines as that of Roman portraiture, we should have little hesitation in referring these life-like but not over-realistic heads to the Flavian period (69—96 A.D.). The preceding Augustan and Julio-Claudian art (31 B.C.—68 A.D.) had been more idealistic and aristocratic. Trajanic portraits (98—117 A.D.), though still life-like, are harder and less sympathetic. In the Hadrianic age (117—138 A.D.) we get a marked loss of individualism owing to the revival of old Hellenic ideals. Antonine and Aurelian carving (138—180 A.D.) is pictorial in effect: loose locks contrast with polished faces and there is a glint of light on plastic eyes. Realism returns with the third century, but is accompanied by various tell-tale innovations, e.g. very short hair shown by pick-marks on a roughened surface. Had the work been later than this, we should have looked to find standing figures frontally arranged with formal hair and eyes monotonously drilled. On the whole it may be contended that the style of the seated persons suits best the end of the first or, possibly, the beginning of the second century A.D. But, I repeat, the scarceness of strictly comparable work and above all the smallness of the scale—each head is only three-eighths of an inch in height—make certainty unattainable.

It remains to speak of the subject represented on the chalice. The nearest parallels were pointed out by Prof. F. C. Burkitt<sup>7</sup> and Sir Martin Conway<sup>8</sup>, who both aptly cite a gilded glass or *fondo d'oro* published by Garrucci (fig. 10c9)<sup>9</sup>.

<sup>1</sup> G. B. de Rossi *Roma sotterranea* edd.<sup>1</sup> J. S. Northcote—W. R. Brownlow London 1869 p. 73 with fig. 10 (ed.<sup>2</sup> 1879 ii. 120 ff. fig. 26), R. Garrucci *op. cit.* Prato 1881 ii. 23 pl. 19, 1. The vine spreads over the vaulted roof in the oldest portion of the catacomb.

<sup>2</sup> G. B. de Rossi *op. cit.* ed.<sup>1</sup> p. 78 with fig. 12 (ed.<sup>2</sup> ii. 148 ff. fig. 37), R. Garrucci *op. cit.* ii. 43 f. pl. 37, 1. The vine occupies the third (autumnal) zone of decoration on the Crypt of St Januarius, who was martyred in 162 A.D.

<sup>3</sup> W. Lowrie *Christian Art and Archaeology* New York 1901 p. 65 f., C. M. Kaufmann *Handbuch der christlichen Archäologie* Paderborn 1913 p. 127.

<sup>4</sup> C. M. Kaufmann *op. cit.* p. 127 f.

<sup>5</sup> G. A. Eisen in the *New Era Magazine* for June 1920 p. 416, *id.* *The Great Chalice of Antioch* pp. 63 ff., 74.

<sup>6</sup> Whether this individualisation was in any degree due to tooling or retouching of the original figures before the first gilding of the shell is a point that calls for careful investigation.

<sup>7</sup> In *The Cambridge Review* 1923—1924 xlv. 253 f.

<sup>8</sup> In *The Burlington Magazine* for Sept. 1924 (xlv. 109).

<sup>9</sup> R. Garrucci *Vetri ornati di figure in oro trovati nei cimiteri dei cristiani primitivi di Roma* Roma 1858 p. 40f. pl. 18, 4 (not 3, as both Prof. Burkitt and Sir M. Conway cite

This shows a youthful Christ (CRISTVS) seated with a group of eight or more<sup>1</sup> Saints to right and left of him. As on the chalice, they occupy high chairs with a rounded back, most of them holding rolls, two extending their right hands. The highest pair is inscribed PETRVS and [PA]V[LVS]. The lowest four are TIMOTEVS, SVSTVS, SIMON, FLORVS—Roman Christians of the third or fourth century<sup>2</sup>. The glass itself is assigned to the age of Pope Damasus (366—384 A.D.)<sup>3</sup>.



Fig. 1009.

But the makers of these gilded glasses often gave new names to old designs, and Prof. Burkitt<sup>4</sup> rightly traces the type back to a ceiling in the Catacomb of Petrus and Marcellinus. J. Wilpert holds that the ceiling in question dates from the middle of s. iii and depicts the Judgment with the Saints as assessors<sup>5</sup>.

It is clear that we have here one element in the design of the Antioch chalice. But that is not all. Prof. Burkitt<sup>6</sup> very justly observes that the left arm of the

it), *id. Storia della arte cristiana nei primi otto secoli della chiesa* Prato 1881 iii. 159 f. pl. 187, 4 (more complete)=my fig. 1009, C. M. Kaufmann *Handbuch der christlichen Archæologie* Paderborn 1913 p. 623 fig. 253, 7. On the vestments lettered **I** and **J** see Garrucci *Storia* iii. 160.

<sup>1</sup> Originally, perhaps, ten: the glass is broken away to right and left.

<sup>2</sup> Timotheus was martyred in 301 (?), Sustus *i.e.* Nystus (Sixtus ii) in 258 A.D.

<sup>3</sup> H. Vopel *Die altchristlichen Goldgläser* Freiburg i. B. 1899 p. 58.

<sup>4</sup> Cp. Vopel *op. cit.* p. 58 n. 1.

<sup>5</sup> J. Wilpert *Ein Cyclus christologischer Gemälde aus der Katakomben der heiligen Petrus und Marcellinus* Freiburg im Breisgau 1891 p. 17 pl. 1—2, 1, pl. 3—4, 1

<sup>6</sup> In *The Cambridge Review* 1923—1924 xlv. 254.



Christ above the eagle (no. 1) and much of the adjoining space are due (*vide* the key-plan) to a restoration by Monsieur André. He suggests that the disturbing blank was originally filled with a second lamb, the figure being conceived as that of the Good Shepherd. And, if it be objected that the Good Shepherd should be standing not seated, the unusual position is defended by a fifth-century mosaic in the mausoleum of Galla Placidia at Ravenna<sup>1</sup>. It might have been defended by a second-century painting in the cemetery of Callistus at Rome, which shows Christ seated, lyre in hand, between two sheep—the type of the Good Shepherd being definitely influenced by that of Orpheus<sup>2</sup>. I incline therefore to think that Prof. Burkitt's acute divination of the original design is right and that Christ was represented on the chalice in the Orphic or seated type of the Good Shepherd with a sheep on either hand<sup>3</sup>. In this connexion it is interesting to recall that Tertullian, writing between 217 and 222 A.D., mentions chalices of the anti-Montanist party as decorated with representations of the Good Shepherd<sup>4</sup>. It is possible that he had in view cheap imitations of such a masterpiece as the chalice of Antioch.

The combination of the Judge and the Shepherd accounts for much, but not quite for everything. We have yet to explain the eagle beneath his feet. An eagle commonly suggests Zeus, and not least at Antioch where his cult was so familiar<sup>5</sup>. But what exactly is the link between the Shepherd-Judge and Zeus? It is, I think, to be found in the conception of the Divine Ruler, which would easily attach itself either to the figure of the Judge on his judgment-seat or to the seated type of the Shepherd<sup>6</sup>. Dr Eisen<sup>7</sup> remarks that the central figure

<sup>1</sup> R. Garrucci *Storia della arte cristiana nei primi otto secoli della chiesa* Prato 1881 iv. 41 pl. 233, 2, W. Lowrie *Christian Art and Archaeology* New York 1901 p. 330 f. fig. 141, C. M. Kaufmann *Handbuch der christlichen Archæologie* Paderborn 1913 p. 456.

<sup>2</sup> G. B. de Rossi *Roma sotterranea* edd.<sup>1</sup> J. S. Northcote—W. R. Brownlow London 1869 p. 373 col. pl. 11, 2 (ed.<sup>2</sup> 1879 i. 455, ii col. pl. 18, 2), R. Garrucci *op. cit.* ii. 10 pl. 4, 1, L. von Sybel *Christliche Antike* Marburg 1906 i. 245 f. fig., 1909 ii. 106, C. M. Kaufmann *op. cit.* p. 275 f. fig. 102.

It is a curious coincidence, if nothing more, that the Phœnician Ba'al-hammân is represented by a Cypriote terra cotta as sitting on a throne with a ram standing on either side of him (*supra* i. 354 pl. xxvi, 1).

<sup>3</sup> Dr Eisen in a letter to Dr F. J. Foakes Jackson, of which a copy was sent to me by Messrs Kouchakji (March 15, 1924), says: 'An original photograph taken before the cleaning shows that there was no lamb on the other side, and that the design was probably one: branches, leaves, tendrils and bunches of grapes. There is a total absence of symmetry in any part of the Chalice design.' [!]

<sup>4</sup> Tertull. *de pud.* 7 a parabolis licebit incipias, ubi est ovis perdita a domino requisita et humeris eius revecta. procedant ipsae picturae calicum vestrorum, si vel in illis perlucet interpretatio pecudis illius, utrumne Christiano an ethnico peccatori de restitutione conlineet, *ib.* 10 sed cederem tibi, si scriptura Pastoris, quae sola moechos amat, divino instrumento meruisset incidi, si non ab omni concilio ecclesiarum etiam vestrarum inter apocrypha et falsa iudicaretur, adultera et ipsa et inde patrona sociorum, a qua et alias initiaris, cui ille, si forte, patrocinabitur pastor quem in calice depingis, prostitutorem et ipsum Christiani sacramenti, merito et ebrietatis idolum et moechiae asylum post calicem subsecuturæ, de quo nihil libentius libas quam ovem paenitentiae secundæ (cp. *ib.* 13).

<sup>5</sup> *Supra* p. 1186 ff.

<sup>6</sup> The seated Shepherd in the mausoleum of Galla Placidia 'is clothed in imperial purple' (W. Lowrie *op. cit.* p. 331).

<sup>7</sup> G. A. Eisen in the *Am. Journ. Arch.* 1916 xx. 432, 434, *id. ib.* 1917 xxi. 172, 174 fig. 2, 10 ff., 179, *id. The Great Chalice of Antioch* pp. 31, 34, 143, 147, 179.

enthroned with a footstool bears a strong resemblance in costume, pose, and general effect to the figure of Augustus on a silver *skyphos* from Bosco Reale<sup>1</sup>. He notes also that on this toreutic triumph, as on the chalice of Antioch, the central figure appears twice—once seated to receive the submission of the barbaric Germans, once enthroned amid the gods as master of the universe. I submit that the artist of the chalice has given to Christ the aspect and position of a divinised emperor<sup>2</sup>. Now Roman emperors were often acclaimed by Greek adulation as Zeus incarnate<sup>3</sup>; and a bust of Zeus, referred to the first or second century A.D., is supported on an eagle with spread wings<sup>4</sup>. We are not, therefore, surprised to find that the head of Caracalla on a coin of Antioch struck between 213 and 217 A.D. has a similar eagle beneath it<sup>5</sup>. In view of these facts it becomes a legitimate conjecture that the eagle beneath the seated Christ marks him as at once human and divine, the true claimant to the throne of Zeus<sup>6</sup>.

So, then, the Shepherd-Judge is also the Divine Ruler. And, if it be argued that this multiple *rôle* is not likely to go back to the first century, I should answer that it is already implied by a great passage in the Gospel<sup>7</sup>: 'But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats.'

It amounts to this. For the Christian artist—trained, it may be, in a pagan school—Christ has dispossessed all rivals and has taken his seat on the very throne of Zeus. But the chalice has a reverse as well as an obverse design, and we have still to ask Why this duplication of Christ in younger form? and Wherein lies the special appropriateness of the vine-symbolism? The problem, so put, suggests its own solution. The boyish figure seated on the divine throne

<sup>1</sup> A. Héron de Villefosse in the *Mon. Piot* 1899 v. 133 ff. pls. 31–33 = Reinach *Rép. Reliefs* i. 92 no. 2 f., 93 no. 1 f., 94 no. 1 f.

<sup>2</sup> For a later variation on the same theme see the well-known ivory *pyxís* at Berlin (R. Garrucci *op. cit.* vi. 60 pl. 440, 1, L. von Sybel *op. cit.* ii. 253 fig. 77, C. M. Kaufmann *op. cit.* pp. 366, 552 fig. 142), which likewise has Christ seated *en face* on a round-backed throne, with a roll in his hand and a footstool at his feet. He is flanked by two seated Apostles (St Peter and St Paul), who raise their hands in salutation. The other ten stand to right and left of him.

The position assigned to the two foremost Apostles suits their 'Dioscuric' character (*supra* p. 606). Zeus is supported by the Dioskouroi (*supra* i. 35 fig. 8, ii. 1230 tail-piece); Christ, by St Peter and St Paul (*supra* i. 51 fig. 24, ii. 1207 fig. 1009).

<sup>3</sup> See e.g. the examples that I collected in *Folk-Lore* 1905 xvi. 308 ff.

<sup>4</sup> *Supra* p. 951 n. o with fig. 844.

<sup>5</sup> *Supra* p. 1193 fig. 1003. The head of Trajan on silver coins struck at Tyre is often supported by an eagle with closed wings (*Brit. Mus. Cat. Coins Phoenicia* p. 300 f. pl. 36, 1, 3–6, *Hunter Cat. Coins* iii. 268 f. pl. 77, 5). Some specimens, which have the same obverse type, but for reverse Tyche seated with the Orontes at her feet, are assigned doubtfully by G. F. Hill to Tyre (*Brit. Mus. Cat. Coins* pp. cxxvii f., 302 pl. 36, 9), by G. Macdonald to Antioch (*Hunter Cat. Coins* iii. 163 f. pl. 72, 19).

<sup>6</sup> I do not deny that the eagle here may have had a further significance. C. M. Kaufmann *op. cit.* p. 286 discusses its appearance in Christian art 'als...Symbol der Auferstehung...und zwar der in Christo gebotenen felix reparatio temporum (vgl. Ps. 103, 5) im Jenseits.'

<sup>7</sup> Matthew 25. 31 f. Aischylos long since had made Agamemnon, his divine ruler, an ἀγαθὸς βασιλευμενός (*Ag.* 795).

in the midst of his trusty followers is, to those at least who have in mind the coinage of Lydia and Kilikia<sup>1</sup>, reminiscent of the child Zeus or Dionysos seated on his throne with the Kouretes grouped about him; and the framework of grape-vines adds point to the analogy.

On the whole, piecing together the evidence of shape, *technique*, style, and subject, I conclude that the chalice of Antioch was made at some date not far removed from the year 100 A.D.<sup>2</sup>; that it was then adorned with figures of Christ sitting in Judgment with the Saints<sup>3</sup>, ten in number merely because ten was a typical plurality<sup>4</sup>; and that these assessors were later, by means of *graffiti*, identified with individual Apostles and canonical authors, including perhaps all the recognised writers of the New Testament<sup>5</sup>. Further, I hold that the decoration of the chalice, though essentially Christian, owes certain of its features to pagan antecedents, in particular to Anatolian representations of Zeus and Dionysos<sup>6</sup>. Here, as elsewhere, the art-types of the Greek Father and Son were both taken into the service of the conquering creed and alike used to portray the form of Him who said: 'I and the Father are one.'<sup>7</sup>

<sup>1</sup> *Supra* i. 152 f. figs. 125—128, i. 646 f.

<sup>2</sup> Prof. Strzygowski, after personal inspection of the chalice and prolonged study of its detail, refers it to the first century A.D. (J. Strzygowski 'Der "Silberkelch von Antiochia"' in the *Jahrbuch der asiatischen Kunst* 1924 pp. 53—61 pl. 28 f., especially p. 61). But when he attributes the Berlin *pyxís* also to the first century (*ib.* p. 59), we part company.

<sup>3</sup> *Supra* p. 1207.

<sup>4</sup> M. H. Farbridge *Studies in Biblical and Semitic Symbolism* London 1923 p. 140 ff. (citing E. W. Bullinger *Number in Scripture* Bromley 1894 p. 243).

<sup>5</sup> *Supra* p. 1200 n. 4.

<sup>6</sup> *Supra* p. 1209 f.

<sup>7</sup> John 10. 30.

## ADDENDA

ii. 2 n. 4. The painted marble tablet from Tarragona, though accepted as genuine by more than one archaeologist of repute (F. Ladelci in the *Atti dell' Accademia pontificia de' nuovi Lincei* 1885 xxxviii. 4. 122 ff. pl. 1, *Milani Stud. e mat. di arch. e num.* 1899—1901 i. 36 ff. fig. 4, A. L. Frothingham in the *Am. Journ. Arch.* 1916 xx. 209—211 fig. 41), has recently been denounced as a forgery by the eminent connoisseur of Iberian antiquities P. Paris 'Le faux sarcophage égyptien de Tarragone' in the *Rev. Arch.* 1921 ii. 146—157 with figs. 1—6. I have not myself seen the tablet; but Mr T. W. I. Bullock of Queens' College, Cambridge, who has kindly interviewed on my behalf J. R. Mélida y Alinari, director of the Museo Arqueológico Nacional at Madrid, and F. A. Ossorio, keeper of the Greek and Roman antiquities, reports (Sept. 21, 1923) that both these authorities regard, and always have regarded, the fragment as a mere fabrication.

ii. 7 n. 1. Add Eunap. *v. Aedesi* 37 (p. 20 Boissonade) τὸ τῶν ὀμνητῶν ἄριστον πρὸς μυστηριώδη τινὰ σιωπὴν καὶ λεροφαντικὴν ἐχευμβίαν ἐπιρρεπὲς ἦν καὶ συνεκέκλιτο.

ii. 31 n. 7. So also Loukian. *somn.* 2 ὦ Ζεῦ τεράστιε, cp. Aristoph. *rax* 41 f. οὐκ ἔσθ' ὅπως | τοῦτ' ἐστὶ τὸ τέρας οὐ Διὸς σκαταιβότου (*supra* p. 15 n. 1) and Eustath. *in Od.* p. 1885, 8 f. Διὸς δὲ τέρας ἀλληγορικῶς μὲν τὸ ἐξ ἀέρος τοιοῦτον γὰρ ἦ, ὡς ἐρρέθη, δίχα νέφους βροντῇ. ἄλλως δὲ διὰ τὸ πᾶν τέρας ἀνάγεσθαι εἰς ἐκείνον, καθὰ καὶ πᾶσαν ὀμφήν· διὸ καὶ πανομφαῖος ἐλέγετο Ζεὺς. See further O. Höfer in Roscher *Lex. Myth.* v. 369.

ii. 32. The relief of Zeus Κραταβάρης is now figured by Svoronos *Ath. Nationalmus.* pl. 219, 8 (=my fig. 1010).

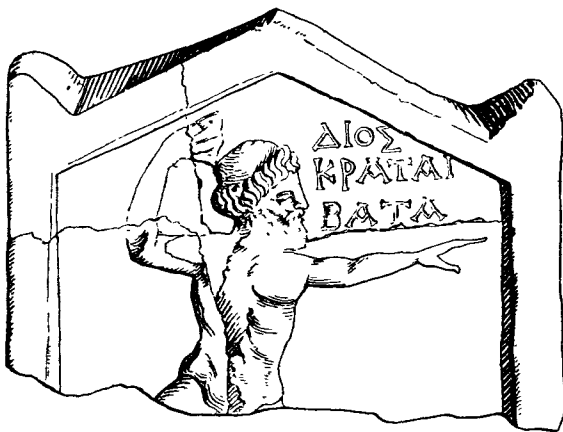


Fig. 1010.

ii. 38 n. 5. Mr A. D. Nock points out to me (Oct. 4, 1921) that Paulin. Nolan. *carm.* 5. 37 ff. is transplanted from Auson. *ephem.* 3. 37 ff. See M. Schanz *Geschichte der römischen Literatur* München 1904 iv. 1. 33, 238 f.

ii. 44. Platon's comparison of the Galaxy with 'the undergirders of triremes' perhaps rests on another folk-belief. W. Gundel *Sterne und Sternbilder im Glauben des Altertums und der Neuzeit* Bonn—Leipzig 1922 p. 46 says that the Milky Way is sometimes conceived as 'ein gewaltiges Seil.' This would explain, not only the Platonic cable, but also the yet more famous *σειρήν χρυσέην* of *Il.* 8. 19 ff. A golden rope hung from heaven to earth may well have been a popular conception of the Galaxy. And, if Zeus bound it *περὶ βίον Οὐλύμποιο* (*ib.* 25), we recall that 'the stars came down at night on Olympus' (*supra* p. 905 n. o).

ii. 44 n. 4. The late Mr H. G. Evelyn White kindly supplied me (Sept. 23, 1921) with a Coptic parallel to the Manichaean 'pillar of light.' It occurs in an apocalyptic Gospel from Dêr Abû Makâr in the Wady'n Natrûn (*New Texts from Dêr Abû Makâr* no. 3,

folio 117<sup>recto</sup>): 'There shall be a pillar (στῦλος=στυλος) of light, like unto silver, in Amenti (Hades): all mankind that is shall come to the place of judgment. But ye upon your thrones within the wall shall order the judgment. But the rest of the just—they who shall not be able to attain to the measure of the judgment—shall sit (*or* rest, remain) upon a pillar (στυλος) of light, that they may behold them who do judgment and them who have judgment done upon them.' Mr Evelyn White further noted (Oct. 24, 1921), after Dr M. R. James, a 'great pillar' in the judgment-scene of *oracl. Sib.* 2. 238 ff. Geffcken ἦν ἡ δ' ἀνστήσῃ νέκυας μοῖραν καταλύσας | καὶ καθίσῃ Σαβαώθ 'Αδωναῖος ὑψικέρανος | ἐς θρόνον οὐράνιον [τε] μέγαν δὲ τε κίονα πῆξῃ, | ἥξει δ' ἐν νεφέλῃ πρὸς ἀφθιτον ἀφθιτος αὐτός | ἐν δόξῃ Σριστὸς κ.τ.λ.

ii. 45 n. 1. After repeated inspection of the marble (in the spring of 1922) and examination of a good photograph I incline to think that the arch is intentional, that the pillar is topped by an *abacus*, and that the inscription should be read as **ΙΕΥΣ**.

ii. 50 ff. F. Haug 'Die Irminsul' in *Germania* 1918 ii. 68—72 contends that there was but one *Irminsul*, that of Eresburg, probably a huge oak-tree lopped of its boughs but still rooted in the ground, till it was destroyed by Charles the Great in 772 A.D. Haug makes light of Widukind's evidence for a second *Irminsul* at Scheidungen, and gives short shrift to the view of Mullenhoff and Mogk that there were several or even many such pillars. He regards the first element in the name as either adjectival ('mächtige, starke, erhabene Säule') or substantival ('für *Irmin*(e)sul, d. h. Säule des Gottes oder Halbgottes Irmin').

ii. 50 n. 2. C. Petersen 'Zieter (Zeter) oder Tiodute (Jodute), der Gott des Kriegs und des Rechts bei den Deutschen' in *Forschungen zur Deutschen Geschichte* 1866 vi. 223—342 must be read with caution.

ii. 51 n. 5. Mr B. Dickens has sent me the following notes in criticism (Oct. 8, 1920) of the view advocated by J. Grimm, K. Simrock, and others:—

'The evidence on which this view is based appears to be as follows:

(a) *Stephens, No. 5*, taken from Hickes' edition of the A.S. Runic Poem, which glosses **ȝ** as both *ear* and *tir*: this poem was however derived from the burnt Cott. Otho B. 10, which seems to have had the characters but no names, the latter being added by Hickes from

(b) *Stephens, No. 9*, taken from Cott. Dom. A. 9, the writer or copyist of which was an ignorant person who confused **ȝ** and **↑** as he had previously failed to distinguish between the names of **ℳ** and **ℕ**.

(c) *Stephens, No. 10*, taken from St Gall, 4to, No. 270, p. 52, which gives the value and name of **ȝ** as *z* and *aer* respectively. This is a pretty faithful copy of the A.S. 28 letter futhorc only partially assimilated to the phonology of O.H.G.; e.g. **þ** is still preserved, though its name has become *dorn*, and **↑** retains the name *ti* and the value *t*, though the name and value of **ℳ** have become *tag* and *t*.

Later a more drastic attempt is made to harmonize the Latin alphabet, the English futhorc and the sounds of O.H.G. **þ** disappears, though its name *forn* in the form *dorn* is attached to **ℳ**; the A.S. name of **ℳ** (*daeg*) is changed to *tac* and attached to **↑**, while **ȝ**, for which O.H.G. had no use in its proper value *ea*, is baptised *ziu*, which corresponds with A.S. *tiw* (found also in the alphabets as *ti* and *tir*).

However the equation of Bavarian *Er* and A.S. *ear* is etymologically unsound, and the association of **ȝ** with the god *Ziu* is quite fortuitous, for the following reasons:—

(1) The use of **ȝ** to represent the sound of *z* [ts] is by no means universal; cf. e.g. *Stephens Nos. 13* and *18* where varieties of the Latin *z* are used and No. 20, where the last letter of the Northumbrian futhorc **ꝥ** (*gaar*) is similarly thrust into the gap.

(2) **ȝ** is a specifically English letter invented to represent the *ea* which arose from Gmc. *au*: it is not found in inscriptions outside the English area, and where it occurs in O.H.G. futhorcs and alphabets it is legitimate to assume that it has been borrowed from England.

(3) The sound *z* [z], which existed in the parent Gmc. and was represented by **ψ** in the old futhark, disappeared both in English and German, though the letter kept its place in the series and was sometimes used in the later Runic alphabets to fill the vacant place of the Latin *x*. When, therefore, by the Fourth Sound-Shifting a new *z* [ts] developed

in O.H.G. it was necessary to find a fresh symbol. Now ʃ was the last letter of the 28 letter English futhorc found, for instance, on the Thames scramasax [the characters for guttural *c* and *g* seem to have been confined to Northumbria]; moreover O.H.G. had no use for an *ea* character.

Put shortly, the association of the character ʃ with the name of the god Ziu appears to be due to the following causes:

By a sound-change peculiar to O.H.G. (the Fourth Sound-Shifting) the dentals experienced a general shift round,  $b > d > t > z$ , the effect of which was the loss of *b* and the appearance of a new sound *z* [ts]. The disappearance of *b* was welcomed rather than otherwise, since it was an alien which could not be found a place in the Latin alphabet, but it was necessary to find a symbol for *z*. ʃ happened not to be needed in its proper A.S. value of *ea*, and moreover to be the last letter of the non-Northumbrian futhorc. It was therefore taken over, but its original name *ear* discarded in order to avoid the confusion which would arise if the initial of the name of a letter were other than the letter itself. Naturally it inherited the name *ziu* which in its shifted form was no longer appropriate to its original possessor ʃ.

ii. 57 n. 4. Recent articles on 'Jupiter-columns' are listed by W. Deonna in the *Rev. Ét. Gr.* 1917 xxx. 348, *ib.* 1918 xxxi. 434. Add F. Hertlein 'Zu älteren Funden des Juppitergigantenkreises' in *Germania* 1917 i. 101—105 with 2 figs., *id.* 'Der Zusammenhang der Juppitergigantengruppen' *ib.* 1917 i. 136—143 with 9 figs. R. Forrer 'Zur Frage der Juppitergigantensäulen' in the *Römisch-germanisches Korrespondenzblatt* 1912 v. 60 f. questions Hertlein's Germanic interpretation of the columns on two grounds ((1) 'dass an vielen Orten, so z. B. in Zabern, die neben Juppitergigantenresten auf Inschriften gefundenen Personennamen nicht germanische sondern keltische sind'; (2) 'dass schon auf vorrömisch gallischen Münzen eine verwandte Darstellung Platz gegriffen hat').

ii. 86. On the group from *Luxeuil* see now É. Espérandieu in the *Rev. Arch.* 1917 i. 72—86 with two figs. (summarised in the *Am. Journ. Arch.* 1918 xxii. 220). Espérandieu argues that the rider was Jupiter with an astral wheel, that the horse should be restored in a rearing or galloping posture, and that the human head supporting its foot was part of a giant with snake legs.

ii. 90. Mr C. D. Bicknell notes a second example—*British Museum: A Guide to the Antiquities of Roman Britain* London 1922 p. 20 f. fig. 10 'Half of a stone octagon, with reliefs in niches of the deities presiding over the days of the week, was found by Horsley in the mill at Chesterford, Essex, where it had been used by the local blacksmith as a water-trough for cooling his iron.'

ii. 90. The 'Jupiter-column' had a long history in front of it as well as behind it—witness the sacred pillars revered by thousands today in France and Spain. Miss J. E. Harrison 'The Pillar and the Maiden' in the *Proceedings of the Classical Association* 1907 v. 65—77 has drawn attention to the cult of La Vierge du Pilier at Chartres and to the multiplied pillar-shrines of her Cathedral (bibliography by U. Chevalier *Répertoire des sources historiques du moyen âge* Montbéliard 1895 p. 661 ff.). Similarly at Zaragoza the Apostle James (Santiago) built a chapel on the spot where he had seen a vision of the Virgin poised on a pillar of jasper and attended by angels (A. F. Calvert *Valladolid, Oviedo, Segovia, Zamora, Avila, & Zaragoza* London 1908 p. 158 ff. with pls. 348 and 349 Our Lady del Pilar).

ii. 93 ff. The Column of Mayence continues to provoke discussion. To the bibliography (ii. 93 n. 3) add F. Quilling 'Zur grossen Jupitersäule von Mainz' in the *Römisch-germanisches Korrespondenzblatt* 1913 vi. 49—53, K. Körber *Die grosse Jupitersäule im Altertums-museum der Stadt Mainz* Mainz 1915 pp. 1—28 with 10 pls. and 9 figs. (reviewed by K. Wigand in the *Römisch-germanisches Korrespondenzblatt* 1915 viii. 47 f.), F. Drexel 'Zur Mainzer Jupitersäule' in the *Römisch-germanisches Korrespondenzblatt* 1915 viii. 67—69, F. Quilling 'Zur grossen Jupitersäule in Mainz' in *Germania* 1917 i. 43—45, *id.* *Die Jupiter-Säule des Samus und Severus* Leipzig 1918 pp. 1—236 with many figs. (reviewed by F. Drexel in *Germania* 1919 iii. 28—32, J. P. Waltzing in *Le Musée Belge* 1921 xxv. 221—226, cp. *Class. Rev.* 1922 xxxvi. 141), F. Quilling *Die Nerosäule des Samus und Severus* Leipzig 1919 pp. 1—32 with 2 figs. ('Nachtrag' to the 1918 volume by the same author), *id.* *Die Jupiter-Votivsäule der Mainzer Canabarii. Eine neue Erklärung ihres Bildschmuckes* Frankfurt 1919 pp. 1—16 with figs. and 2 pls. (reviewed by F. Drexel in *Germania* 1919 iii. 127 f.).

Of points made since my section on the subject (*supra* p. 93 ff.) was written the most important is the discovery by P. T. Kessler, assistant of the Mayence Museum, that two

drums of the column have hitherto been incorrectly placed. Kessler observed that in its first, fourth, and fifth drums the run-holes for lead ('Gussrinnen') were contrived at the back of the shaft. If the same rule was followed for the second and third drums, we must suppose that their front figures were Volcanus and the goddess with the scales. This supposition is confirmed by the fact that a lance-tip carved beneath Ceres' altar on the lower edge of the second drum is now seen to be the point of Neptunus' staff on the first drum—an adjustment further certified by an incised mark ('Versatzmarke') on the two adjacent edges. Another mark above the helmet of Virtus on the second drum is likewise found to fit on to its prolongation below the figure of Pax on the third drum. The whole rearrangement may be set out as follows:

SHAFT OF THE COLUMN	IVNO <i>Regina</i>	Luna		Sol	
	Genius Neronis	Lar	Bacchus	Lar	
	VENVS	Pax	Iuno <i>Sancta</i>	VESTA	
	VOLCANVS	Virtus	CERES	Honos	
	Victoria	MARS	DIANA	NEPTVNVS	
	Inscription	Castor	APOLLO	Pollux	
UPPER PLINTH					
LOWER PLINTH	IVPITER	MERCVRIVS and Maia (?)	Hercules	MINERVA and Fortuna	
	FRONT	LEFT SIDE	BACK	RIGHT SIDE	

Quilling now maintains that the entire monument refers to its dedicators, the Canabarii. Virtus and Honos are (as Maass suggested) personifications of Mayence and Castel. Victoria between Mars and Neptunus denotes the success of the fourteenth legion, formerly stationed at Mayence, over the British Boudicca in 61 A.D. Volcanus is there to avert the risk of fire from the corn-ears of Ceres, who represents the harbour-quarter. The goddess with the scales is the patron of Mayence market. She that sets foot on the cow's head and she that has the horse (?) stand for cattle-breeding. Pax is for petty trade. The Genius Neronis becomes the Genius Canabensium. Apollo hails from the Vicus Apollinensis. Etc., etc. But Quilling's views succeed one another at such a pace that the foregoing identifications are, for aught I know, already superannuated.

ii. 97 n. o. H. Mattingly in the *Journ. Rom. Stud.* 1920 x. 38 described an *aureus* of Nero, which has *rev.* IVPITER LIBERATOR Iupiter enthroned to left with a thunderbolt in his right hand and a sceptre in his left—a thin disguise for the emperor himself. Mr Mattingly supposed that this coin was struck at Corinth (?) in 67 A.D. (*Brit. Mus. Cat. Rom. Coins* Emp. i pp. clxxxiii f., 214 no. 110 pl. 40, 15), but he is careful to state that its authenticity has been very seriously questioned (*ib.* p. clxxxiv n. 1). Coppers of Patrai, issued under Nero, show *rev.* IVPITER LIBERATOR Iupiter, nude, standing to left with an eagle on his right hand and a sceptre in his left (Eckhel *Doctr. num. vet.* ii. 243, 256; B. Pick in the *Zeitschr. f. Num.* 1890 xvii. 180 ff.).

ii. 98 n. 3. On the statuette from Woodchester see also Farnell *Cults of Gk. States* ii. 529 pl. 31, a ('must be a fragment of a statue of Artemis Tauropolos, standing on the bull and carrying a torch'), and S. Reinach in the *Rev. Arch.* 1913 i. 29 fig. 3 ('Cérès'), i. 422 ('Déméter-Cérès').

ii. 106 n. 2. Add R. Traquair and A. J. B. Wace 'The Base of the Obelisk of Theodosius' in the *Journ. Hell. Stud.* 1909 xxix. 60—69 with 7 figs.

ii. 121 ff. on Thracian tattooing. P. Wolters in *Hermes* 1903 xxxviii. 265—273 explains the name Ἐλαφόςτικτος (*Lys. or.* 13. 19 Θέσκριτον τὸν τοῦ Ἐλαφόςτικτου καλούμενον)

as appropriate to a Thracian painted or tattooed. See further O. Crusius in *Philologus* 1903 lxii. 125—132 (reported in the *Am. Journ. Arch.* 1903 vii. 477 f.).

At *Dikili-Tasch* near Philippoi have been found terra-cotta figures of prehistoric (neolithic?) date, which show male heads tattooed, with pointed beards (*Bull. Corr. Hell.* 1921 xlv. 543 fig. 15).

ii. 131 n. 1. W. B. McDaniel 'The Holiness of the Dischi Sacri' in the *Am. Journ. Arch.* 1924 xxviii. 24—46 figures and discusses eleven such disks; he sees in them (p. 44) 'a sort of compound seal, a composite of signets, peculiar in its design to Tarentum, used for commercial purposes'... 'Pressed in the wax of Tarentum or upon a seal of clay or gypsum.'

ii. 136 ff. Anent the 'Ladder of Salvation' Mr G. G. Coulton kindly refers me to a passage in the *vita fratris Leonis* (*Analecta Franciscana* Ad Claras Aquas (Quaracchi) 1897 iii. 71, 19 ff.) semel etiam frater Leo vidit in somnis, quod divinum iudicium parabatur, et in prato quodam Angelis tubicinantibus congregabatur gentium innumerabilis multitudo. et ecce duae scalae, quarum una erat alba, altera rubea, fuerunt positae, una ab una parte illius prati, altera ab alia, quarum proceritas usque ad coelos a terra tendebatur. apparuit autem Christus in summitate scalae rubeae quasi offensus graviter et iratus; et beatus Franciscus erat aliquantulum inferius prope ipsum. qui amplius descendens, fratres suos fortissime clamando vocabat dicens: 'venite, fratres, venite, accedite ad Dominum, qui vos vocat. confidite, ne timeatis.' fratres autem multi currebant ex admonitione Patris et incipiebant ascendere scalam rubeam confidenter. cum autem sic ascenderent, unus cadebat de tertio gradu, alius de quarto, alius de decimo, alii de medio, alii de summo. beatus autem Franciscus ad tantam fratrum ruinam motus compassione, pro filiis iudicem precabatur. Christus vero ostendebat manus et latus, in quibus plagae eius renovari videbantur; et inde sanguis recentissime distillabat, et dicebat: 'ista fecerunt mihi fratres tui.' et dum beatus Franciscus perseveraret misericordiam pro filiis postulando, post brevem morulam aliquantulum per scalam rubeam descendebat et clamabat dicens: 'confidite, fratres, ne desperetis, currite ad scalam albam et ascendite, quia ibi suscipiemini et per eam intrabitis coelum.' currentibus autem fratribus ad scalam albam ex admonitione paterna, ecce beata Virgo apparuit in summitate scalae et recipiebat eos; et ingrediebantur regnum sine labore. Cp. Bartholomaeus de Pisis *de conformitate vitae beati Francisci ad vitam Domini Iesu Redemptoris nostri* 8. 2 *de fratre Leone* (*Analecta Franciscana* Ad Claras Aquas (Quaracchi) 1906 iv. 191, 18 ff.), S. Alfonso de' Liguori *Glories of Mary* (extr. from *The Christian Remembrancer* Oct. 1855) London 1856 p. 25 f., *The Church Quarterly Review* 1902—1903 lv. 55.

ii. 146. A similar sacred trunk adorned with the spoils of the chase was to be seen at Autessiodurum (*Auxerre*), a town of the Senones in Gallia Lugudunensis, as late as the beginning of s. v A.D. (*Acta Sanctorum* edd. Bolland. Maius i. 57 C—E (Stephanus Africanus Presbyter *vita S. Amatoris Episcopi Autissiodorensis* 4. 24) Eo autem tempore quo haec gesta sunt, Germanus quidam nomine, nobili germine procreatus, territorium Autissiodorensis visitatione propria gubernabat: cui mos erat tirunculorum potius industriis indulgere, quam Christianae religioni operam dare. Is ergo assiduo venatui invigilans, ferarum copiam insidiis atque artis strenuitate frequentissime capiebat. Erat autem arbor pyrus in urbe media, amoenitate gratissima, ad cuius ramusculos ferarum ab eo deprehensarum capita pro admiratione venationis nimiae dependebant. Quem celebris vir ejusdem civitatis Amator Episcopus, his frequens compellabat eloquis: Desine, quaeso. vir bonorum splendidissime, haec jocularia, quae Christianis offensa, Paganis vero imitanda sunt, exercere. Hoc opus idololatricae culturae est, non Christianae elegantissimae disciplinae. Et licet hoc vir Deo dignus indesinenter perageret, ille tamen nullo modo admonenti se acquiescere voluit aut obedire. Vir autem Domini iterum atque iterum eum hortabatur, ut non solum à consuetudine male arrepta discederet, verum & ipsam arborem, ne Christianis officiculum esset, radicibus extirparet. Sed ille nullatenus aures placidam applicare voluit admonenti. In hujus ergo persuasionis tempore, quadam die praefatus Germanus ex urbe in praedia sui juris secessit. Tunc B. Amator, opportunitatem operiens, sacrilegam arborem cum radicibus abscondit; & ne aliqua ejus incredulis esset memoria, igni concremandam illico deputavit: oscilla vero, quae tamquam trophei cujusdam certaminis umbram dependentia ostentabant, longius à civitatis terminis projici precepit. Protinus autem [aliquis], gressus suos ad aures saepedicti Germani retorquens, dicti animum incendit; atque iram suis suasionibus exaggerans, ferocem effecit: ita ut oblitus sanctae religionis, cujus fuerat ritu atque munere consecratus, mortem viro beatissimo mitteret: & ne ei aliquo modo quorundam Christianorum conventus furenti resisteret, turbam secum agrestem coadunans civitati improvisus advenit. The upshot was unexpected. Amator, to escape the wrath of Germanus, fled the town, made his way to Augustodunum (*Autun*), and besought Julius, governor of the province, to sanction the



nomination and consecration of Germanus to the episcopal throne of *Auxerre* in the room of himself. 'For,' said the saint, 'God has revealed to me that my life draweth to a close.' A few days later Amator died, while Germanus became bishop in his stead and ruled the see well (S. Baring-Gould *The Lives of the Saints*<sup>2</sup> Edinburgh 1914 v. 13 f.). Amator's festival falls on May 1).

There are points about this curious narrative which suggest that we have here in an attenuated, Christianised, form a Gallic parallel to the cult of Diana *Nemorensis*.

ii. 157 n. o. F. Courby *Les vases grecs à reliefs* Paris 1922 pp. 509—513 ('Oenochosés à portraits de reines') enumerates four examples and sundry fragments, which commemorate Arsinoë ii, Berenike ii, and Ptolemy iv Philopator. With unimportant variations, all repeat the same type, derived—according to Courby—from a statue of Arsinoë ii with the attributes of Tyche set up by Ptolemy ii Philadelphos (Athen. 497 B—C) in her temple at Alexandria (Plin. *nat. hist.* 37. 108) together with an obelisk eighty cubits high (*id. ib.* 36. 67 f.).

ii. 174. In the *Rev. Arch.* 1920 i. 172 C. Picard attempts to discredit the *omphalos* found by F. Courby within the temple of Apollon. He suggests that it is perhaps a mere weight and that its inscription may not after all be archaic. But Mr C. T. Seltman, who at my request has made a careful examination of the original stone, sends me (Jan. 11, 1923) the following report: 'After our trip to Delphi, from which we returned four days ago, I must write and tell you what I think about the *Omphalos*, which is now placed in the Museum there. It seems to me that the suggestion of its being a forgery can only be born of madness or malice! The thing is smaller than one expected it to be, but it is to my thinking impossible that it should be a fake. The  $\Pi$  upon it is clear as are  $\Lambda\Delta$ ; but the *sigma* of  $\Lambda\Delta\Xi$  is so mutilated by a large fracture in the stone that it might be almost any letter.'

ii. 176 n. 1. On Themis at Delphoi see also F. Courby in the *Fouilles de Delphes* ii. 1. 81, who notes the inscription restored by G. Colin in the *Bull. Corr. Hell.* 1903 xxvii. 107 no. 684 B, 14 f. ἐφιορκούντι δὲ [Θέμις] καὶ Ἀπόλλων Πύθιος καὶ Λατὼ καὶ Ἀρτεμ[ις] καὶ Ἑστία καὶ πῦρ ἀθάνατον καὶ θεοὶ πάντες καὶ πᾶσαι κακίστῳ ὀλέθρῳ τὴν | σωτηρίαν μοι [ἀφέλωσι]ν, κ.τ.λ.

In the hymn composed by Aristonoös of Corinth and inscribed on the Athenian Treasury at Delphoi we read how Apollon first occupied the oracular seat *πείρας Παιῶν ἀνθοτρόφον* | *Θέμιν τ' εὐλόκαμον θεῶν* (G. Colin in the *Fouilles de Delphes* iii. 2. 213 ff. no. 191, 18 f.).

ii. 176 n. 2. W. H. Roscher 'Die Bedeutung des E zu Delphi und die übrigen γράμματα Δελφικά' in *Philologus* 1900 lix. 21—41 labours to prove that the mystic εἶ is for πρόσει, εἰσει. "komm her" oder "Willkommen." This, to my mind, is quite impossible Greek.

ii. 190 n. o. Further references for the history of *rhyti* are given by F. W. von Bissing in the *Jahrb. d. Deutsch. Arch. Inst.* 1923/24 xxxviii/xix Arch. Anz. pp. 106—109.

ii. 193. On the evolution of the tripod see now K. Schwendemann 'Der Dreifuss' in the *Jahrb. d. Deutsch. Arch. Inst.* 1921 xxxvi. 98—185 with figs. 1—30. *Id. ib.* p. 183 f. discusses the relation of the tripod to Zeus on vases and coins.

ii. 193 n. 2. Cp. the twelfth-century fonts at Winchester etc. (C. H. Eden *Black Tournai Fonts in England* London 1909 pp. 1—32 with good plates), which in appearance at least perpetuate this ancient form of libation-table.

ii. 195 n. 1. A. Furtwängler 'Zum plataischen Weihgeschenk in Delphi' in the *Sitzungsber. d. kais. bayr. Akad. d. Wiss. Phil.-hist. Classe* 1904 pp. 413—417 (*Am. Journ. Arch.* 1905 ix. 477) figures the upper surface of the highest extant step of the Plataean tripod, and explains three symmetrically arranged slots in it as due to tenons which passed through the top step of the base and thus tethered the tripod-feet to the second step. If so, we must suppose that the legs of the tripod were drawn somewhat closer together than I have placed them (*supra* p. 194 fig. 134). Furtwängler's inference, however, is not quite secure, since the serpent-coil, which he too takes to have been the central support of the caldron, has left no trace whatever on the second step. It may be that the three slots in question served merely for dowels fastening this step to the one above it, in which serpent-coil and legs were alike embedded.

Re the Plataean tripod see now R. M. Dawkins in *Folk-Lore* 1924 xxxv. 234 f., 380.

ii. 208 f. In this connexion Miss H. Richardson of Newnham College drew my attention (Oct. 24, 1924) to Plout. *de sera num. vind.* 22 566 D ἅμα δ' ἐπειράτο προσάγων ἐπιδεικνύεν αὐτῷ τὸ φῶς ἐκ τοῦ τρίποδος, ὡς ἔλεγε, διὰ τῶν κόλπων τῆς Θέμιδος ἀπεριεῦδ-

μενον εἰς τὸν Παρθασόν· καὶ προθυμούμενος ἰδεῖν οὐκ εἶδεν ὑπὸ λαμπρότητος, ἀλλ' ἤκουε παριῶν φωνῶν ὅξαιαν γυναῖκος ἐν μέτρῳ φράζουσιν ἄλλα τέ τινα καὶ χρόνον. ὥς ἔοικε, τῆς ἐκείνου τελευτῆς. We have here, apparently, Themis on the Delphic tripod impregnated by the central pillar of light (= Apollo: cp. *supra* p. 178).

ii. 222 n. 2. On Iason swallowed by the snake see further P. Ducati 'Giasone e il serpente' in the *Rendiconti d. Lincei* 1920 xxix. 52—64 (p. 53 fig. 1 *kýlix* from Cervetri, p. 61 fig. 3 bronze *kýathos* from Felsina).

ii. 229 n. 7. Zeus as Artemis wooing Kallisto is the subject of a painting by F. Boucher (1703—1770 A.D.) (W. Hausenstein *Der nackte Mensch in der Kunst aller Zeiten* München 1918 p. 122 fig. 84).

ii. 281 n. 4. For the golden vine overhanging the entrance to Herod's temple Mr G. C. Armstrong quotes also Joseph. *de bell. lud.* 5. 5. 4.

ii. 282. Mr B. F. C. Atkinson has kindly supplied me (Apr. 28, 1922) with a *Note on the Name Sabazios* :—

'I suggest the following etymology for *Sabazios*. The second part I believe to be *Zios*, *Dios*, the Phrygian Zeus. The change of *d* to a sound represented by *zeta* in Thracian is frequent and seems regular, whether it be, as Kretschmer suggests (*Einkleitung* p. 196), due to "Assibilation des *d* vor *i*," or whether, as is perhaps more probable, a change of *d* to the voiced dental spirant *ð* took place over the whole Illyrian—Thracian—Phrygian language area. The disappearance of intervocalic digamma may be due to conscious assimilation by Greek transcribers to Gk. *Δία*, *Δίος*, etc., although it is well to remember in this connection that there is a form of the stem that contains no *μ* (Skt. *dyām*, Gk. *Ζῆν*, Lat. *diem*).

The first part of the compound adapts itself with surprising regularity to the root given by Brugmann as *\*kēu-*, which appears with varying ablaut in Skt. *kāzīṣṭhas*, *zātrās*, *zādyati*, *zāras*. Gk. *κύος*, *κύρος* and Boeotian *τὰ πᾶματα*. The root has the general meaning of "swell," "be important," "be master," "possess." *Sabazios* would thus mean originally "Lord Zeus."

There seems to be another possible etymology for the first part of the compound. The root occurring in Skt. *kāzīṣ*, Gk. *κοῖω*, Lat. *caueo*, Goth. *\*us-skāus* may be in evidence here. If this is the case, the initial *s* can be explained in two ways. It may represent an *s*-sound and illustrate the Thracian treatment of the I.-E. combination *sq-*. More probably we have in Thracian that form of the stem that shows no initial sibilant (as in the examples cited from Skt., Gk., and Lat.), in which case concealed beneath *sigma* is the sound *tʃ* (final in Eng. *thatch*). The Messapian and Lycian inscriptions, if correctly interpreted by Deecke, throw light on this view. There we find *sigma* or *zeta* used for a sound that represents the I.-E. velar (Messap. *zis* for *\*quis*, a proper name *Placet* with genitive *Plaxtas*; Lyc. *sattare*, "four," etc.: vd. Deecke in *Bezz. Bezt.* Vols. xii, xiii, xiv), though it is true that it is the labialised velar that in these cases undergoes palatalisation. In this case *Sabazios* would mean "Zeus the wise one" with a hint at prophetic power (cf. *caueo*), somewhat resembling "augur Apollo." Then we could regard the *Sauadai* or *Saboi*, whose connection with the god seems obvious, as his "wise ones" or "seers."

The former of these two etymologies is perhaps the more straightforward; but there is no real barrier to the second (though it would scarcely have been possible apart from the evidence of the Messapian and Lycian inscriptions). In either case the *beta* represents a *z*-sound, as the alternative forms (*Sauuazios*, *Sauazios*, *Sauazios*, *Sauazios*, *Sabadus*) make clear, and this derives almost certainly from an earlier *u*. The *a* of the first syllable, whether it represent older *e* or *a*, is assimilated to the following *a*, a practice which seems regular in Illyrian and Thracian (cf., for example, *Delminum* but *Dalmatae*, *-poris* but *-parai*). Thus the former etymology would give us *Sauuadīos*, the latter *Tʃauuadīos*.

ii. 282 n. 2. P. Roussel—J. Hatzfeld in the *Bull. Corr. Hell.* 1909 xxxiii. 511 no. 29 publish a marble slab, from a house N.W. of the *agorá* of Theophrastos in Delos, inscribed in late lettering Δεῖσι Σαβαζῖω(ι) --- | κατ' εὐχὴν Μο --- | τοῦ γεγορότος --- | ἐν Δῆλῳ Αἰ[ῶν?] ---. See also P. Roussel *Delos Colonie athenienne* Paris 1916 p. 276 n. 7.

ii. 285 n. o no. (3). The relief from Philadelphieia (*Ala-Schir*) in Lydia, hitherto incorrectly described, is figured from a photograph (=my fig. 1011) by J. Keil—A. von Premerstein 'Bericht über eine zweite Reise in Lydien' in the *Denkschr. d. Akad. Wien* 1911 ii Abh. p. 84 no. 2. A bearded man standing erect, in *chiton* and *himation*, holds

his garment with his left hand. With his right hand he pours a libation from a *phiale* into a *kratér*, set on the ground, about which two snakes are twined, apparently drinking out



Fig. 1011.

of it. Behind the *kratér* is seen a tree (oak ??), from which a snake lowers itself towards the *phiale*.

ii. 290 n. o. Sir W. M. Flinders Petrie 'Funereal Figures in Egypt' in *Ancient Egypt* 1916 pp. 151—162 draws attention to the existing African custom of treasuring in the family the head of the deceased father and uses it to elucidate certain sepulchral practices of the ancient Egyptians. He shows that in many burials of prehistoric times the head was removed and later replaced in the grave, if not lost or buried elsewhere; that in tomb-shafts of the fourth dynasty a stone image of the head was provided in case the actual head should be lost or injured; that at the break-up of the Old Kingdom a stone image of the mummy came into vogue; and that the addition of hands, arms, etc. led on to the fully developed *ushabt* figures of the seventeenth and following dynasties.

P. D. Chantepie de la Saussaye *The Religion of the Teutons* Boston and London 1902 p. 303 notes relevant facts in the Scandinavian area.

ii. 295 n. 1. On Ἀδάμνα = Ἄττις see now W. Vollgraff 'De voce thiacia ἄδαπναις' in *Memosyne* 1921 xlix. 286—294 (summarised by S. Reinach in the *Rev. Arch.* 1921 ii. 406 f.).

ii. 322 n. 6. In the Hesychian gloss on the word *κυνακίας* J. Alberti rightly conjectured *διδόμενοι* for *διδόμενον*. He is followed by Wide *Lakon. Kulte* p. 68.

ii. 326. See now Miss M. A. Murray *The Witch-Cult in Western Europe* Oxford 1921.

ii. 345. The formula of the Cretan mystics (δοῦς μέγας) may help to clear up an obscure epigram of Kallimachos—'οὗτος ἐμὸς λόγος ἔμμου ἀληθινός· εἰ δὲ τὸν ἥδυν | βούλει, Ἕλλησι δὸς μέγας εἰν' Αἰδῇ' (Kallim. *ep.* 15. 5 f. with A. W. Mai's note *ad loc.*).

ii. 345 n. 6. On the survival of this formula into the middle ages see some interesting remarks by W. Deonna in the *Rev. Arch.* 1921 ii. 412.

ii. 386. The *pétasos* as a sky-symbol possibly meets us again on the tomb of Porsenna at Clusium as described by Varro *ap. Plin. nat. hist.* 36. 91—93 (92 pyramides stant quinque... ita fastigatae ut in summo orbis aeneus et petasus unus omnibus sit inpositus, ex quo pendeant exapta catenis tintinabula, etc.). For discussion and attempted restorations see Quatremère de Quincy and the Duc de Luynes in the *Ann. d. Inst.* 1829 i. 304—309, *Mon. d. Inst.* i pl. 13, G. Dennis *The Cities and Cemeteries of Etruria*<sup>3</sup> London 1883 ii. 345—358, J. Martha *L'Art Étrusque* Paris 1889 p. 206 ff., *Durm Baukunst d. Etrusk.*<sup>2</sup> p. 140 ff. fig. 165.

ii. 388 n. 4. Janiform busts of Zeus and Hermes are implied by the word Διέρμαι (Prokl. in Plat. *Alcib.* i. 68 f. Creuzer καὶ περὶ ἑκαστον τῶν θεῶν πλήθος ἐστὶ δαιμόνων ἀμύθητον καὶ ταῖς αὐταῖς ἐπωνυμίαις ἀποσεμννόμενον τῶν ἡγουμένων θεῶν· Ἀπόλλωνες γὰρ καὶ Δίες καὶ Διέρμαι καλούμενοι χαίρουσιν, ἅτε δὴ καὶ τὴν ιδιότητα τῶν οἰκείων θεῶν ἀποτυπούμενοι).

ii. 397 n. o. R. B. Onians in the *Class. Rev.* 1924 xxxviii. 5 takes Zeus 'Ἑλακατεύς to mean Zeus 'of the Spindle,' who spins the thread of fate (cp. *Od.* 4. 207 f. βεία δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων | ὄλβον ἐπικλώσῃ γαμέοντι τε γεινομένῳ τε).

ii. 465. For horned female deer see L. P. Hatch 'A Doe with Horns' in *The American Naturalist* 1870 iii. 279, W. J. Hays 'Does with Horns' *ib.* 1870 iii. 548—550 and in *The Academy* 1870 i. 103.

ii. 479 n. 8. J. Kohler 'Brauche und Mythen der Arandas' [=the Arunta] in the *Zeitschrift des Vereins für Volkskunde* 1916 xxvi. 283 'hier bildet die Milchstrasse einen grossen Fluss: sie ist mit hohen Baumen besetzt und von Wasserquellen umgeben, wo Beerenfrüchte in Hülle und Fülle wachsen.'

ii. 479 n. 10. See also D. A. Mackenzie in *Folk-Lore* 1922 xxxiii. 159.

ii. 482. For the Milky Way conceived as a tree cp. W. Gundel *Sterne und Sternbilder im Glauben des Altertums und der Neuzeit* Bonn—Leipzig 1922 p. 46: 'Für sich steht die Auffassung der Bakari die einen gewaltigen Trommelbaum darin erblicken' (citing K. von den Steinen *Unter den Naturvölkern Zentral-Brasiliens* Berlin 1894 pp. 360, 436).

ii. 483. Mr R. Campbell Thompson, in a letter passed on to me by Mr Sidney Smith, says: 'The *kiskañh* is not a common plant, and is rarely, if ever, used in the medical texts. Yet there are three kinds of it—*šalmu*, *pišu*, and *samu*—black, white, and red? (or yellow). I doubt it being the *astragalus* now. I looked about always in Mesopot for anything which would coincide and I confess I am baffled. There is nothing at Eridu now—which is as flat and bare, save for low scrub growth in parts, as one's hand. It can hardly be a very special tree, since it is to be found at the mouth of the rivers.'

ii. 484. A. Nehring in the *Mitteilungen der Schlesischen Gesellschaft für Volkskunde* 1916 xviii. 23 argues that the original form of the name was the vocative Ἀπελλον, because only in the vocative is the ε unaccented, and only unaccented ε becomes ο under the influence of a following ω (ο). This argument was cited by A. H. Krappe in a letter to J. Rendel Harris, who comments: 'He should have added that, with the second syllable unstressed, it was easy to explain the Thessalian Ἀπλων' (F. Bechtel *Die griechischen Dialekte* Berlin 1921 i. 172).

ii. 486. The ultimate acceptance of the bay as the tree *par excellence* of Apollon can be well illustrated from a unique *statér* of s, iv B.C., struck by some uncertain town in Crete and now preserved in the Hunterian collection at Glasgow (P. Gardner *Types of Gk. Coins* p. 165 pl. 9, 15 and 16, J. N. Svoronos *Vismatique de la Crète ancienne* Macon 1890 i. 331 pl. 31, 8, *Hunter Cat. Coins* ii. 200 pl. 43, 7, *Head Hist. num.*<sup>2</sup> p. 479). *Obv.* Apollon, seated to right on the trunk of a bay-tree, holding a wreath in his left hand. *Rev.* Apollon, seated to right on the trunk of a bay-tree, holding a lyre in his left hand. Fig. 1012 is drawn from a cast kindly supplied to me by Mr G. Macdonald.

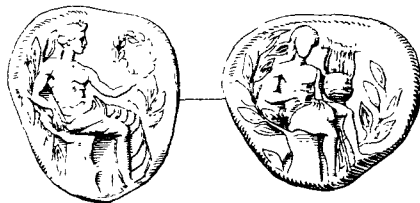


Fig. 1012.

ii. 493. I am indebted to Mr B. F. C. Atkinson for the following important communication (Feb. 25, 1922):—'Note on Apollo and the Apple. It seems to me that the philological obstacles to this connection are not insurmountable. Professor E. H. Sturtevant (*Pronunciation of Greek and Latin*, Chicago 1920 pp. 91 ff.) has shown that, while in Greek the unvoiced stops were *lenes*, that is, pronounced without force, and the voiced stops were *fortes*, the reverse was true in Latin. This is the reason why in certain cases of

transliteration from one language into the other  $g$  ( $\gamma$ ) and  $k$  ( $\kappa$ ),  $d$  ( $\delta$ ) and  $t$  ( $\tau$ ),  $b$  ( $\beta$ ) and  $p$  ( $\pi$ ) are interchangeable: for references and examples see my article on "Apollo and the Apple" in the *Bulletin of the John Rylands Library, Manchester*, 1922 vii. 138—140. I have in this article tried to show that in respect of the sets of stops which are *fortes* or *lenes* there is a probability of the Illyrian dialects agreeing with Latin rather than Greek. If then, as I have ventured to surmise, the god's name were borrowed by the Greeks from an Illyrian dialect, in which the form had a voiced stop and was connected with the stem meaning "apple," which runs through the northern languages and appears probably in the name of *Abellu* in Campania, the unvoicing of the stop in transmission, that is to say, the change from  $b$  to  $p$ , need cause us no surprise. The suggestion is somewhat strengthened by the occurrence of the proper names *Abellio* (dat. *Abellioni*) in an inscription from Salona on the Dalmatian coast (*Corp. inscr. Lat.* iii no. 2169, 3) and *Abello* (gen. *Abellonis*) in another from Mursa in Pannonia Inferior (*ib.* iii no. 10271, 3).

ii. 496 n. o. On Zeus *Περφερέτας* or *Φερφερέτας* as worshipped by the Phrouroi (originally conservators of a particular stretch of the Sacred Way?) see now F. Stahlin *Das hellenische Thessalien* Stuttgart 1924 p. 90 n. 7.

ii. 498 n. 2: 'Has it been noticed etc.?' The answer is, Yes. See Campbell Bonner in the *Am. Journ. Philol.* 1900 xxi. 433—437.

ii. 500 f. I have doubted, and still doubt, Artemis' northern *provenance*. But see, on the other side, an interesting paper by Mr J. Whatmough 'Inscribed fragments of stags-horn from North Italy' in the *Journ. Rom. Stud.* 1921 xi. 245—253. He would equate *Ἀρτεμις*, not only with *Βριτόμαρτις* (= *Φριτόμαρτις*), but also with *Rehtia* at Este and *Rit-* in Magrè.

ii. 542. W. Gaerte 'Die Bedeutung der kretisch-minoischen Horns of Consecration' in the *Archiv f. Rel.* 1922 xxi. 91 n. 2 interprets the problematic object between the horns of my fig. 415 f. as the sun between the peaks of an 'Erdsymbol' (mountain-).

ii. 575 n. 4. The corn of Euromos that shows the local Zeus with a stag (cp. ii. 575 n. 1) suggests that Zeus has here replaced Artemis *Ἐφεσία*. Note that the similar Zeus on coins of Mylasa was, like Artemis at Ephesos (ii. 408 n. o), linked to the ground with fillets (ii. 574), and that the Zeus of Euromos is covered with dots, which may represent breasts (ii. 592 ff.).

ii. 578 n. 4. Add A. Rehm in *Milet* iii. 330 ff. no. 146, A 17 ff. *ἵνα δὲ καὶ διαμνημονεύηται τὸν αἰὲ χρόνον καὶ τηρήται τὰ δεδογμένα, συνέταξαν τὰ περὶ τούτων ἐψηφισμένα ἀναγράψαι ἐν τοῖς αὐτῶν ἱεροῖς τῶι τε τοῦ Διὸς τοῦ Ὀσογῶ καὶ τοῦ Διὸς | τοῦ Λαβραῖνδου· συνετέλεσαν δὲ καὶ εὐχὰς καὶ θυσίας | τοῖς τε προειρημένους θεοῖς καὶ τῇ Ἑστίας καὶ Ἀπόλλωνι Διδυμέϊ, ἢ 71 ff. ὅπως δὲ τὰ ἐψηφισμένα ὑπὸ τῶν δῆμον | τίμια μνημονεύηται εἰς τὸν αἰὲ χρόνον, ἀναγράψαι τὸδε τὸ ψήφισμα εἴν | τοῖς ἱεροῖς τῶι τε τοῦ Διὸς τοῦ Ὀσογῶ καὶ τοῦ Διὸς τοῦ Λαβραῖνδου. ἵνα δ[ε] | ἕκαστα γίνηται μετὰ τῆς τῶν θεῶν εὐμενείας, τοῖς μὲν στεφανηφόροις | μετὰ τοῦ ἱέρω τῇ Ἑστίας θύσαι καὶ τὸν ἱερέα τοῦ Ἀπόλλωνος τοῦ Διδυμέως καὶ τοῖς ἱερεῖς τὸν τε τοῦ Διὸς τοῦ Ὀσογῶ καὶ τὸν τοῦ Διὸς τοῦ Λαβραῖνδου προσαγαγεῖν θυσίαν τοῖς θεοῖς καὶ εὐχὰς ποιήσασθαι συνενεγχεῖν | ταῖς πόλεσιν ἀμφοτέραις τὰ ἐψηφισμένα (in a treaty between Miletos and Mylasa, 209/8 B.C.).*

ii. 583. E. W. Fay in the *Class. Quart.* 1917 xi. 215 derives *Ποτ-ειδᾶρων* from \**ποτι-*, 'lord,' and *EID*, 'to swell.'

ii. 587. Unexpected confirmation of O. Hofer's conjectural Zeus *Σπάλωξος* has recently come to hand. The British Museum has acquired an imperial bronze coin of Aphrodisias in Karia, on which he actually appears. Mr G. F. Hill kindly allows me to illustrate it here for the first time (fig. 1013). *Ὄβν. ΚΡΙCΠΕΙΝΑ ΑΥΓΟΥCΤΑ* Bust of Crispina to right. *Rev. CEXCCPI A Λ[A]EOC AΦPOΔEICIC [E]ΩN* Zeus *Σπάλωξος* (less probably *Σπάλωξος*) enthroned to left with Nike in right hand and long sceptre in left.



Fig. 1013.

ii. 596 fig. 499. In J. G. C. Anderson—F. Cumont—H. Grégoire *Recueil des inscriptions grecques et latines du Pont et de l'Arménie* (*Studia Pontica* iii) Bruxelles 1910 i. 161 f. no. 146 H. Grégoire gives a photographic cut of the whole relief, a facsimile of its inscription (which he transcribes as *Ζώβη* (or *Ζιώβη*) | *θεᾶ* (or *θεάς*) | . . . . *σι* though various other letters are visible in lines 4, 5, 6), and a commentary.

ii. 619 n. 4. On the Mithraeum of Allmendingen, excavated 1824—1825, see further Lohner in *Der Schweizerische Geschichtsforscher* 1834 viii (wrongly numbered ix). 430 ff. pl. 3, F. Cumont *Textes et monuments figurés relatifs aux mystères de Mithra* Bruxelles

1896 ii. 505 figs. 450—455. Seven little hatchets of bronze were found, inscribed IOVI, MINERVAE, etc.

ii. 625 n. 3. Mr A. J. B. Wace, lecturing to the Classical Society at Cambridge on Nov. 27, 1922, described how in the last season's 'dig' at Mykenai the British School had excavated various tombs outside the town. In the entrance to tomb no. 515 were found two seal-stones, dating from s. xv B.C., with an almost identical device. Above a stepped base stands a 'Minoan' goddess, flanked by a pair of lions erect upon their hind legs. On her head she supports a double axe, which rises from the centre of a couple of two-headed snakes connected by cross-bars—apparently a serpentine substitute for the more usual 'horns of consecration' (cp. *Brit. Mus. Cat. Jewellery* p. 54 f. no. 762 pls. 6 and 7). Fig. 1014 is enlarged  $\frac{2}{3}$  from a cast supplied to me by the British Museum. The main difference between the two stones is that on this one the lions' tails curl upwards, on the other downwards. Mr Wace aptly drew attention to Hesych. s.  $\pi\tau$ . κύβηλις· μάχαιρα· ἀμεινον δὲ πέλεκυν· ὃ τὰς βοῦς καταβάλλονσι, κυβηλίσαι· πελεκίσαι· κύβηλις γὰρ ὁ πέλεκυς, and accordingly proposed to call the goddess Kybele (*id.* in the *Journ. Hell. Stud.* 1921 xli. 264 'Kybele or Rhea').



Fig. 1014.

ii. 632 n. 6. Add an axe of dark brown schist, decorated with zigzags and spirals and ending in the forepart of a lioness, found in a 'Middle Minoan iii' vase at Mallia (*Comptes rendus de l'Acad. des inscr. et belles-lettres* 1925 p. 23 f. fig.).

ii. 633 ff. The axes borne by Roman lictors may be illustrated from a fragmentary marble relief now affixed to a wall of the Cryptoporticus on the Palatine. Fig. 1015 is from a photograph taken by my friend and colleague Mr A. Munro, Fellow of Queens' College, Cambridge. It will be observed that the haft of every axe is surmounted by a head (lion, man, ram).

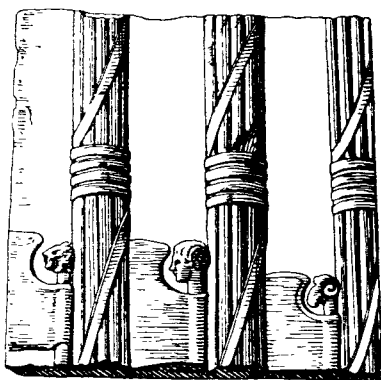


Fig. 1015.

The 'Tomb of the Lictor' at Vetulonia takes its name from an iron double axe (0.27<sup>m</sup> long) hafted on to an iron rod surrounded by eight hollow rods of iron (last published by D. Randall-MacIver *Villanovans and Early Etruscans* Oxford 1924 p. 145 fig. 56 after O. Montelius *La civilisation primitive en Italie depuis l'introduction des métaux* Stockholm 1904 Série B pl. 194, 5). Cp. *Sil. It.* 8. 483 ff.

ii. 637. Four fine examples of carving in amber (Eros v. Anteros, Bacchant, female bust, 'Tiergruppe') are figured by H. Maionica in the *Führer durch das K. K. Staatsmuseum in Aquileia* Wien 1910 p. 71 ff. Finer still (c. 0.40<sup>m</sup> high) is the archaic *kôiros* of Fiumicino (S. Reinach in the *Rev. Arch.* 1924 ii. 237).

ii. 645 n. 4. See now Sir A. J. Evans in the *Journ. Hell. Stud.* 1925 xlv. 53 ff.

ii. 660. A small double axe of ivory (fig. 1016: scale  $\frac{1}{2}$ ), now in my possession, is said to have come from Pharsalos, but was more probably found at Pherai. With it were an ivory *fibula* of 'spectacle'-type and two bronze pendants of the Hallstatt period.



Fig. 1016.

ii. 667. Cp. Furtwangler *Geschmitt. Steine* Berlin p. 312 no. 8514 pl. 71 a red jasper of imperial date showing a crab with a comic mask as its carapace.

ii. 693 n. 4. See now an interesting study by W. R. Halliday 'Picus-who-is-also-Zeus' in the *Class. Rev.* 1922 xxxvi. 110—112.

ii. 716. F. J. M. De Waele 'ΧΡΥΣΑΩΡ' in *Le Musée Belge* 1924 xxviii No. 1 (January) holds that *ωρ* in this compound retains its original sense, 'arrow.' See *Class. Rev.* 1924 xxxviii. 92.

ii. 725 figs. 660, 661. A. della Seta *Italia antica* Bergamo 1922 p. 252 fig. 281 shows this statue as it stands in the Galleria dei Candelabri of the Vatican, with a bow restored in its right hand and an eagle in its left!

ii. 739. On statuettes of Zeus the thunderer see now S. Casson in the *Journ. Hell. Stud.* 1922 xlii. 211 f. figs. 4—6. He claims that a crude example of the type from Dodona (C. Carapanos *Dodone et ses ruines* Paris 1878 p. 32 no. 16 pl. 13, 4, S. Casson *loc. cit.* p. 211 f. fig. 4 (b) = my fig. 1017) is 'of the Geometric period.' If so, this would be the earliest known representation of Zeus in the round. Unfortunately it is not quite certain that Zeus was intended. The subject *may* be a fighting man, not a thundering god. The holes in his hands would suit spear and shield at least as well as they would suit thunderbolt and eagle. The absence of a helmet, however, tells in favour of Zeus.

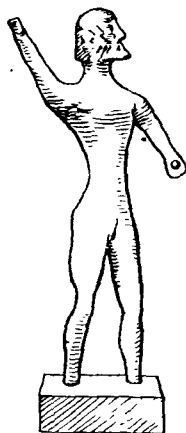
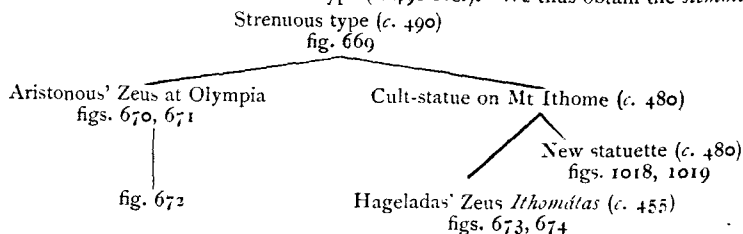


Fig. 1017.



Fig. 1020.

ii. 741 f. K. A. Rhomaïos in the *Ἀρχ. Δελτ.* 1920—21 vi. 169—171 figs. 3—6 (of which figs. 5 and 6 = my figs. 1018 and 1019) publishes an archaic bronze statuette of Zeus, found in a wonderful state of preservation at Ambrakia in Aitolia and now installed in the National Museum at Athens (no. 14984. Height 0.165 m; with base, 0.188 m. Patina, blackish green). The god advances brandishing a bolt in his raised right hand and supporting an eagle on his outstretched left. Yet the action of his legs and arms is by no means strenuous. It agrees rather with the pose of Hageladas' Zeus on the coins of Messene (ii. 742 fig. 673 f.). Accordingly Rhomaïos regards the new statuette as made under the influence of Hageladas' work, which he dates c. 480 B.C. (cp. C. Robert *Archaeologische Maerchen aus alter und neuer Zeit* Berlin 1886 p. 92 ff. and Collignon *Hist. de la Sculpt. gr.* i. 318). But that is definitely to reject the testimony of Paus. 4. 33, 2 (see Sir J. G. Frazer and H. Hitzig—H. Blummer *ad loc.*). It is safer to conclude that the new statuette was an early faithful copy (c. 480 B.C.), Hageladas' masterpiece a later improved copy (c. 455 B.C.), of the same cult-statue on Mt Ithome, which itself was a modification of the ancient strenuous type (c. 490 B.C.). We thus obtain the *stemma*:



ii. 741 f. fig. 674. A rare variety of this Messenian tetradrachm shows Zeus holding, not only an eagle, but also a long sceptre in his left hand. Fig. 1020 is from a well-preserved specimen formerly in the Mavrocordato collection (J. N. Svoronos in the *Journ. Intern. d'Arch. Num.* 1912 xiv. 29 no. 2052 pl. Z', 8) and now in mine. A second



Fig. 1018.



Fig. 1019.

example from the same dies, as I am informed by Mr C. T. Seltman, was in the collection of E. F. Weber (*Sammlung Consul Eduard Friedrich Weber† Hamburg München* 1908 i. 136 no. 1983 pl. 25). The variation of type is presumably due to the die-sinker and does not reproduce the original aspect of Hageladas' work.

ii. 743 n. 5. More complete is a later example now in my collection (fig. 1021). Zeus, with abundant hair and wreath of large bay-leaves, advances brandishing a three-spiked thunderbolt (one end broken) in his right hand and supporting an eagle erect on his left wrist. Height  $3\frac{1}{4}$  inches. Careful work of the Hellenistic age.

ii. 744 n. 3. The Pourtalès *amphora* is now in the Louvre (G 204): see E. Pottier *Vases antiques du Louvre 3<sup>me</sup> Série* Paris 1922 p. 204 f. pl. 129. J. D. Beazley *Attic red-figured Vases in American Museums* Cambridge Mass. 1918 p. 38 ('in the style of the Berlin painter'), Hoppin *Red-fig. Vases* i. 65 no. 45.

ii. 757 fig. 700. A second and better preserved specimen of this important coin has lately come to light. I am indebted to Mr C. T. Seltman for the casts from which my





Fig. 1021.

illustration of it (fig. 1022) is drawn. The obverse is from the same die as that of fig. 701; the reverse, from the same die as that of fig. 700.

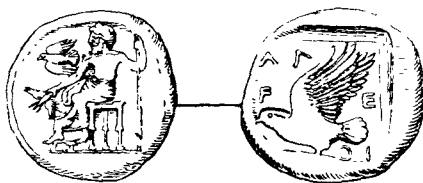


Fig. 1022.

ii. 771 fig. 735. For Zeus enthroned with a lotos in his hand cp. an Arabian imitation of a tetradrachm of Alexander, showing a beardless god enthroned to left with a flower instead of an eagle in his right hand (B. V. Head in the *Num. Chron.* New Series 1880 xx. 303 ff. pl. 15, 3, G. F. Hill in the *Brit. Mus. Cat. Coins Arabia* etc. p. lxxxii pl. 50, 5).

ii. 774 n. 4. Miss M. E. H. Lloyd tells me (Oct. 7, 1922) that at Pitigliano in Grosseto during May and June the leaves of the *giglio* (*iris fiorentina*) are hung up outside the windows as a charm against lightning. The plant in leaf, before being hung up, is taken to the church to be blessed by the priest.

ii. 798. Mrs A. Strong 'Treasure from Vatican Rubbish' in *The Illustrated London News* 1922 clxi. 380 fig. 1 (= my fig. 1023) publishes, among other fragments of sculpture

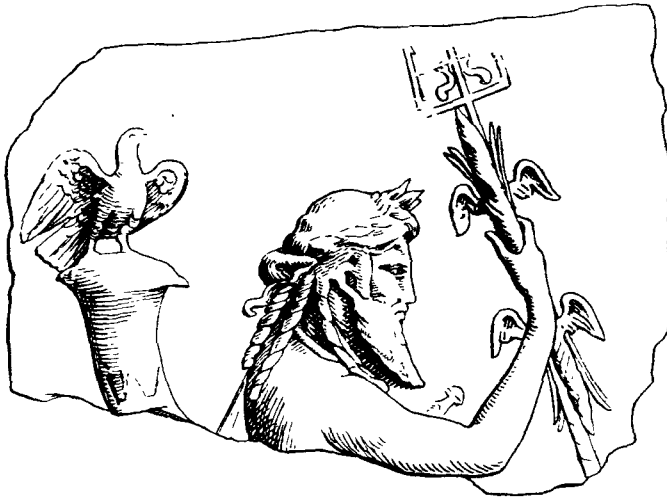


Fig. 1023.

found by W. Amelung in *magazzini* of the Vatican, a neo-Attic relief of s. i A.D., which shows 'a composite divinity, carrying the thunderbolt of Zeus, the trident of Poseidon, and the sword of Ares, while behind him an eagle perches upon a large cornucopia.' See also S. Reinach in the *Rev. Arch.* 1923 i. 176.

ii. 799 n. 2. A fine bronze trident, which can be converted at will into a bident, was found in the Tomba del Tridente at Vetulonia and is figured by Milani *Stud. e not. di arch. e num.* 1905 iii. 85 fig. 415 a, b.

ii. 800 n. 1. A photograph of this vase with the restorations removed is now published by H. Schaál *Griechische Vasen aus frankfurter Sammlungen* Frankfurt am Main 1923 pl. 30, a.

ii. 802. Mr E. J. Seltman kindly informs me (Aug. 24, 1923) that he has recently seen a terra cotta of the same questionable sort on sale at Naples. He describes it as being 'About 6 inches high, and 4 broad. Hollow. On the back, in the centre, a round boss with T. AΓ. On the front appear at the top, from left to right, the heads of Poseidon, Zeus, and Hades. Below [Zeus] is the thunderbolt, the trident below Poseidon, and below Hades his bidens. Underneath, an inscription of three short lines beginning DIS—.'

ii. 805 n. 6. For recent discussion of the three-bodied monster see A. Bruckner in the *Jahrb. d. Deutsch. Arch. Inst.* 1923/24 xxxviii/x Arch. Anz. pp. 113—115.

ii. 807 n. 5 no. (3). V. Chapot in the *Bull. Corr. Hell.* 1902 xxvi. 168 no. 8 publishes the following inscription from a marble block, hollowed out to serve as a trough, in the village of *el-qābūsiye* (Seleukeia Pieria): ὁ δῆμος καὶ ἡ προβολὴ (perhaps a misreading of [ι]ε[ρ]ᾶ βουλῇ) & [Γ]νάσιον Πομπήιον Ξηρώνα. τὸν διὰ βίου νεωκόρον τοῦ Νεικηφόρου Κεραιμ[ί]ου καὶ πατέρα τῆς πόλεως, κ.τ.λ. with date ἔτους δδ' = 95 or 155 A.D.

ii. 818. G. Kazarov 'Nouvelles inscriptions relatives au Dieu Thrace Zbelsourdos' in the *Rev. Arch.* 1913 i. 340 ff. adds two from the village *Gólemo-Sélō* in the district *Dupnitza*: (1) Κυρίω | θεῷ προγονικῷ Ζβελσούρδω Φλ. 'Αμάτοκος Φλ. 'Α[μ]ατόκου υἱὸς εὐξά[μ]ενος ἀνέθηκεν. (2) Τῷ κυρίῳ | Διὶ Ζβελσούρδω | ἀνέθηκεν | Τ. Φλα. 'Αμάτο[κ]ος Τ. | Φ[λ.] 'Αματόκου υἱός.

C. F. Lehmann-Haupt 'Der thrakische Gott Zbelsurdos' in *Klio* 1921 xvii. 283—285 notes also V. Dobrusky *Archaeol. Bericht des bulgar. Nationalmuseums* 1907 i. 152 no. 203 an inscription from the village *Chatrovo* in the district *Dupnitza* Διὶ Ζβε[λ]σούρδω | τῷ κυρίῳ Βελβαβρινοὶ κομήται | ἀνέθηκαν.

ii. 822 n. 13. C. F. Lehmann-Haupt *loc. cit.* proposes Cic. *in Pis.* 85 a te Iovis *Zbelsturdi* fanum etc.

ii. 823. J. Whatmough 'The *Ioxilae*-dedications from S. Maria di Capua' in the *Class. Quart.* 1922 xvii. 181—189 would connect them with the cult of Iuno *Lucina* as goddess of motherhood and procreation.

ii. 826 n. 3. With the gong at Dodona cp. those discussed by J. Jüthner 'Die Schelle im Thiasos' in the *Jahresh. d. oest. arch. Inst.* 1904 vii. 146—150.

ii. 837 n. 1. The Phrygian Zeus *ἐξ αὐλῆς* is hardly to be connected with Plat. *Axiochl.* 371 A—B *εἰ δὲ καὶ ἕτερον βούλει λόγον, ὃν ἐμοὶ ἡγγεῖλε Γωβρύης, ἀνὴρ μάγος· ἔφη κατὰ τὴν Ξέρξον διάβασιν τὸν πάππον αὐτοῦ καὶ ὁμώνυμον, πεμφθέντα εἰς Δῆλον, ... ἐκ τινῶν χαλκῶν δέλτων, ὡς ἐξ Ὑπερβορέων ἐκόμισαν Ἰππῖς τε καὶ Ἑκαέργη, ἐκμεαθηκέναι μετὰ τὴν τοῦ σώματος λύσιν τὴν ψυχὴν εἰς τὸν ἄθλον χωρεῖν τόπον, κατὰ τὴν ὑπὸ γειον ὁλκῆσιν, ἐν ᾗ βασιλεία Πλούτωνος οὐχ ἦττω τῆς τοῦ Διὸς αὐλῆς, ἅτε τῆς μὲν γῆς ἐχοῦσῃς τὰ μέγα τοῦ κόσμου, τοῦ δὲ πόλου ὅντος σφαιροειδοῦς, οὐ τὸ μὲν ἕτερον ἡμισφαίριον θεοὶ ἔλαχον οὐ οὐράνιοι. τὸ δὲ ἕτερον οἱ ὑπὲρβηεν, οἱ μὲν ἀδελφοὶ ὄντες, οἱ δὲ ἀδελφῶν παῖδες.*

ii. 866 n. 2. For Mt Pelion and its cults see now F. Stählin *Das hellenische Thessalien* Stuttgart 1924 pp. 41—43.

ii. 873 n. 2. Cp. Zeus *Καραός* of Akarnania (K. A. Rhomaios in the *Arch. Δελτ.* 1918 iv. 117 ff. = *Suppl. Epigr. Gr.* i. no. 213 (near Astakos) *ἱεραπόλοι Διὸς Καραοῦ* | κ.τ.λ. of .. ii B.C.).

ii. 874 n. 2 (on p. 875). *Φάλακρον* in Epeiros is not to be distinguished from *Φάλακρον* in Korkyra.

Schrader *Reallex.*<sup>2</sup> ii. 245 compares Zeus *Φαλακρός* with the ancient Roman Divus Pater Falacer (Varr. *de ling. Lat.* 5. 84, cp. 7. 45), on whom see G. Wissowa in Pauly—Wissowa *Real-Enc.* vi. 1967 f. or in his *Rel. Kull. Rom.*<sup>2</sup> p. 240 n. 4.

ii. 892 n. 4 line 9. The word *ἔθυσεν* is well corrected by A. Meineke to *ἔθυσεν, i.e.* ran in the Nemean games (K. Tümpel in Pauly—Wissowa *Real-Enc.* ii. 622).

ii. 897 n. 5. Mr C. W. Blegen has kindly furnished me (Aug. 16, 1924) with the following note:—'Trial excavations conducted by the American School in 1923 and 1924 brought to light near the summit of Mt. Hymettus a large deposit of ancient pottery. It seems to have been deliberately placed in a great heap and carefully covered with earth and ashes, and is probably, therefore, formed of votive offerings discarded from a small shrine or altar. These vases, of many different shapes and sizes, date almost exclusively from the Geometric Period; and some of them bear incised inscriptions. The material is badly fragmentary, only one inscription being sufficiently preserved to give an idea of its content. It is of a coarsely vituperative nature, recalling the archaic inscriptions of Thera, and unfortunately gives no clue to the character of the shrine. A slight scattering of sherds of classical pottery and a few fragments of Roman lamps were also found.'

The small mountain sanctuary which once occupied this lofty position accordingly appears to have flourished chiefly during the Geometric Age, though it continued to be visited in a small way till Roman times.

Since no trace of a building has yet been discovered, it is possible that the cult possessed merely an open altar.

Until further evidence is forthcoming there can be no certainty in identifying definitely this cult; but it is tempting to conjecture that we have here the site of the worship of Zeus Ombrios, which, according to Pausanias, was somewhere on Mt. Hymettus.<sup>7</sup>

See now *Amer. Journ. Arch.* 1924 xxviii. 337 (citing *Art and Archaeology* 1924 xvii. 285 f. and *Archaeological Institute of America: 42d Annual Report of the Managing Committee of the American School at Athens, 1922—1923* p. 16 f.) and *Journ. Hell. Stud.* 1924 xliv. 255 f.

ii. 903 n. 2. For Mt Oite see now F. Stählin *Das hellenische Thessalien* Stuttgart 1924 p. 192 ff.

ii. 904 n. 1. W. Vollgraff in the *Ann. Brit. Sch. Ath.* 1907—1908 xiv. 225: 'Two hours south-east of Almyró, near Paralia, are the insignificant ruins of a large building of the classical period, within a rectangular temenos. It seems to me that these can only be the remains of a temple belonging to the neighbouring city of Halos. Mr. [N. I.] Giannopoulos' view that this is the sanctuary of Zeus Iaphestios may perhaps be correct, though no proof can at present be adduced. In the small trial excavation which I made here, a few fragments of black-glazed pottery were found, but nothing of the prehistoric age.'

ii. 904 n. 3. For Mt Ossa and its cults (no sign of Zeus) see F. Stahlin *Das hellenische Thessalien* Stuttgart 1924 p. 40f.

ii. 904 n. 4. F. Stahlin *Das hellenische Thessalien* Stuttgart 1924 p. 46f. describes Homolion and states that on its *akrópolis* (233<sup>m</sup> above sea-level), beneath the unroofed chapel of St Elias, remains of a temple have come to light together with glazed sherds of the fifth and fourth centuries B.C. Close by was found the foot of a colossal statue (c. 5<sup>m</sup> high) with a thunderbolt represented on its sandal. This is now preserved in the Museum at Volo, and may fairly be taken as implying the local cult of Zeus [*Ὁμολῖος*?].

ii. 904 n. 6. H. Scheffel 'Eine antike Opferstätte auf dem Olymp' in the *Ath. Mitth.* 1922 (published 1924) xlvii. 129 f. reports that in the summer of 1923 he climbed the highest peak of Mt Olympus and found there no trace of ancient cult, but that on one of the neighbouring summits (c. 2900<sup>m</sup> high, i.e. c. 100<sup>m</sup> below the true top) he recognised remains of an altar and, strewn among the stones of the peak, some hundreds of sherds, badly weathered and broken. Perhaps one half of their number showed traces of ancient black glaze, and the fragments collected must have come from several dozen vessels—small cups, jugs, bowls, etc., mostly of late classical times. Scheffel justly identifies this with the altar of Zeus mentioned by Solin. 8. 6 (*supra* i. 103 n. 1).

F. Stahlin *Das hellenische Thessalien* Stuttgart 1924 pp. 5—11 gives a good description of the mountain with concise geological, topographical, and historical notes.

But by far the most important source for exact knowledge of Olympus is now M. Kurz *Le Mont Olympe (Thessalie)* Paris—Neuchâtel 1923. This well-written and brilliantly illustrated monograph contains a historical introduction (pp. 7—35), a full record of successive explorations (pp. 37—157), chapters on cartography (pp. 159—186) and toponomy (pp. 187—207), with sundry appendixes (pp. 209—232). Its illustrations include 3 photographic panoramas, 14 plates, and 2 coloured maps, one of which (scale 1 : 20,000) is a special survey made by the author (*supra* p. 906 n. 0).

ii. 910 n. 1. B. Pace 'Il tempio di Giove Olimpico in Agrigento' in the *Mon. d. Linc.* 1922 xxviii. 173—252 with pls. 1—3 and figs. 1—31 gives a historical account of the temple and of the attempts hitherto made to recover its arrangements (pp. 175—198), a fresh discussion of its plan, elevation, roof, doors, Atlantes, and sculpture (pp. 199—236), and an Appendix on ancient buildings with *façades* involving an uneven number of columns (pp. 237—252). The main conclusions reached by the author are as follows. The temple had a central nave and two side aisles (*κρητοὶ περὶπατοί*, cp. Athen. 206 A). The cross-wall at the western end of the nave marked the beginning of an *adyton*, which could be entered also from the aisles. The building was hypaethral, the central nave being left open like an *atrium*, though the *adyton* and the side aisles were roofed over. Whether it had pediments is doubtful (R. Pierce on p. 208 ff. is clear that it had not, and on pl. 3 restores it without them). The metopes at either end were carved; those of the long sides were plain. The Atlantes and Caryatids were not placed in the external intercolumniations (*supra* p. 914 fig. 827), but engaged in the internal pilasters of the hypaethral nave (N. Maggiore 'Nota sulla collocazione dei così detti giganti nell' Olimpico agrigentino' in *Due opuscoli archeologici* Palermo 1834 p. 21). No ramps are assumed.

ii. 920 n. 0. C. Picard in 1923 reconstructed from remains of sculpture in the Artemision at Delos two lionesses with heads raised in attendance on the goddess. He supposes that this group was set up near the Keraton or altar of horns (G. Glotz *La civilisation égéenne* Paris 1923 p. 476).

ii. 922 n. 0. See now Rubensohn 'Das Delion von Paros' in the *Jahrb. d. Deutsch. Arch. Inst.* 1923/24 xxxviii/ix Arch. Anz. pp. 118—121.

ii. 929 n. 0. W. Aly *Der kretische Apollonkult* Leipzig 1908 p. 47 n. 4 regards the bound of Praisos (Theophr. *περί ἔρωτος frag.* 113 Wimmer *ap.* Strab. 478, cp. Ant. Lib. 36 (*supra* i. 720 n. 4), schol. *Od.* 19. 518, schol. Pind. *Ol.* 1. 91 a) as a sort of Kerberos, guardian of the Dictaeon Zeus.

ii. 933 n. 0. See now M. M. Gillies 'The Ball of Eros (Ap. Rhod. iii. 135 ff.)' in the *Class. Rev.* 1924 xxxviii. 50f.

ii. 957 n. 2 on Zeus at Sardeis. E. Littmann in *Sardis* vi. 1. 13 (cp. *ib.* pp. 42, 70) quotes from two Lydian inscriptions the four following phrases:

no. 4 (inv. 1), b 4 f. *fakmūt Hūdāns | Artēmuk vqbahēnt*, 'then him may Hūdāns and Artemis destroy.'

no. 23 (inv. 7), 1 *Hūdān. Artimuū daquve.št*, 'is sacred to Hūdāns and Artemis' (?).

no. 23 (inv. 7), 3 f. *Hūdāns Tavśas* | *Artimuk Ibśimsis katsarlokid*, 'Hūdāns Tavśas and Artemis of Ephesos will punish.'

no. 23 (inv. 7), 10 *Hūdānk Artimuk katsarlokid*, 'Hūdāns as well as Artemis will punish.'

W. H. Buckler *ib.* p. 13 very acutely suggests that *Hūdāns Tavśas* is Ζεὺς Ὑδηνός. He observes: 'Hyde was the ancient, or one of the ancient names, of Sardis (STRAB. XIII, 4. 6), and as in the third century B.C. one could speak of the Carian god Komyros without also calling him Zeus (LYKOPH. *Al.* 459: *καταθων θύσθλα Κωμύρω*, and TZEIZE, *ad loc.*), so one could probably have mentioned Hūdāns without the additional name *Tavśas*. The Old-Indian god Dyauś (*Dyāuṣ*) is the same as Zeus, and since *t* in Lydian often takes the place of *d*, *Tavśas* might represent *D(y)avś-as*, and this would be very similar to Dyauś. In the big stele (No. [23]) sacred to *Hūdāns* and *Artemis*, the god mentioned before *Artemis* must be an important one. We know that Zeus' temple shared the precinct of Artemis at Sardis, that Imolos disputed with Crete the honor of Zeus' birthplace, that Zeus was very important in Lydia, being mentioned and depicted on coins of Sardis and many other towns, in short that next to Artemis he was by far the most important local deity.... The termination of *Hūdāns* does not seem to be found in any other Lydian adjective denoting origin, but we cannot be sure that it is not a possible form, and it certainly suggests the Greek termination *Σαρδι-ανός*, or *-ηνός*. Or perhaps *Hūdāns* is no adjective, but the original name of the Lydian Zeus.'

*Id. ib.* vi. 2. 11 and 44 retains *Tavśas* = Ζεῦσις (Hesych. *s.v.* *Μηδινεύς* cited *supra* p. 312 n. 5), but now transliterates *Pndāns* (not *Hūdāns*) and refers to O. A. Danielsson 'Zu den lydischen Inschriften' in the *Skrifter utgifna af Kungl. Humanistiska Vetenskaps-Samfundet i Uppsala* 1917 xx. 2. 24 f., who compares *Tavśas* with the man's name \**Tavśās*, gen. *Tavśādos* (Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 46 a 64 = F. Bechtel in Collitz—Bechtel *Gr. Dial.-Inscr.* iii. 2. 743 ff. no. 5727 a 64 from Halikarnassos), and equates *Pndāns* with Ἀπόλλων (-*ād-* = -*λλ-*, cp. Carian Ὑσσώλλος = Ὑσσώλλος in the last-mentioned inscription).

Mr Buckler informs me (May 19, 1924) that his identification of *Tavśas* with Ζεὺς has been accepted by Professors A. H. Sayce and J. Fraser. Dr P. Giles, whom I consulted on the point (Dec. 27, 1924), sees no objection.

The Zeus-cults of Lydia in general are listed by J. Keil 'Die Kulte Lydiens' in *Anatolian Studies presented to Sir William Mitchell Ramsay* edd. W. H. Buckler—W. M. Calder Manchester 1923 pp. 259—261. The list includes no fewer than twenty-five appellatives, eight of which are epithets in *-ηνός*.

ii. 962 n. o on the Zeus-cults of Miletos. Add A. Rehm in *Milet* 1. 7. 290 ff. no. 203 b 12 f. (cult-regulation of c. 130 B.C.) the priest τοῦ Δήμου τοῦ Ῥωμαίων καὶ τῆς Ῥώμης must have been τελεσθεὶς Διὶ | Τελεσιουργῷ, *ib.* 1. 7. 299 ff. no. 204 a 13 f. (cult-regulation of s. i A.D.) the priest of Asklepios must have been τελεσθεὶς Διὶ Τελεσ[ε] ουργῷ with remark on p. 297 f., *ib.* 1. 7. 347 nos. 275 ('in der zweischiffigen Halle') small altar of white marble decorated with a double axe, to left and right of which is inscribed in late Hellenistic lettering Δι ὅς Λα βρα νν δέω s, 276 ('in der zweischiffigen Halle') small altar decorated with a double axe, beneath which in late Hellenistic letters is Διὸς Λαβρα ἰνδον, 277 ('in der zweischiffigen Halle') small altar of grey-blue marble decorated with a double axe, to left of which is Λέων | Ἱεροκλείους | Διὶ | Λαβραῖνδον, 278 ('in der Füllung der Justiniansmauer') small altar of white-grey marble decorated with a double axe, round which is inscribed Δι ὅς | Κέ'ρα ννιον.

ii. 970 n. o. Other inscriptions relating to Agdistis are as follows: (1) P. Jouguet in the *Bull. Corr. Hell.* 1896 xx. 398 f. = Dittenberger *Orient. Gr. inscr. sel.* no. 28 small slab of white marble, on sale at Gizeh in 1896 but possibly brought from the Fayum, in lettering of reign of Ptolemy ii Philadelphos ὑπὲρ βασιλέως Πτολεμαίου | τοῦ Πτολεμαίου καὶ βασιλίσσης | Ἀρσινόης Μόσχος ὁ ἱερεὺς | τὸν ναὸν καὶ τὸ τέμενος | Ἀγδίστει ἐπὶ κῶνι ιδρίσται.

(2) J. Keil—A. v. Premmerstein 'Bericht über eine dritte Reise in Lydien' in the *Denkschr. d. Akad. Wien* 1914 i. Abh. p. 18 ff. no. 18 = O. Weinreich 'Stiftung und Kultsatzungen eines Privatheiligtums in Philadelpheia in Lydien' in the *Sitzungsber. d. Heidelb. Akad. d. Wiss. Phil.-hist. Classe* 1919 Abh. xvi. 1—68 = Dittenberger *Syll. inscr. Gr.*<sup>3</sup> no. 985 a stele of whitish marble, found at Philadelpheia in Lydia and containing in late Hellenistic script (s. i or ii (?) B.C.) the regulations of an οἶκος, or private sanctuary, of Agdistis established by one Dionysios in accordance with a dream vouchsafed to him by Zeus. The inscription enumerates the deities who have altars in the 'house' (vv. 1—11), gives a long list of ritual and moral prescriptions (vv. 12—50), mentions Agdistis as the guardian and mistress of the 'house' (vv. 50—60), and ends with a

solemn prayer to Zeus Σωτήρ (vv. 60—64). The first and last portions are as follows: 1 ff. ἀγαθὴ τ[ύχη]. | ἀνεγράψαν ἐφ' ἰγυείας κα[ὶ] κοινῇ σωτηρίαι | καὶ δόξῃ τῇ ἀρίστῃ ταῖς δοθέντα παραγγέλμα[τα] Διονυσίῳ καθ' ἕντων π[ρόσοδον διδόν]τ' εἰς τὸν ἑαυτοῦ οἶκον ἀνδρά[σι] καὶ γυναιξίν | ἐλευθέρους καὶ οἰκέταις· Διὸς [γὰρ ἐν τούτῳ] | τοῦ Εὐμενοῦς [συτ[ε]ρα p. 960 n. ο) καὶ Ἑστίας τῆς παρέδρου αὐ] τοῦ καὶ τῶν ἄλλων θεῶν Σωτ[ήρων καὶ Εὐδαι]-μονίας καὶ Πλούτων καὶ Ἀρετῆς [καὶ Ὑγείας] | καὶ Τύχης Ἀγαθῆς καὶ Ἀγαθοῦ [Δαίμονος καὶ Μνῆ]μης καὶ Χαρίτων καὶ Νίκης εἰσιν ἰδ[ρυμένοι βωμοί]. | τοῦτ[ω] δέδωκεν ὁ Ζεὺς παραγγέλ[μα]τα τοὺς τε ἁ[γίους] γνισμοὺς καὶ τοὺς καθαρμοὺς κα[ὶ] τὰς θυσίας ἐπι[τελεῖν] κατὰ τε τὰ πάτρια καὶ ὡς νῦν [εἰθίσται]· κ.τ.λ. 50 ff. [τὰ παραγγέλμα]τα ταῦτα ἐτέθησαν παρὰ Ἀγχιδιστίν [τὴν ἀγχιωτάτην] | φύλακα καὶ οἰκοδέσποιναν τοῦδε τοῦ οἴκου, ἥτις ἀγαθὰς | διανοίας ποιεῖτω ἀνδράσι καὶ γυναιξίν [ἐλευθέρους καὶ] | δούλοις, ἵνα κατακολουθῶσι τοῖς ὧδε γεγραμμένοις, καὶ ἐν | ταῖς θυσίαις ταῖς τε ἐμμήνοις καὶ ταῖς κατὰ ἑναυτὸν ἁ[γίους] πτέσθωσαν, ὅσοι πιστεύουσιν ἐα[ντοῖς ἀνδρες τε καὶ] | [γυναικες, τῆς γραφῆς ταύτης, ἐν ᾗ τὰ τοῦ θεοῦ παραγγέλ[μα]τα εἰσιν γεγραμμένα, ἵνα φανεροὶ γίνωνται οἱ κατα[κολουθοῦν]τες τοῖς παραγγέλ[μασιν καὶ οἱ μὴ κατακολου[θοῦν]τες. [Ζεὺς] Σωτή[ρ], τὴν ἀφή[γησιν ταύτην ἰλέως καὶ] | [εὐμεν]ῶς προσ-δεχόμενος καὶ προσ[space] for c. 18 letters] | [πάρει]χε ἀγαθὰς ἀμοιβὰς, [ὑγείαν, σωτηρίαν, εἰρήμην, ἀσφάλειαν] ἐπὶ γῆς καὶ ἐπὶ θα[λάσσης ἐμοὶ τε καὶ τοῖς] | [εἰσπορευο]μένοις ὁμοίως].

(3) J. Keil 'Denkmaler des Meter-Kultes' in the *Jahresh. d. oest. arch. Inst.* 1915 xviii. 73 f. fig. 45 republishes (cp. A. Conze in the *Arch. Zeit.* 1880 xxxviii. 4 pl. 3, 3) a fragmentary votive relief of grey-blue marble, now in the Estense collection at Vienna, which represents a goddess (Agdistis) standing, with a *kálathos* on her head, a *phidie* in her right hand, and a large *týmpanon* in her left, between two lions. To her right stands a youthful god (Attis) in short *chiton* and *chlamys*. To her left (now missing) stood an elderly god (Zeus), whose hand held a sceptre. On the left margin of the relief is a small torch-bearing maiden. Below, in lettering of s. iii B.C., is inscribed Ἀναξίπολη [-] [Ἀ]γχιδιστε[ι] ἀνέθηκεν. I am indebted to Mr B. F. C. Atkinson for a notice of this inscription.

ii. 1059 on burial in the house. See further H. J. Rose *The Roman Questions of Plutarch* Oxford 1924 p. 202 (note on *quaest. Rom.* 79).

ii. 1065 n. ο. H. Bolkestein 'The Exposure of Children at Athens and the ἐγχευρίστρια' in *Classical Philology* 1922 xvii. 222—239 (summarised in the *Class. Quart.* 1923 xvii. 206), arguing 'that the current idea as to the normality of *expositio* is totally unfounded,' interprets ἐγχευρίζειν 'to throw into a pit (*χίτρος*=*βοθρος*), to sacrifice in a pit to the dead' and so 'to burn up, to destroy,' ἐγχευρίστριαi 'women who sacrificed to the dead.'

ii. 1089. G. Seure 'ΤΕΛΕΣΦΟΡΟΣ-ΤΙΛΕΣΠΟΡΟΣ' in the *Rev. Et. Gr.* 1918 xxxi. 389—398, following up a suggestion of S. Reinach 'Télesphore' *ib.* 1901 xiv. 343—349 = *id. Cultes, Mythes et Religions* Paris 1906 ii. 255—261, contends that Telēsphoros, though Greek in appearance, was Thracian in origin. He points out that a Thracian name \*Τιλε-σπόρις, \*Τιλε-σπόρος, of legitimate formation but of unknown significance, might well have been Hellenised into Τελεσφόρος.

ii. 1101 n. 3. F. Hiller von Gaertringen in the *Sitzungsber. d. Akad. d. Wiss. Berlin* 1921 p. 442 publishes an inscription from the western slope of the *Akrópolis* at Athens, where it was built into the wall of a later *Lésche*: *ἡμερὸν | Διὸς Ξενοὶ Θυμαίριδος φραγίας*. He infers that the phratry Thymaitis had a sanctuary of Zeus Ξένιος near the *Lésche*.

ii. 1102 n. ο. On the relief in the Terme Museum (fig. 939) see further P. Perdrizet 'D'une certaine espèce de reliefs archaïsants' in the *Rev. Arch.* 1903 ii. 211—218 with pl. 13.

ii. 1118. G. Welter 'Das Olympieion in Athen' in the *Ath. Mitth.* 1922 (published 1924) xlvii. 61—71 with pls. 7—10 marks an important advance in our knowledge of the Olympieion.

(1) Within the eastern portion of its foundations there has come to light the lowest course of a pre-Perisistratean *peristasis*, of which the N. wall was uncovered by F. C. Penrose, the W. by Welter. The wall was 2.50<sup>m</sup> thick, and the *peristasis* measured 30.50<sup>m</sup> broad by c. 60<sup>m</sup> long. This was τὸ ἀρχαῖον ἱερόν built by Deukalion (Paus. i. 18. 8).

(2) The temple of the Perisistrateiai, begun c. 515 B.C., was a more ambitious structure, having the same proportions, size, and plan as its Hellenistic—Hadrianic successor. It was designed as an Ionic dipteral building with eight columns on the short side and twenty on the long side. Its length and breadth (107.70<sup>m</sup> × 42.90<sup>m</sup>) make it comparable

with the great Ionic temples of eastern Greece—the Artemision at Ephesos ( $109.20^m \times 55.10^m$ ) and the second Heraion at Samos ( $108.73^m \times 52.41^m$ ). The foundations, continuous for the outermost columns, separate for the inner rows, are laid in neat polygonal courses of Akropolis-limestone and Kara-stone with a *euthyteria* of hard *póros*. The stylobate had three steps of *póros*. No column-bases have been found. But unfluted drums of *póros* show a lower diameter of  $2.42^m$  and enable us to conclude that the height of the shafts was *c.*  $16^m$ .

Welter suggests that the Peisistratidai, as a counterbast to the Delphic activities of the Alkmaionidai, not only rebuilt the Telesterion at Eleusis (520—515 B.C.), but also tried to establish a panHellenic Zeus-cult at Athens. He thinks that these two enterprises were not unconnected. Hippias dealt in oracles (Hdt. 5. 93, cp. 90), Hipparchos in dreams (Hdt. 5. 36); and Hipparchos was at one time under the influence of Onomakritos (Hdt. 7. 6). Such men might well honour Zeus as the supreme god of the Orphic cosmogony. But, with the fall of the mystically-minded Peisistratidai, the vast temple was left unfinished, and the democracy reverted to the worship of Athena.



Fig. 1024.

ii. 1133 n. 1. With fig. 957 cp. the Roman mural relief of Mars and Apollo with an oracular bird on a pillar in a cage (G. P. Campana *Antiche opere in plastica* Roma 1842—1851 pl. 19, *Brit. Mus. Cat. Terracottas* p. 381 no. D 507, Von Rohden—Winnefeld *Ant. Terrakotten* iv. 1. 20 f. figs. 29—32).

ii. 1143 fig. 964. A specimen in the British Museum (fig. 1024 from a cast) shows the type somewhat more clearly.

## CORRIGENDA

- ii. 19 line 2. For 'Kynados' read 'Kounados.'
- ii. 67 n. 3. For 'p. 377' read 'p. 57.'
- ii. 115 n. 2 line 4. For 'οπερ' read 'δπερ.'
- ii. 120 n. 1 last quotation. For 'Ομηρος' read 'Ομηρος.'
- ii. 133 n. ο. For 'Gaulminus' read 'Gualminus' *bis*.
- ii. 182 n. 1 line 5. For 'Nationalmus.' read 'Nationalmus.'
- ii. 209 n. 2 line 10. For 'Ολμον' read 'Ολμον.'
- ii. 241 n. 4 line 6 from bottom of page. For 'Pherekyde' read 'Pherekydes.'
- ii. 298 n. 2. For 'Modius' read 'Modius.'
- ii. 423 n. 3 *sub fin.* For 'Riøbenhavn' read 'Kjøbenhavn.'
- ii. 436 n. 7. For '376 f.' read '22 ff.'
- ii. 547 n. '2' should be numbered n. '4,' and n. '3' should be numbered n. '5.'
- ii. 565 n. 2 line 5. For 'η' read 'η.'
- ii. 664 n. 1 line 10. For 'syrinx' read 'syrinx.'
- ii. 714 n. 2 line 2. For 'Εκάτης' read 'Εκατης.'
- ii. 729 n. ο line 15 from bottom of page. For 'ii 208 f.' read 'ii. 208 f.'
- ii. 774 n. 1 line 7. For 'Vishna' read 'Vishnu.'
- ii. 784 n. 7. For 'Kentoripai' read 'Kentouripai.'
- ii. 806 n. 8. For 'άστεροπητής' read 'άστεροπητής.'
- ii. 808 n. ο line 11. For 'δ' read 'δ.'
- ii. 829 line 23. For 'they delay' read 'thy delay.'
- ii. 868 n. 6 line 4. For 'pud' read 'apud.'
- ii. 874 n. 2 last line. For '874' read '873.'
- ii. 916 n. ο line 15. For 'Ολύμπιος' read 'Ολύμπιος.'
- ii. 960 n. ο line 13 from bottom of page. For 'Hadrianas' read 'Hadrian as.'
- ii. 968 n. ο line 2. For 'νεωκόρος' read 'νεωκόρος.'
- ii. 975 n. ο line 7 from bottom of page. For 'Περείτιον β' read 'Περείτιον ιβ'.'
- ii. 977 n. ο line 14. For 'historica' read 'historical.'
- ii. 1088 line 14 from bottom of page. For 'inscr. Gr. i' read 'inscr. Gr. ii.'
- ii. 1093 n. 1 line 5. For 'recques' read 'grecques.'
- ii. 1128 n. ο line 1. For 'Αγαθόν' read 'Αγαθόν.'
- ii. 1140 n. 3 line 4. For 'Lyaea' read 'Lyaea).
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Bronze medallion of Commodus,  
struck 185 A.D. (Gnecchi *Medagl.*  
*Rom.* ii. 59 f. no. 74 pl. 83, 2).  
*Supra* p. 1209 n. 2.

# INDEX I

## PERSONS PLACES FESTIVALS

The contents of each item are arranged, as far as possible, under the following heads: *Cults Epithets Festivals Oracles Rites Priests Personations Myths Metamorphoses Genealogy Functions Etymology Attributes Types Identifications Assimilations Associations Comparisons Relations Supersedure.*

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The larger numerals refer to pages, the smaller numerals to foot-notes.

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*Cults:* Athens 1129<sub>0</sub> Epidauros 1126<sub>0</sub>,  
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kapaion 970<sub>0</sub> Pessinon 970<sub>0</sub> Phila-  
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Agra

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- Aizanoi (*cont.*)  
 1121<sub>0</sub> Jupiter *Aezanensis* 968<sub>0</sub> Iu-  
 piter *Aezaniticus* 968<sub>0</sub> Theos Ἰου-  
 πητοσ 882<sub>0(23)</sub> 968<sub>0</sub> Zeus 965<sub>0</sub> ff.  
 Zeus (?) Ἰψίστος 882<sub>0(23)</sub>  
*Festival*: Megala Panhellenia 1121<sub>0</sub>  
*Priest*: νεωκόπος 967<sub>0</sub>  
*Rite*: sacrifice of fox and hedgehog  
 964<sub>1</sub>  
*Myths*: Aizen, s. of Tantalos 964<sub>3</sub> Azan,  
 s. of Arkas 964<sub>3</sub> Euphorbos 964<sub>3</sub>  
 — coins of 313 964<sub>3</sub> f. 968<sub>0</sub>, named  
 Exouanoun 964<sub>3</sub> priestly kings at  
 964<sub>3</sub> f.  
 Aizen, s. of Tantalos 964<sub>3</sub>  
 Akakallis 218<sub>0</sub>  
 Akakesion  
*Cult*: Despoina 231<sub>4</sub>  
 — reliefs in precinct near 231<sub>4</sub>  
 Akamas (?) 280<sub>1</sub>  
 Akarnania  
*Cults*: Artemis 412 Zeus 743<sub>7</sub> Zeus  
 Καραός 1226  
 — coins of 412 743<sub>7</sub> 'one-eyed'  
 monsters of 993<sub>3</sub>  
 Ake See Ptolemais in Phoinike  
 Akmon, founder of Akmonia 312<sub>5</sub>  
 Akmonia  
*Cults*: Dioskouroi 313 Μάρτυς Δάος (or  
 Δάης) Ἡλιοδόμος Zeus 312<sub>5</sub> Theos  
 Ἰψίστος 882<sub>0(23)</sub> 968<sub>0</sub>  
*Myths*: founded by Akmon 312<sub>5</sub> Zeus  
 nursed by Rhea under protection of  
 Kouretes 968<sub>1</sub>  
 — coins of 313  
 Akragas See Agrigentum  
 Akrai in Sicily  
*Cults*: Zeus [Ἀγρο]παῖος (?) 873<sub>0(11)</sub> Zeus  
 [Ἀκ]παῖος 873<sub>0(11)</sub> Zeus Ἀραπαῖος 915<sub>1</sub>  
 Akraiphia  
*Cults*: Apollon Πρώτος 238<sub>0</sub> Zeus Ἐλευ-  
 θεριος (= Nero) 97<sub>0</sub> Zeus Ὀρωρεῖς  
 1074  
 Akrisias  
*Cult*: Phrygia 1155 f.  
*Functions*: doublet of Akrisios 1155  
 mountain (?) 1156 Phrygian Kronos  
 1155 f.  
*Etymology*: 1156<sub>0</sub>  
*Identified with* Arkosios (?) or Atkei-  
 sios (?) 1156  
 Akrisios  
*Cult*: Larissa in Thessaly 1155  
*Myths*: Proitos 1146<sub>0</sub> slain by Perseus  
 1155  
*Functions*: doublet of Akrisias 1155  
 king personating sky-god 1156  
 mountain (?) 1156  
*Etymology*: 1156<sub>0</sub>, 1156<sub>0</sub>  
*Type*: bearded king 1155  
*Identified with* Arkosios (?) or Atkei-  
 sios (?) 1156  
 Ak Tash in Lydia  
*Cult*: Hypsistos 881<sub>0(20)</sub>  
 See also Temenothyrai
- Aktor, reputed f. of Kteatos and Eurytos  
 1015<sub>3</sub>  
 Alabanda  
*Cults*: Apollon Ἐλευθέριος Σεβαστός  
 (= Augustus) 97<sub>0</sub> Apollon Κισσός  
 (less probably Κισσέος) 247<sub>0</sub> 248<sub>0</sub>  
 — coins of 247<sub>0</sub> 248<sub>0</sub>  
 See also Antiocheia in Chrysaoris  
 Alaisa (Halaesa)  
*Cult*: Zeus Ἐλευθέριος 1158<sub>3</sub>  
 — coins of 1158<sub>3</sub> Meilichieion at 1158  
 Alaisiagae  
*Cult*: Boreovicium 51<sub>1</sub>  
 Alakomenens 898<sub>0</sub>  
 Alani  
*Cult*: sword of Mars 548<sub>0</sub>  
 Alba Longa, kings of, crowned with oak  
 417<sub>3</sub>  
 Alban Mt  
*Cults*: Jupiter *Latiaris* 46<sub>3</sub> Zeus Κε-  
 παῖριος 808<sub>0(16)</sub>  
 Albania, Kyklopes, in folk-tale from 999 f.  
 Albano 1146<sub>0</sub>  
 Albanon 694<sub>0</sub>  
 Alektrona See Elektryone  
 Aleos  
*Genealogy*: f. of Kepheus 1083 1148  
 f. of Myias 1150<sub>1</sub> gf. of Antinoe  
 1083  
*In relation to Athena*: Ἀλέα 1147  
 Alexander (sc. Alexandros) of Abonou  
 Teichos)  
*Cult*: Blatsche 1084  
 Alexander the Great adopted by Zeus  
 Ἀγαυὸν 986<sub>0</sub> coins of 760 f. lily  
 grows on statue of 773<sub>0</sub> receives  
 Celts of the Adriatic 55 reverts to  
 pre-Pheidias type of Zeus 760 f.  
 Alexandra, the goddess 1069  
 Alexandria  
*Cults*: Agathoi Daimones 1127<sub>0</sub> Aga-  
 thos Daimon 1127<sub>0</sub> 1128<sub>0</sub> Arsinoe ii  
 1216 Caesar Ἐπιβατήριος 1180<sub>1</sub>  
 Helios 889<sub>0(13)</sub> Heros 1127<sub>0</sub> Neme-  
 seis 889<sub>0(13)</sub> Nemesis 864<sub>0</sub> Nero  
 1128<sub>0</sub> Sarapis 1158 Theos Ἰψίστος  
 καὶ παντῶν Ἐποπτης 889<sub>0(13)</sub> 984<sub>2</sub>  
 Zeus Μετρίχιος 1158 Zeus Νέμειος  
 1187<sub>0</sub> Zeus Οὐράνιος 1158  
*Rites*: torch-lighting 1158 wheaten  
 meal offered to snakes 1127<sub>0</sub>  
*Myth*: foundation 1127<sub>0</sub> 1188  
 — coins of 102<sub>0</sub> 773<sub>0</sub> 986<sub>0</sub> 1128<sub>0</sub>  
 1133<sub>1</sub> 1136<sub>4</sub> 1187<sub>0</sub> Sebastion at  
 1180<sub>1</sub> personified 1128<sub>0</sub> (?)  
 Alexandria in Troas, coins of 485  
 Alexandros  
*Myth*: judgment of Paris 949<sub>1</sub>  
 Alexandros of Abonou Teichos 225 1083 ff.  
 Alexis, St 134  
 Algidus, Mt  
*Cult*: Diana 404  
 Alinda, coins of 572  
 Aliphira  
*Cults*: Athena (?) 782 Myiagros 782

- Alkamenes 1078  
 Alkmaionidai 1229  
 Alkyone  
   *Myth*: claims that her h. Keyx is Zeus 1088  
   *Genealogy*: d. of Aiolos 1088 d. of Atlas 414<sub>2</sub> m. of Hyperes and Anthas by Poseidon 414<sub>2</sub>  
 Alkyoneus 463<sub>1</sub>  
 Allmendingen  
   *Cults*: Iupiter 619 1221 Matres 619 Matronae 619 Mercurius 619 Minerva 619 1221 Neptunus 619  
   — Mithraeum at 1220  
 Allobroges  
   *Cults*: Baginatiae 570<sub>0</sub> Baginus 570<sub>0</sub> Iupiter *Baginas* 570<sub>0</sub>  
 Almedha, St 325<sub>3</sub>  
 Alopeke  
   *Cults*: Athena (Athenaia) 1115 Ge 1115 Zeus Μάχιος 1115  
 Alopekios 421  
 Althaimenes  
   *Cult*: Rhodes 923<sub>0</sub>  
   *Myths*: Mt Atabyrion in Rhodes 923<sub>0</sub> Rhodes 922<sub>3</sub> 923<sub>0</sub>  
 Althepos 414<sub>2</sub>  
 Altyntash in Phrygia  
   *Cult*: Zeus Βένιος 883<sub>0(0)</sub>  
   — tombstones from 836  
 Alysia, Mt (?)  
   *Cult*: Zeus Ἄλσειος (?) 945<sub>1</sub> Zeus Ἀλύσιος (?) 945<sub>1</sub>  
 Amadokos 452  
 Amaltheia  
   *Myth*: nurses Zeus 928<sub>0</sub> 932<sub>1</sub>  
   *Genealogy*: m. of the nymphs Adras-teia and Eide (Ide) by Melissos 933<sub>0</sub>  
   *Functions*: goat 932<sub>1</sub> Naiad 932<sub>1</sub>  
   *Types*: carrying infant Zeus 363<sub>1</sub> (?) goat 746<sub>2</sub> (?)  
 Amaseia  
   *Cult*: Zeus Στράτιος 975<sub>0</sub> f.  
   — coins of 975<sub>0</sub> f.  
 Amasis, the vase-painter 794<sub>0</sub>  
 Amastris  
   *Cults*: Hera 707 Zeus Πανκτήσιος 1067 Zeus Στρατηγός 707 848 918<sub>0</sub>  
   — coins of 707 918<sub>0</sub>  
 Amathous  
   *Cults*: Theos Ἱψιστος 879<sub>0(15)</sub> 980<sub>3</sub> Zeus Λαβράνιος 598 f. Zeus Ὀρομ-πάρας 869<sub>0</sub>  
 Amazons  
   *Myth*. Ephesos 405  
   *Attributes*: battle-axe (σάγαις, securis) 560 double axe (λάβρος, πέλεκυς, ἀμφιπέλεκκον (?), bipennis) 560  
   *In relation to Hittites* 560  
 Ambrakia  
   *Cult*: Zeus 1222  
   — bronze statuette of Zeus from 1222 coins of 162 f. 499  
 Ameirake, former name of Penelope 691  
 Amen  
   *Cult*: Thebes in Egypt 774<sub>0</sub>  
   See also Amen-Râ, Ammon, Amon, Amoun  
 Amen-Râ  
   *Attributes*: plumes 926<sub>0</sub> solar disk 492<sub>0(0)</sub>  
   *Type*: ithyphallic 772<sub>1</sub>  
   *Identified with Zeus* 926<sub>0</sub>  
   See also Amen, Ammon, Amon, Amoun  
 Amenti 1212  
 Ammon  
   *Cult*: Egypt 767<sub>2</sub>  
   — horn of 773<sub>0</sub> masks of 808<sub>0(17)</sub>  
   See also Amen, Amen-Râ, Amon, Amoun  
 Amnisos 942<sub>0</sub>  
 Amon 767<sub>2</sub>  
   See also Amen, Amen-Râ, Ammon, Amoun  
 Amor 862<sub>10</sub>  
 Amorgos  
   *Cult*: Zeus Εἰσουλεός 258<sub>3</sub>  
   — head from 122<sub>0</sub>  
 Amoun  
   *Cult*: Egypt 293<sub>0</sub> 889<sub>0(0)</sub>  
   See also Amen, Amen-Râ, Ammon, Amon  
 Amphiaraios  
   *Cults*: Hellenes 1070 Oropos 1070 ff.  
   *Epithet*: ἀναξ 1070  
   *Myth*: 1070 f.  
   *Genealogy*: descended from Aiolos 1088 f. of Amphilochos 489<sub>0(4)</sub> s. of Oikles 1071  
   *Function*: chthonian 1070  
   *Etymology*: 1072  
   *Attributes*: snake 1071 snake coiled round staff 1071  
   *Types*: bearded 1071 beardless (?) 1071 enthroned 1071 laureate 1071  
   *Assimilated to Asklepios* 1072  
   *Associated with Hygieia and Pan* 1072  
   *Compared with Aeneas* 1071 Erech-theus 1071 Latinus 1071 Theodoros the Great 1071 Trophonios (Trophonios) 1075  
   — chariot of 815<sub>7</sub>  
 Amphiareion near Oropos 1071 f.  
 Amphictionic πύλαι 903<sub>2</sub>  
 Amphikles 421 673<sub>3</sub>  
 Amphilochos  
   *Myths*: fights Mopsos 489<sub>0(4)</sub> 490<sub>0(0)</sub> 1130<sub>1</sub> founds Mallos in Kilikia 489<sub>0(4)</sub>  
   *Genealogy*: s. of Alkmaion 489<sub>0(4)</sub> s. of Amphiaraios 489<sub>0(4)</sub>  
 Amphion  
   *Cult*: Antiocheia on the Orontes 428  
   *Myths*: Dirke 1013 1015 1019 Lykos 1019<sub>2</sub>  
   *Genealogy*: b. of Zethos 317 s. of Zeus by Antiope 1013 s. of Zeus or Epopeus 445

Amphion (*cont.*)

*Functions*: harp-player 1013 one of the Theban Dioskouroi 317 1014

*Etymology*: 445 673<sub>3</sub> 1072

*Attribute*: lyre 1013

Amphios, s. of Merops 1072

Amphios, s. of Selagos 1072

Amphis, clipped form of Amphiaraios 1072

Amphissos 486

Amphisthenes 421 673<sub>3</sub>

Amphithea 673

Amphithea (?) 353<sub>3</sub>

Amphitrite

*Type*: with head-dress of crab's-claws 665<sub>3</sub>

Amphitryon

*Function*: human Zeus 1072

*Etymology*: 1072

Ampsantus (Amsantus) 328<sub>4</sub>

Amulius 1016

Amyklai

*Cult*: Apollon 458 894<sub>0</sub>

Amymone 800 (?)

Anagnia

*Rites*: priests wear fleece as head-dress 377 procession of Salii 375

— marble relief from 375

Anakeion 1063 f.

Anaktes

*Cult*: Athens 1135<sub>4</sub>

Ananke

*Genealogy*: m. of Aither, Chaos, and Erebus by Chronos or Herakles 1022 st. of Dike 316<sub>0</sub>

*Function*: cosmic 316<sub>0</sub>

*Type*: androgynous 1022

*Identified* with Adrasteia 1022

— spindle of 45 66<sub>0</sub> throne of 129<sub>1</sub> way (Milky Way) of 42 (?)

Anaphe

*Cults*: Aphrodite 1066 Apollon Αἰγλήτης 816<sub>4</sub> Apollon Ἀσγελάτας 1066 (Zeus) Κρήσιος 1066

*Myth*: Apollon 816<sub>4</sub>

Anat 807<sub>3(1)</sub> (?)

Anatolian association of Mother-goddess with youthful páredros, at once her consort and her child 294

Anaxagoras 11 1024

Anaximandros 1024 1033

Anaximenes 386

Anazarbos

*Cults*: Persephone 14<sub>3</sub> θεὸς Καταιβάτης 14<sub>3</sub> Zeus Ὀλέβριος or Ὀλέβριος 980<sub>1</sub>

Anchesmos, Mt

*Cult*: Zeus Ἀγγέσμιος 897<sub>4</sub>

Anchiale, m. of Idaean Daktyloi 929<sub>0</sub>

Anchialos in Thrace

*Cults*: Asklepios 1079 Zeus Ὑψιστος Ἐπόπτης (?) 878<sub>0(10)</sub> 949<sub>2</sub>

— coins of 1079

Anchises

*Myth*: sacra of Troy 1068

Andraimon 486

Andrew, St

*Type*: on chalice of Antioch 1202<sub>0</sub> (?)

Andromeda, picture of 986<sub>0</sub>

Andros

*Cult*: Zeus Μελιχίος 1156

Anemoi

*Cult*: Orphists 141, 827

Anemos in Phoenician cosmogony 1037 f.

Angdistis See Agdistis

Angela, St 135 f.

Angelion 232<sub>0</sub>

Angeloi Theou 880<sub>0(19)</sub>

Angelos See Agathos Angelos, Theios

Angelos

Angistis See Agdistis

Ani (= Ianus)

*Cult*: Etruria 338<sub>1</sub>

Anien, the river-god 1016

Anigemius

*Cult*: Noricum 338<sub>3</sub>

Anios 670 f.

Ankya in Galatia

*Cults*: Zeus 971<sub>1</sub> Zeus Βροντῶν 835<sub>5</sub> Zeus Ταονιάρος 754<sub>1</sub>

— coins of 491<sub>0(10)</sub>

Ankya in Phrygia

*Cult*: youthful hero on horseback bearing double axe 566

— coins of 566

Anna, St 1157

Anogeia 935<sub>0</sub>

Antaios 134<sub>1</sub>

Antandros

*Cult*: Zeus Ἀστραπαῖος 815

Antaigos

*Identified* with Phanes 1026 1051

Anteros

*Type*: with Eros 1221

Anthas, king of Troizen 414<sub>2</sub>

Antheateria 1139

Antho 1016

Anthos of Arkadia 414<sub>3</sub> 1092

Anthos, s. of Autonooos and Hippodameia 414<sub>2</sub>

Antigoneia on the Orontes

*Cult*: Zeus 1188

Antilibanos, Mt 981<sub>1</sub>

Antinoe, d. of Kepheus 1083

Antinoos

*Personates* Agathos Daimon 1128<sub>0</sub>

*Types*: with lotos-flower on head 773<sub>0</sub> with lotos-wreath 773<sub>0</sub>

Antiocheia in Chrysaoris (= Alabanda)

*Cults*: Apollon Ἰσότημος 714<sub>2</sub> Zeus Χρυσασορεύς 714<sub>2</sub>

Antiocheia on the Maiandros

*Cult*: Zeus Βουλαῖος 259<sub>0</sub>

— coins of 259<sub>0</sub> f.

Antiocheia on the Orontes

*Cults*: Amphion and Zethos 428

Apollon (?) 1192<sub>3</sub> Athena 1197

Boule (?) 1193<sub>3</sub> Demos (?) 1192

Dionysos 428 1197 Iupiter Capito-

linus 1188 Triptolemos 981<sub>1</sub> Tyche

1196<sub>3</sub> 1197 Zeus 1197 Zeus Bor-



Antiocheia on the Oronte, (*cont.*)

ταῖος 1187 f. Zeus Βώπτιος 1188  
 Zeus Καπεώλιος (=Iupiter *Capitolinus*) 1188<sub>14</sub> Zeus Κεραύνιος 428  
 Zeus Φάλιος 1178 1186 1196 f.

*Myths*: founded by Alexander the Great 1187 founded by Kasos and Belos 981, founded by Seleukos i Nikator 1188

— chalice from 1197 ff. coins of 1192 ff. 1196<sub>1</sub> 1209 1209<sub>5</sub> (?)  
 'Golden' Basileia of 1198<sub>1</sub>

## Antiochos i of Kommagene

*Personates* Tyche 1136<sub>1</sub>

## Antiochos iv Epiphanes

*Epithets*: Θεός 'Επιφανής 1189 Θεός 'Επιφανής Νικηφόρος 1189

*Personates* Zeus 1189 f.

## Antion 1123

## Antiope

*Myth*: 1013 1015

*Genealogy*: d. of Nykteus 1013 m. of Zethos and Amphion by Zeus 1013 cp. 428<sub>1</sub> w. of Epopeus 1013

— Dionysiac character of 1019<sub>2</sub>

## Antoninus Pius

*Personates* Zeus 101<sub>1</sub> 343<sub>1</sub>

— house of, struck by lightning 10

Anxia, helmet from 1159<sub>1</sub>

## Apameia in Phrygia

*Cults*. Artemis 'Εφεσία 403<sub>1</sub> Dioskouroi 313

*Myth*: Zeus nursed by Rhea under protection of Kouretes 968<sub>2</sub>

— coins of 313 408<sub>1</sub> 610

## Apameia on the Orontes

*Cult*: Zeus 1192

— coins of 1192

## Apate

*Epithets*: ἀλλοπρόσαλλος ὁρεστιάς  
 δαίμων 942<sub>1</sub>

*Myth*: birth of the first Aphrodite 1029

*Type* Fury 854

## Apelles 828

## Apellon See Apollon

## Apemoseyne

*Myth*: Mt Atabyrion in Rhodes 923<sub>1</sub> 924<sub>0</sub>

## Apesas, Mt

*Cults*: Zeus 'Απεσάντιος 892<sub>1</sub> Zeus 'Απέσας 892<sub>1</sub> Zeus 'Αφέσιος 892<sub>1</sub>

*Myths*: Deukalion 892<sub>1</sub> Nemean Lion 892<sub>1</sub> Perseus 892<sub>1</sub>

*Etymology*: 892<sub>1</sub>

## Aphareus 437

Apharidai 438<sub>2</sub>Aphesas 892<sub>1</sub>

## Aphrodisias in Karia

*Cults*. Aphrodite 573<sub>7</sub> Eros 572<sub>10</sub> Zeus Λαβράνδος 585<sub>3</sub> Zeus Μέγιστος 585<sub>3</sub> Zeus Στάλαξος (less probably Στάλωξος) 1220

*Rite*: tree threatened 681 f.

*Myth*: Myrrha (?) 681 f.

— coins of 572 f. 681 1220

Aphrodisiastai Syroi 1157<sub>3</sub>

## Aphrodite

*Cults*: Mt Aigaion (?) 927<sub>0</sub> Anaphe 1066

Aphrodisias in Karia 573<sub>7</sub> Argos 1156<sub>7</sub> Athens 985<sub>1</sub> 1043 Delos 922<sub>1</sub> Dorylaeion 281 Elis 68<sub>1</sub> Epidaurós 1144<sub>3</sub> Gortyna 723<sub>0</sub> Halikarnassos 872<sub>0(5)</sub> Hierapytna 723<sub>0</sub> Jerusalem 984<sub>1</sub> Kition in Kypros 807<sub>5(4)</sub> Kypros 424 Libye 987<sub>1</sub> Lyttos 723<sub>1</sub> Megalopolis 1178 Megara 257<sub>1</sub> Nisyros 1157<sub>3</sub> Paphos 783<sub>3</sub> 944<sub>1</sub> Paros 875<sub>1(5)</sub> Pergamon 424 Philadelpheia in Lydia 363 Priansos 723<sub>1</sub> Sardis 424 Sikyon 1165<sub>1</sub> Skythia 292<sub>1</sub> Smyrna 729<sub>1</sub> Troizen 872<sub>0(5)</sub> 944<sub>1</sub>

*Epithets*: Ἀγνή 922<sub>1</sub> Ἀκραία 872<sub>0(5)</sub> Ἀκρία 1156<sub>7</sub> Ἀρτιμήσα 293<sub>1</sub> ἀφρογενής 1029 ἐγερσίγελως 1029 Ἐπιστροφία 257<sub>1</sub> Ἐπιτυμία 1165<sub>7</sub> Κατασκοπία 944<sub>1</sub> Μελίχια 1144<sub>1</sub> Οὐρανία 68<sub>1</sub> 292<sub>1</sub> 854 985<sub>1</sub> Παφία 424 Στρατονίκis 729<sub>1</sub> Σώζουσα 987<sub>0</sub> Ψήυρος 1043

*Rites*: emergence from sea 132, taboo on garlic among priests of Aphrodite in Libye 987<sub>1</sub>

*Worshippers*: Ἀφροδισιαστὰι Σύροι 1157<sub>3</sub>

*Myths*: reared amid *aphros* arising from genitals of Ouranos 448<sub>1</sub> cp. 448<sub>1</sub> sprung from seed of Ouranos falling into sea 1029 sprung from seed of Zeus falling into sea 1029

*Genealogy*: d. of Aphros by Astynome 693<sub>1</sub> 694<sub>1</sub> d. of Ouranos 1029 d. of Zeus 1029 w. of Adonis 694<sub>1</sub>

*Functions*: co-mic 316, summer 557<sub>1</sub>

*Attributes*: apple 491<sub>0(6)</sub> 1165<sub>7</sub> doves 710 myrtle 1165<sub>1</sub> poppy 1165<sub>1</sub> rose 1043 water-mint 1166<sub>1</sub> wreath 573<sub>7</sub>

*Types*: with Eros standing on her arm 1043 with Eros stepping down from behind her shoulder 1044 face with flower in hair 710 with foot on tortoise 68<sub>1</sub> holding apple 491<sub>0(6)</sub> holding poppy and apple 1165<sub>7</sub> Kanachos 1165<sub>1</sub> on ladder 124<sub>2</sub> (?) Pheidias 68<sub>1</sub> terminal goddess 854 under arch 363

*Identified with* Artimpasa (Artimeasa, Argimpasa, Aripasa) 293<sub>1</sub>

*Associated with* Hermes 146<sub>2</sub> 872<sub>0(5)</sub> 1043 Peitho 261 1044 (bg. 893<sub>1</sub>) Tammuz (Adonis) 984<sub>1</sub>

*In relation to* Adonis 293 552<sub>1</sub>

Aphrodite, as ship's name 987<sub>1</sub>

Aphroi (Africans) 693<sub>1</sub>

Aphros, forefather of Aphroi

*Genealogy*: f. of Aphrodite by Astynome 693<sub>1</sub> 694<sub>1</sub> s. of Kronos by Philyra 695<sub>1</sub>

Apia (Api), the Scythian Ge 293<sub>1</sub>

Apidanos, river in Thessaly 1023

## Apis

*Cult*: Egypt 942<sub>1</sub>

*Type*: double bust (with Isis) 392

## Apollo

*Epithet: Delphicus* 927<sub>1</sub>*Associated with Hercules and Diana*59<sub>1</sub>*In relation to Castor and Pollux* 95 f.  
Diana 99 f.

## Apollon

*Cults:* Achaeans (?) 458 Acharnai 163  
Aigai in Aiolis 954<sub>1</sub> Aigina 184  
Akraiphia 238<sub>1</sub> Alabanda 97<sub>0</sub> 247<sub>1</sub>  
248<sub>0</sub> 714<sub>2</sub> Amyklai 458 894<sub>0</sub> Ana-  
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saoris (= Alabanda) 714<sub>2</sub> Antiocheia  
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456 Badinlar in Phrygia 567 f. Bas-  
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920<sub>1</sub> Byzantion 167 f. Corinth 210<sub>1</sub>  
915<sub>2</sub> (?) 916<sub>0</sub> Crete 457 948<sub>0</sub> Daldeia  
250 f. Daphne near Antiocheia on  
the Orontes 1188 Delos 223<sub>2</sub> 249<sub>2</sub>  
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ros 487<sub>2(1)</sub> Erythrai in Ionia 730<sub>1</sub>  
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573<sub>10</sub> 574<sub>1</sub> 574<sub>2</sub> 574<sub>3</sub> Katane 486<sub>1</sub>  
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237<sub>0</sub> Kypros 246<sub>1</sub> Lakonike 322 322<sub>6</sub>  
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Lebadeia 899<sub>2</sub> Mt Lepetymnos 832  
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723<sub>0</sub> 934<sub>0</sub> Magnesia ad Maeandrium  
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954<sub>0</sub> Δαφναῖος 265<sub>0</sub> 1189<sub>1</sub> Δαφνη-  
φόρος 265<sub>0</sub> Δοφνίτας 265<sub>0</sub> Δευραδωτής  
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μιος. ἐνόλιος. ἐνόλιος 209<sub>2</sub> ἐν Πάνδοις  
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Apollon (*cont.*)

- 225 born at Araxa 455 born in  
 Arkadia 252 buries Dionysos at  
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*Etymology: 234, (α + πολός)* 484 500  
 (άπελλών) 487 ff. 1219 f. ('apple'-  
 god)

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*Attributes*: agonistic urn 562 apple (?) 487 ff. 844 three apples 490<sub>(5)</sub> five apples 490<sub>(5)</sub> 491<sub>(10)</sub> arrow 1192<sub>5</sub> arrows 257 ball of resin (?) 492<sub>(10)</sub> bay 244<sub>1</sub> 264<sub>2</sub> 841 1219 bay-branch 186 203<sub>0</sub> 207<sub>0</sub> 562 bay-tree 486 844 bay-wreath 388 black-poplar 486 black-poplars 500 844 bow 202<sub>1</sub> 1192<sub>5</sub> bow-case and quiver 160<sub>0</sub> car drawn by four winged horses 453<sub>3</sub> car drawn by swans 459 f. Charites 249<sub>2</sub> crow 490<sub>(5)</sub> *diskos* 1156 double axe 562 571 eagle 246<sub>1</sub> 247<sub>0</sub> 248<sub>0</sub> flutes 246 golden *mitra* 459 griffin 160<sub>0</sub> 257 ivy-leaves 246 *káluthos* 493<sub>(7)</sub> *kithiary* 882<sub>(10)</sub> lion 920<sub>0</sub> 921<sub>0</sub> lyre 160<sub>0</sub> 256 459 1219 Nike 246<sub>1</sub> oak-wreath 486<sub>5</sub> 486 oil-flask 493<sub>(7)</sub> *omphalós* 1189<sub>3</sub> *omphalós* twined with snake 882<sub>(10)</sub> palm-branch 246<sub>1</sub> palms 262<sub>5</sub> pan-pipes 246 pomegranate (?) 493<sub>(7)</sub> poplar-trees (?) 485 ram 247<sub>0</sub> 248<sub>0</sub> raven 160<sub>0</sub> 571 scroll (?) 246<sub>1</sub> stone (?) 491<sub>(6)</sub> sword 570 f. 716 trident 570 f. tripod 160<sub>0</sub> 193 ff. wreath 1219

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*Identified with Asklepios* 241<sub>4</sub> Chrysaor (?) 457 Dionysos 252 ff. Helios 164<sub>1</sub> 562 568 Helios and Dionysos 253 f. Horos 252 255 Ianus 339<sub>6</sub> Lairbenos 566 ff. Lairmenos 566 ff.

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*Assimilated to Dionysos* 244 246 ff. Zeus 246<sub>1</sub>

*Associated with Artemis* 164<sub>0</sub> 181 f. 488<sub>(2)</sub> 586<sub>2</sub> Artemis and Leto (see Leto and Artemis) Asklepios 487<sub>3(1)</sub> Asklepios *Σωτήρ* 487<sub>3(1)</sub> Azosioi Theoi 487<sub>3(1)</sub> Dionysos 164 233 ff. Herakles 241<sub>1</sub> Leto 567 Leto and Artemis 202<sub>1</sub> 203<sub>0</sub> 317<sub>2</sub> Maenads 461<sub>0</sub> Maleates 487<sub>3(1)</sub> Satyroi 461<sub>0</sub> Zeus 317 317<sub>2</sub> Zeus and Athena 458 1094<sub>0</sub> Zeus, Athena, Herakles 875<sub>1(2)</sub> Zeus and Themis 730<sub>0</sub>

*Compared with Dionysos* 252 Zeus 201 ff.

*In relation to Artemis* 452 ff. Dionysos 267 Erinyes 1102<sub>7</sub> Pythagoras 223<sub>1</sub> Zeus 267 730<sub>0</sub>

*Supersedes Dionysos* 243 ff. 839 841 Rhea 921<sub>0</sub> Zeus 816 902<sub>0</sub>

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Apollonia in Aitolia 499

Apollonia in Akarnania 499

Apollonia in Illyria

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Nymphs (? Heliades) 485

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Apollonia in Makedonia 500

Apollonia in Thrace 500

Apollonia, later name of Eleuthernai 492<sub>(10)</sub>

Apollonia on Mt Athos 500

Apollonia (Tripolis) in Lydia

*Cult*: youthful hero (?) on horseback bearing double axe 563

— coins of 563

Apolloniatis, a Tegeate tribe 1148 1149<sub>0</sub>

Apollonios of Tyana 569<sub>4</sub>

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*Cult*: Dionysos Πλείστωπος (?) 270

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Aptereoi 190<sub>0</sub>

Apulia, persistence of 'Minoan' motifs in 541 ff.

Apulum

*Cults*: Glykon 1084 Iupiter *O(ptimus)*

*M(aximus) Tavianus* 754<sub>1</sub>

Aquarius 43<sub>4</sub> 430<sub>0</sub> (?) 430<sub>1</sub> (?) 664<sub>1</sub> (?)

- Aquila 477, 933, 933<sub>0</sub>  
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*Cults*: Jupiter *Ambisagrus* 842 Jupiter  
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- Aquincum  
*Cult*: Iuno *Caelestis* 6<sub>2</sub>
- Aquitania  
*Cult*: Fagus 402<sub>1</sub>
- Aquites 471
- Ara 664<sub>1</sub>
- Arabia  
*Cults*: Azizos and Monimos 428 f.  
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- Arachnaion, Mt  
*Cults*: Hera 894, Zeus 894<sub>1</sub>
- Arachova 505<sub>6</sub> 993<sub>2</sub>
- Arai 1101
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- Aratos, s. of Asklepios (not Kleinias) by  
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- Araxa 455
- Arbios, Mt 945<sub>2</sub>
- Arbios, Mt  
*Cult*: Zeus *Ἀρβίος* 945<sub>2</sub> 946<sub>0</sub>  
*Etymology*: 946<sub>0</sub>
- Arbor intrat 303<sub>2</sub>
- Arcadians, common hearth of, at Tegea  
 1148 See also Arkadia
- Archelaos (= Hades) 1168<sub>1</sub> (?)
- Archemoros 245, 490<sub>0(1)</sub>
- Archonides, head of, consulted by Kleomenes 290<sub>0</sub>
- Ardettos  
*Cults*: Apollon *Ἰατρώς* 1135 Demeter  
 1135 Zeus *Βασιλεύς* 1135  
*Rite*: oath of *dikestai* 730<sub>0</sub>
- Areimanios or Areimanes See Ahuiman
- Arcion 892<sub>4</sub>
- Arcios the Argonaut 1072
- Ares  
*Cults*: Athens 729<sub>0</sub>, Gortyna 723<sub>0</sub>, Hierapytna 723<sub>0</sub>, Karmania 464 Kyaneai 101<sub>1</sub>, Lyttos 723<sub>0</sub>, Magnesia ad Sipylum 729<sub>0</sub>, Olympia (?) 706, Pergamon 729<sub>0</sub>, 955<sub>0</sub>, Priamos 723<sub>0</sub>, Skythia 292<sub>4</sub> 547<sub>3</sub>, Smyrna 729<sub>0</sub>, Sparta 723<sub>0</sub>  
*Epithets*: *θεῖρος* 876<sub>0(1)</sub>, *κελαινεργής* 438 *Μέγας* 101<sub>1</sub>  
*Rites*: human sacrifice 548<sub>0</sub>, sacrifice of asses 464 yearly sacrifice of sheep and horses 548<sub>0</sub>  
*Myth*: Kaldene 974<sub>1</sub>  
*Genealogy*: f. of Minyas 1150; f. of Solymos by Kaldene d. of Pisias (Pisides?) 973<sub>1</sub>  
*Attributes*: chariot 436<sub>1</sub> sword 1225  
*Type*: iron scimitar 548<sub>0</sub>  
*Identified with* Azizos 428 430 Zeus and Poseidon 1225 Zia 50  
*In relation to* Dionysos 565<sub>2</sub>  
 — horses of 436<sub>1</sub>
- Ares, the planet  
*Myth*: slays the giant Kaukasos 694<sub>0</sub>  
*Identified with* Thourous and Baal or Bel 694<sub>0</sub>
- Arete  
*Cult*: Philadelpheia in Lydia 1229  
*Identified with* Athena 1029
- Argaios, Mt 977<sub>1</sub> ff.  
*Cults*: Dioskouroi 980<sub>0</sub>, emperor (?) 978<sub>0</sub> 980<sub>0</sub>, Sarapis (?) 978<sub>0</sub>, Zeus 980<sub>0</sub>  
*Etymology*: 977<sub>1</sub>  
 — eagle on 978<sub>0</sub>, 980<sub>0</sub>, flanked by radiate pillars 980<sub>0</sub>, held by Sarapis 978<sub>0</sub>, hound chasing goat or stag on 978<sub>0</sub>, image of, on altar 978<sub>0</sub>, image of, as head-dress 978<sub>0</sub>, image of, within temple 978<sub>0</sub>, oath by 978<sub>0</sub>, radiate figure on 978<sub>0</sub>, 980<sub>0</sub>, rock-cut habitations on 978<sub>0</sub>, snake guards plant on 977<sub>1</sub> 980<sub>0</sub>, surmounted by Egyptian symbol (lotos?) 978<sub>0</sub>  
 See also Kaisareia in Kappadokia
- Argarizon, Mt See Gerizim, Mt
- Arge See Hekaerge
- Argenidas, relief of 1062 ff.
- Arges 828 1023
- Argimpasa See Artimpasa
- Argo, the constellation 477<sub>0</sub>
- Argonauts  
*Epithet*: *Μυρταί* 1150<sub>5</sub>  
*Myths*: Eridanos 484 Heliades 484 Idmon 471
- Argos  
*Cults*: Aphrodite *Ἀκρία* 1156; Apollon *Ἀγνυεύς* 163 Apollon *Δειραδιώτης* 173<sub>1</sub>, Artemis 1144<sub>1</sub>, Artemis *Ἀκρία* 1156; Athena 892<sub>5</sub>, 893<sub>0</sub>, 1144<sub>2</sub>, Athena *Ἀκρία* 1156; Athena *Ὀξυδερκής* or *Ὀξυδερκῶς* 502; Epidotas 321<sub>1</sub>, Hera 290<sub>0</sub>, 515 1144<sub>2</sub>, Hera *Ἀκρία* 1156; Leto (Lato) *Ἀσιάρης* 455 pillars set up by Danaos (?) 1144<sub>2</sub>, Zeus 1230 Zeus *Ἀφρόσιος* 179 1144<sub>2</sub>, Zeus *Κεραίνιος* 808<sub>0(14)</sub>, Zeus *Λαρισαῖος* 892<sub>5</sub>, 893<sub>0</sub>, 1144<sub>2</sub>, Zeus *Λαρισσεύς* 1144<sub>2</sub>, Zeus *Μελίχιος* 1143 f. Zeus *Μηχανεύς* 1144<sub>2</sub>, Zeus *Νέμεος* 1143<sub>5</sub>, Zeus *Σωτήρ* 1144<sub>2</sub>, Zeus *Τέτιος* 164<sub>1</sub>, 164<sub>0</sub>, 1144<sub>2</sub>, Zeus *Ψίστος* 878<sub>0(14)</sub> 1144<sub>2</sub>, Zeus *Φαλακρός* 874<sub>2</sub>, 893<sub>1</sub>, 1099<sub>0</sub>, 1144<sub>2</sub>, Zeus *Φύξιος* 1144<sub>2</sub>, Zeus with three eyes 892<sub>5</sub>, 1144<sub>2</sub>  
*Myths*: Amphilochos 489<sub>0(1)</sub>, Areios 1072 Danaos 1144<sub>2</sub>, Pelasgos 1144<sub>2</sub>, Pelopidai 956<sub>2</sub>, 957<sub>0</sub>  
 — coins of 1079 1143 *omphalos* at 173
- Argos, watcher of Io  
*Myths*: Nemea 892<sub>1</sub>, slain by Hermes 379 f.  
*Function*: sky 379  
*Attributes*: club 380 lion-skin (?) 380 panther-skin 380 *pétasos* 380 386  
*Types*: bifrontal 341<sub>0</sub>, 379 f. Janiform

Argos, watcher of Io (*cont.*)  
(bearded + beardless) 387 with numerous eyes 380

*Compared with Zeus* 379

Ariadne

*Cult:* Mt Aigaion (?) 927<sub>0</sub>

*Myth:* Daidalos 600 f.

*Attributes:* ivy-wreath 390 (?) sceptre 788<sub>0</sub> (?)

*Type:* double bust (with Dionysos)

390 (?) 391 392<sub>1</sub> (?)

*Associated with Dionysos* 245<sub>0</sub> 245<sub>1</sub> 261 390 (?) 391 661 (?)

Aricia

*Cults:* Diana 420<sub>1</sub> Diana *Nemorensis* 147

Aries 16<sub>1</sub> 103<sub>0</sub> 664<sub>1</sub>

Arignote 1024

Arima

*Myth:* Typhon (Typhoeus) 826 909<sub>0</sub>

Arimuan Cave 449<sub>0</sub>

Arippasa See Artinpas-a

Aristaios

*Cult:* Arkadia 1112<sub>0</sub>

*Myth:* Apollon 1042 (?)

*In relation to Zeus* 1112<sub>0</sub>

Ariste Chthonia (= Hekate) 1114<sub>0(1)</sub>

Aristodama, m. of Aratos by Asklepios (not Kleinias) 1082

Aristodemos 436

Aristogeiton 1172

Aristomenes sacrifices 300 persons to Zeus  
ἱθωμάτας 891<sub>0</sub>

Aristonous of Aigina 740 1222

Aristophanes on Zeus 2

Aristophanes, the painter 902<sub>1(1)</sub>

Aristotle 805<sub>0</sub>

Arkadia

*Cults:* Aristaios 1112<sub>0</sub> Artemis 412

Kallisto 1114<sub>0(10)</sub> Zeus Ἐρεχθεύς 793  
Zeus Ἀρκάιος 760 f. 849

*Myths:* Arkas 228, birth of Apollon  
Νόμιος 252

— coins of 757 760 849

Arkas 212 228, 964<sub>1</sub> 1148

Arkeisios

*Genealogy:* s. of Zeus by Euryodeia  
(Euryodia) 1152<sub>1</sub>

Arkesilaos (?) 1156

Arke-sine

*Cults:* Dionysos κισσοκόμος 246<sub>1</sub> Muses

1157<sub>0</sub> Zeus Ἀναδῶτης 1157<sub>0</sub> Zeus

Ἀποτρόπαιος 1157<sub>0</sub> Zeus Μελαχίος

1156 Zeus Σωτήρ 1156<sub>1,3</sub> Zeus

Τελεος 1156<sub>1,3</sub>

Arkesion, a cave on Mt Ide in Crete

*Myth:* Kourêtes hide from Kronos  
549<sub>1</sub> 939<sub>0</sub>

*Etymology:* 939<sub>0</sub>

— to be identified with the Idaean  
Cave, not with the Kamares grotto  
939<sub>0</sub>

Arkesios (?) or Arkeisios (?) 1156

Armenios 54 114

Arnaia, former name of Penelope 691 f.

Arnakia, former name of Penelope 691 f.

Arne in Boiotia, apsidal temple of 900<sub>0</sub>

Arne, a spring near Mantinea 692

Arnea (?) See Arnaia

Arnepolis (?) in Mesopotamia)

*Cult:* Herakles 469<sub>1</sub>

Arpi, coins of 1159<sub>1</sub>

Arsalos 972<sub>0</sub>

Arsinoe, d. of Leukippos 1089

Arsinoe ii

*Cult:* Alexandria 1216

— personates Tyche 1216 wears  
horn of Zeus Ἀμμων 773<sub>1</sub> 1136<sub>4</sub>

Arsippos 1089

Arslan Apa, in Phrygia

*Cult:* Theos Ὁψίστος (= Zeus Βέννιος  
or Βεννέως) 883<sub>0(10)</sub> 969<sub>3</sub>

Artemiche, d. of Kleinis 463<sub>1</sub>

Artemis

*Cults:* Achua 157<sub>1</sub> Akarnania 412

Apameia in Purygia 408<sub>0</sub> Argos

1144<sub>2</sub> 1156<sub>3</sub> Arkadia 412 Athens

115<sub>2</sub> 163<sub>4</sub> 410<sub>1</sub> Delos 452 ff. 501

1227 Delphoi 1216 Diviti near Koloe

975<sub>0</sub> Eleuthernai 492<sub>0(10)</sub> Ephesos

405 ff. 962<sub>2</sub> 1082 Epidaurros 413<sub>7</sub>

Geraistos 906<sub>1</sub> Gortyna 723<sub>0</sub> Hali-

karnassos 164<sub>0</sub> Heleia 931<sub>0</sub> Hieria

in Lesbos 488<sub>0(2)</sub> Hierapytna 723<sub>0</sub>

Hittites (?) 410<sub>1</sub> Hyperboreoi (?) 501

Kadoi 408<sub>0</sub> Korkyra 457 Mt Kory-

phion (Koryphaion) 863<sub>0</sub> Kyrene

1177, Lousoi 646 Lykia 681<sub>1</sub> Lyttos

934<sub>0</sub> Magnesia ad Sipylum 729<sub>0</sub>

Magnesia in Thessaly 730<sub>0</sub> Miletos

410<sub>1</sub> Mounychia 115 Myra (?) 681<sub>1</sub>

Olymos 586<sub>2</sub> Pagai, port of Me-

gana (?) 488<sub>0(13)</sub> Paionia 500 Panor-

mos near Kyzikos 881<sub>0(21)</sub> Pergamon

729<sub>0</sub> 955<sub>0</sub> Pogia (?) 363 Prianos

723<sub>0</sub> Rhegion 680 Sardeis 1227 f.

Smryna 729<sub>0</sub> Sparta 421 f. 457 640<sub>0</sub>

647 Stymphalos 692 Syracuse 1140

Thebes in Boiotia 412 Thrace 411

500 f. Troizen 413 ff. Troy 453

*Epithets:* Ἀγροτέρα 1177<sub>1</sub> Ἀκρια 1156<sub>3</sub>

Ἀναίτις (?) 975<sub>0</sub> Ἀργη (?)

452 Βασίλεια 495 500 f. Βολοσία

906<sub>1</sub> Βούσβατος (See Bous-batos)

Βρατρωία 228<sub>4</sub> Δίκτυνα 414<sub>0</sub> δρι-

μονη 412<sub>4</sub> Ἐκαέργη 452 Ἐλζατηρία

1180<sub>4</sub> Ἐλευθέρα 681<sub>4</sub> ἐν ὄρει δριγύ-

νοισι κόραν ἀγροτέραν 412; Εὐκλεια

118<sub>3</sub>; Ἐφεσία 405 ff. 962<sub>2</sub> 1220 ἡ

κατεχεις ὀρέων δρυμοὺς 412; Ἰοχαιρα

405<sub>3</sub> Ἰπποσία 465 501 Ἰωλκία 730<sub>0</sub>

871<sub>3(11)</sub> Καλλίστη 228<sub>4</sub> Λαφρία 599

Λοχία 183 Λαία 1140; Λυγοδέσμοι

421<sub>3</sub> μεγάλη 963<sub>0</sub> Ὀρθία 421 f.

501 (?) 640<sub>0</sub> 647 Ὀρθωσία 422<sub>1</sub>

Περγαία 363 (?) Πηνελόπη (?) 691 f.

Σαρωνία 413<sub>7</sub> 414<sub>0</sub> Σαρωνίς 413 417

Στυμφαλία 692 Σώπειρα 488<sub>0(13)</sub> Ταυ-

ροπόλος 729<sub>0</sub> 955<sub>0</sub> 1214 (?) Φακελίτις

or Φακελίνη 680 Φωσφόρος 115

## Artemis (cont.)

Χιτώνη 409 410<sub>1</sub> Χιτώνια 410<sub>1</sub>  
 χρυσάρεος 716 ὄνις 452

*Festivals*: Marathon (Boedromion 6)  
 854 Saronia 413<sub>7</sub>

*Rites*: βωμονικαὶ 421<sub>3</sub> contest of rustic  
 singers wearing stag-horns 1140  
 διαμαστίγωσις 421<sub>3</sub> wheaten straw  
 used in sacrifice by women of  
 Thrace and Paionia 500 f.

*Priestess*: Kallisto 228<sub>1</sub> pursues a man  
 as Artemis pursued Leimon 164<sub>9</sub>  
 virgin 210<sub>1</sub>

*Worshippers*: ἀρχίχορος καὶ ἱεροκάρυξ  
 τῶν ἱερῶν 488<sub>1(2)</sub>

*Myths*: Astrabakos and Alopekios 421  
 Atalante 412 born at Araxa 455  
 born at Ortygia near Ephesos 962<sub>2</sub>  
 Bouphegios 894<sub>0</sub> Hippolytos 393  
 Hyperboreoi (?) 501<sub>3</sub> Kallisto 228<sub>5</sub>  
 Kleinis 463<sub>1</sub> Orestes 421<sub>3</sub> 680 Saron  
 413 f. wooed by Otos 130

*Metamorphosed into* doe (?) 413<sub>3</sub>

*Genealogy*: d. of Demeter 1032 d. of  
 Dionysos by Demeter 252 d. of Leto  
 (Lato) 456 465 501 d. of Zeus 164<sub>8</sub>  
 342<sub>1</sub> d. of Zeus by Leto (Lato) 453  
 not *ab initio* the twin sister of  
 Apollon 501

*Functions*: fertility 457 growth 421 f.  
 moon 854 motherhood 410<sub>0</sub> nature  
 457 vegetation 411 younger form of  
 Anatolian mother-goddess 501 844

*Etymology*: 1220

*Attributes*: bee 407<sub>1</sub> birds (?) 457 bow  
 202<sub>1</sub> 453<sub>3</sub> bull 1214 (?) crab 407<sub>1</sub>  
 crown 147<sub>1</sub> doves (?) 457 fawn 152<sub>0</sub>  
 griffin 406<sub>0</sub> f. horned doe 854 lion  
 406<sub>0</sub> f. lion- (?) 457 two honesses  
 1227 mountains (?) 457 necklace of  
 acorns 405 407<sub>0</sub> 410<sub>0</sub> ox 407<sub>0</sub> *phiale*  
 882<sub>0(10)</sub> quiver 453<sub>1</sub> ram (?) 488<sub>0(3)</sub>  
 rosette 407<sub>0</sub> Skylla 407<sub>0</sub> snakes (?)  
 457 Sphinx 407<sub>0</sub> 409<sub>0</sub> (?) stag 406<sub>0</sub> ff.  
 453<sub>3</sub> sword 716 torch 412 882<sub>1(10)</sub>  
 1214 (?) torches 488<sub>0(3)</sub> (?) Victories  
 407<sub>0</sub> 409<sub>0</sub> wreath of flowers 405 407<sub>0</sub>

*Types*: archaistic 152<sub>0</sub> Διοπερές 963<sub>0</sub>  
 Ἐφεσία not descended from πόρνια  
 θηρῶν 410<sub>0</sub> with fillets hanging from  
 hands 409<sub>0</sub> f. with fillets tethering  
 hands 408<sub>0</sub> f. filling *phiale* of Apol-  
 lon 181 fire 115<sub>2</sub> holding torches  
 187<sub>4</sub> (?) many-breasted 406<sub>0</sub> ff.  
*multimammia* 410<sub>0</sub> πολύμαστος 410<sub>0</sub>  
 riding horned doe 854 shooting  
 arrow 473 492<sub>0(10)</sub> slaying Niobids  
 475<sub>7</sub> standing with *phiale* in right  
 hand and torch in left 882<sub>0(10)</sub> with  
 temple on head 406<sub>0</sub> ff.

*Identified with* Bendis 501 Boubastis  
 252 Bousbatos 501<sub>3</sub> Hekate 1029  
 1032

*Associated with* Apollon 164<sub>6</sub> 181 f.  
 488<sub>0(2)</sub> 586<sub>2</sub> Apollon and Leto 317<sub>2</sub>

## Artemis (cont.)

Asklepios 1082 Hippolytos 149 Zeus  
 and Athena 1144<sub>2</sub>

*In relation to Apollon* 452 ff. bear 680  
 Hippolytos 414 417 Leto 501 Saron  
 413 f.

*Superseded by Zeus* 1220

— effigy of, carved on trees near  
 Thebes 412 elm-tree of 405<sub>3</sub> image  
 of, made from fruitful oak-tree  
 409 f. image of, set up beneath  
 oak-tree 405 oak-tree of 405 f. *pro-  
 renance* of 453 ff. sacred grove of  
 975<sub>0</sub>

Artemision in Euboeia 854

Artimeasa See Artimpasa

Artimpasa (Artimeasa, Argimpasa, Arip-  
 pasa), the Scythian Aphrodite Οὐ-  
 ραπία 293<sub>0</sub>

Artimuk (= Artemis)

*Cult* Sardeis 1227 f.

*Epithet*: Ἰβήσις (= Ἐφεσία ?) 1227

Arvi, 'Minoan' settlement at 945<sub>2</sub> 946<sub>0</sub>

Arvi, the cleft at 945<sub>2</sub>

Aschlapios (sc. Asklepios) 1085

Ashur, the god

*Attributes*: flowers (?) 771<sub>0</sub> lightnings (?)  
 770<sub>2</sub>

Asia personified 854

Askalaphos

*Genealogy*: descended from Aiolos  
 1088

Askalpios (sc. Asklepios) 1085

Asklaipios (sc. Asklepios) 1085 1088

Asklepieion at Trikke 1088

Asklepios

*Cults*: Ainos 1079 Anchialos 1079

Athens 1065 1078 Bizye 1079 Bon-  
 onia 1085 Delos 1088 Epidauros  
 413<sub>7</sub> 1076 ff. 1085 1177 f. Epidauros  
 Limera 1082 Gortyna 1085 Gortys  
 1090 Herakleia Salbake 1080 Kos  
 1088 Kyllene 1078 Lakonike 1085  
 Lebena 1082 Mantinea 1078 Mega-  
 lopolis 1090 Miletos 1228 Mytilene  
 259<sub>0</sub> 1079 Neapolis in Samaria 1080  
 Orchomenos in Boiotia 1085 Pana-  
 mara 1066 Peiraieus 487<sub>3(1)</sub> 1105  
 1107<sub>5</sub> (?) 1107<sub>6</sub> (?) 1173 Pergamon  
 954<sub>0</sub> 956<sub>0</sub> 1077 1079 f. Phlious 1090  
 Rome 1088 1090 Serdike 1079 Sik-  
 yon 1080 f. 1082 1090 Sparta 1085  
 Thalamai 1085 Thelpousa 1090  
 Trikke 1079 1088 Troizen 1085

*Epithets*: ἀναξ 1088 βασιλεύς 1088 δεύ-  
 τερος 1089 Ζεὺς Τέλειος 1076 f. 1089  
 ἡπιδώρος 1086 ἡπιδώτης 1086 ἡπίος  
 1086 ἡπιδόρων 1086 ἡγήρ θεῶν...  
 κλειτός 954<sub>0</sub> ἡγήρ νόσων... λυγρῶν  
 954<sub>0</sub> Καΐσαρ (= Claudius) 1088 Παί-  
 ῳν 954<sub>0</sub> Σωτήρ 487<sub>3(1)</sub> 956<sub>0</sub> 1076 f.  
 Τελεσφόρος (?) 1089 τρίτος 1089

*Oracles*: 1083 f.

*Rites*: incubation 1082 preliminary  
 sacrifice to Apollon Μακάρας 1088

Asklepios (*cont.*)

*πυροφορεῖν* 413<sup>7</sup>, 1076 sacrifice of three-year-old ox 287<sub>2</sub> 954<sub>0</sub>

*Priest*: Alexandros of Abonou Teichos 1083 ff.

*Personated by* Claudius 1088

*Myths*: buried in Arkadia 1089 buried in Epidaurous 1089 buried at Kynosoura in Lakonike 1088 f. Ophiuchus 1087 raises dead at Delphoi 241<sub>4</sub> raises Glaukos from dead 1087 raises Hippolytos from dead 394<sub>2</sub> 1087 rears his snake on Mt Pelion 1087 slain by Zeus at Delphoi 241<sub>4</sub> struck by thunderbolt 23 f.

*Metamorphosed into* snake 1082 ff.

*Genealogy*: descended from Aiolos 1088 f. of Aratos by Aristodama (w. of Kleinias) 1082 h. of Epione (Epio) 1086 s. of Aigle 1086 s. of Apollon 1077 1083 s. of Apollon by Aigla (Koronis) 488<sub>0(10)</sub> s. of Arsippos by Arsinoe d. of Leukippos 1089 s. of Ischys by Koronis 1089 s. of Koronis 833<sub>0</sub>

*Function*: healing 127 954<sub>0</sub>

*Etymology*: 1085 ff.

*Attributes*: dog 1079 globe 1082 goose 1079 human-headed or lion-headed snake (Glykon or Khnemu) 1084 Nike 1080 pine-cone 1080 f. ram's-head 1080 raven (?) 1084 sceptre 1079 snake 1077 1079 1111 snake coiled round sceptre 1080 snake coiled round staff 1075 1082 wreath 1076 ff.

*Types*: Alkamenes 1078 bearded 1078 beardless 1080 1090 infant 1090 on couch, feeding snake 1077 Kalamis 1080 f. Phryomachos 1079 seated 1078 ff. seated with goose in right hand and sceptre in left 1079 seated with pine-cone in right hand and snake round sceptre in left 1080 standing 1078 1084 standing with serpent-staff in right hand and Nike in left 1082 Thrasyamedes of Paros 1078 f. with sceptre and pine-cone 1081 Xenophilos and Straton 1079

*Identified with* Apollon 241<sub>4</sub> Ophiuchos 241<sub>4</sub> Zeus 1076 ff.

*Assimilated to* Zeus 1078 ff.

*Associated with* Apollon Μαλεάρας 487<sub>3(1)</sub> Artemis 1082 Herakles 241<sub>4</sub> Hygieia and Telesphoros 1078 Telesphoros 1082

*Compared with* Herakles 241<sub>4</sub> Triphobios 1075

*Contrasted with* Zeus 1081 f.

*In relation to* Zeus Φάιος 1178

— grave of 1088 f. underground *adyton* of 1088 variant forms of the name 1085 f.

Askles 1086

Asopos, the river 898<sub>6</sub>

Asopos, the river-god 898<sub>6</sub> 1151<sub>3</sub>

Assklepios (*sc.* Asklepios) 1085

Assos

*Cults*: (Athena) Παρθένος 728<sub>0</sub> Octavianus 728<sub>0</sub> Zeus 'Ομονῶος 857<sub>6</sub> Zeus Σωτήρ 728<sub>0</sub>

Assyria

*Cult*: Baal or Bel 694<sub>0</sub>

Assyrioi (= Syrioi)

*Cult*: Adonis 296<sub>4</sub>

— tattooed 123<sub>0</sub>

Astakos, s. of Poseidon 665<sub>3</sub>

Astakos in Akarnania 666<sub>0</sub>

Astakos in Bithynia, coins of 665<sub>3</sub>

Astarte

*Cult*: Chytroi 157<sub>1</sub>

*Type*: riding lion (?) 869<sub>0</sub>

Asterioi 663

Asterion 663

Astrabakos 421

Astraios 230

Astrapai

*Cult*: Bathos 827

Astrape, personification of lightning 828 851

Astros 1145<sub>1(9)</sub>

Astyagia 1122

Astynome, m. of Aphrodite 693<sub>4</sub> 694<sub>4</sub>

Astyochē, w. of Telephos 281<sub>4</sub> 1184<sub>3</sub>

Ataburus 588<sub>1</sub>

Atabyrion, Mt. in Rhodes

*Cults*: Athena (?) 923<sub>0</sub>, Zeus 'Αραβύριος 922<sub>5</sub>, 923<sub>0</sub>, 924<sub>0</sub>, 925<sub>0</sub>

*Myths*: Althaimenes 923<sub>0</sub> Apemosyne 923<sub>0</sub>, Katreus 923<sub>0</sub>

Atabyrion, Mt. in Sicily See Agrigentum

Atabyris (Tabyris) See Atabyrion, Mt. in Rhodes

Atalante

*Myth*: dedicates oak to Artemis in Arkadia 412

Ate 1099<sub>2</sub> 1100<sub>0</sub>

Atella, coins of 831<sub>1(2)</sub>

Athamas

*Myths*: founds Halos 904<sub>1</sub> golden ram 899<sub>1</sub> plots death of Phrixos 904<sub>1</sub>

*Genealogy*: h. of Ino 904<sub>1</sub> s. of Aiolos and f. of Phrixos 904<sub>1</sub>

— eldest descendant of, must never enter Prytaneion 904<sub>1</sub>

Athanaïstai 925<sub>0</sub>

Athaneatis, a Tegeate tribe 1148 cp. 1149<sub>0</sub>

Athēna

*Cults*: Achaeans (?) 458 Agrigentum

910<sub>1</sub> Aliphera (?) 782 Alopeke 1115

Antiocheia on the Orontes 1197

Argos 502<sub>2</sub> 892<sub>5</sub>, 893<sub>0</sub> 1144<sub>2</sub> 1156<sub>5</sub>

Assos 728<sub>0</sub>, Mt Atabyrion in

Rhodes (?) 923<sub>0</sub>, Athens 259<sub>0</sub>, 729<sub>0</sub>

730<sub>0</sub> 757 875<sub>1(2)</sub> 922<sub>0</sub> 944<sub>0</sub> 1147

1169<sub>4</sub> 1230 Boiotia 731<sub>0</sub>, Chersonesos

Taurike 729<sub>0</sub>, Delos 919<sub>0</sub>, 920<sub>0</sub>, 921<sub>0</sub>

922<sub>0</sub> Delphoi 231 Eilenia 625



## Athena (cont.)

- Elatea in Phokis 1158<sub>10</sub>, Elis 291<sub>1</sub>,  
 Emesa 814<sub>3</sub>, Epidaurous 502<sub>2</sub>, Ery-  
 thrai in Ionia 1157<sub>10</sub>, Gonnoi 870<sub>1</sub>,  
 Gortyna 723<sub>1</sub>, 731<sub>10</sub>, Heleia 931<sub>10</sub>,  
 Hierapytna 723<sub>10</sub>, Ilion 950<sub>10</sub>, Itanos  
 929<sub>10</sub>, Kolonos 1152<sub>5</sub>, Mt Kynthos  
 919<sub>10</sub>, 920<sub>10</sub>, 921<sub>10</sub>, 922<sub>10</sub>, Larisa at Argos  
 892<sub>3</sub>, 893<sub>10</sub>, Larissa in Thessaly 1155  
 Lindos 346<sub>10</sub>, 923<sub>10</sub>, 925<sub>10</sub>, Lyttos 723<sub>10</sub>,  
 Magnesia ad Sipylum 729<sub>10</sub>, Megalo-  
 polis 164<sub>1</sub>, Olympos in Lykia 972<sub>1</sub>,  
 Ouxenton (?) 386<sub>1</sub>, Oxyrhynchite  
 nome 625 Paros 922<sub>10</sub>, Pergamon  
 287<sub>2</sub>, 729<sub>10</sub>, 882<sub>10(m)</sub>, 954<sub>10</sub>, 955<sub>10</sub>, Phlyeis  
 1066 Phokis 731<sub>10</sub>, Praisos 731<sub>10</sub>,  
 Priansos 723<sub>10</sub>, Rhodes (?) 923<sub>10</sub>, Seli-  
 nous 489<sub>10(m)</sub>, Skythia 925<sub>10</sub>, Smyrna  
 729<sub>10</sub>, Sparta 261<sub>10</sub>, 502<sub>2</sub>, 729<sub>10</sub>, 739<sub>1</sub>,  
 1101<sub>3</sub>, Stelai in Crete 731<sub>10</sub>, Sybrita  
 731<sub>10</sub>, Tegea 593 f. 1147 Tralleis  
 958<sub>10</sub>, Troizen 416<sub>1</sub>,  
*Ephithets*: ἀργή 728<sub>10</sub>, Ἀκρία 1156<sub>5</sub>, Ἀλέα  
 593 f. 1147 Ἀρβουλία 261<sub>10</sub>, Ἀποτρο-  
 παία 1157<sub>10</sub>, Ἀρεία 729<sub>10</sub>, 955<sub>10</sub>, ἀρνιῶνῃ  
 954<sub>10</sub>, Βαλερική 833<sub>7</sub>, Βελενίκη 833<sub>7</sub>,  
 Βελονίκη 833<sub>7</sub>, Βουλαία 259<sub>10</sub>, καesia  
 503<sub>10</sub>, γλαυκῶπις 502<sub>2</sub>, 954<sub>10</sub>, γοργῶπις  
 502<sub>2</sub>, Ἐργάνη 164<sub>1</sub>, ἡγεμὼν τῶν Κοιρῆ-  
 των 1029 Ἰλιάς 950<sub>10</sub>, Κραναία 1158<sub>10</sub>,  
 Κτησία 1065 Κυνθία 919<sub>10</sub>, 920<sub>10</sub>, 921<sub>10</sub>,  
 922<sub>10</sub>, Λινδία 925<sub>10</sub>, Νικηφόρος 287<sub>2</sub>, 955<sub>10</sub>,  
 Ξενία 1101<sub>3</sub>, ὀβριμοδερκής 502<sub>2</sub>, Ὀμο-  
 λωίς 901<sub>10</sub>, Ὀξυδέρκα 502<sub>2</sub>, Ὀξιδερκής  
 οἱ Ὀξιδερκῶ 502<sub>2</sub>, Ὀπποσμία 290<sub>10</sub>,  
 291<sub>10</sub>, Ὀππιδέρις or Ὀππιλία 502<sub>2</sub>,  
 Ὀφθαλπιῖς 502<sub>2</sub>, Παλλὰς 1031 1130<sub>1</sub>,  
 Πανθένος 728<sub>10</sub>, 729<sub>10</sub>, 757 πάτριος 728<sub>10</sub>,  
 πολεμηβολος 954<sub>10</sub>, Πολιάς 724<sub>10</sub>, 870<sub>10</sub>,  
 923<sub>10</sub>, 929<sub>10</sub>, 1147 Πελουχός 731<sub>10</sub>, 1152<sub>1</sub>,  
 Προναία 231 Πτελλία (See Ὀππιλία)  
*quarta* 869<sub>1</sub>, Σολωμνία 723<sub>10</sub>, Σθενιάς  
 416<sub>1</sub>, Σώτειρα 1169<sub>1</sub> τεταρτη (See  
*quarta*) Τετρωρή 1066 Τριτογένεια  
 954<sub>10</sub>, Τριτώνη (?) 1066 Ὑπάτη 875<sub>1(2)</sub>,  
 Φρατρία 730<sub>10</sub>, Χαλκίοικος 739<sub>1</sub>, Ὠλερία  
 723<sub>10</sub>,  
*Festival*: Panathenaia 1121<sub>10</sub>,  
*Rites*: πέπλος at Athens 1136 πέπλος  
 at Tegea 1148 sacrifice of cow 902<sub>2</sub>,  
 sacrifice of two-year-old heifer 287<sub>2</sub>,  
 954<sub>10</sub>,  
*Priests*: boy at Tegea 1147 γακόρος 921<sub>10</sub>,  
 ιερεὺς 921<sub>10</sub>, κλειδοῦχος 921<sub>10</sub>,  
*Priestess*: vugin 210<sub>10</sub>,  
*Personified by* Demetrios Poliorketes (?)  
 1136<sub>1</sub>, Helene, consort of Simon  
 Magus 726<sub>10</sub>,  
*Myths*: Aleos 1147 birth from head of  
 Zeus 709 721<sub>2</sub> 753; 785 1029 Epeios  
 625 Kepheus s. of Aleos 1148 Me-  
 dousa 1148 Orestes 1098<sub>1</sub> puts on  
*chiton* of Zeus 744<sub>1</sub> rescues the  
 heart of Dionysos or Zagreus 1031  
 Sterope, d. of Kepheus 1147<sub>11</sub>

## Athena (cont.)

- teaches Apollon to flute 249<sub>2</sub> teaches  
 Kouretes to dance 1029  
*Genealogy*: d. of Brontaios 833<sub>7</sub>, d. of  
 Brontas 833<sub>7</sub>, d. of Zeus by Koryphe  
 869<sub>1</sub> (cp. i. 155)  
*Functions*: dancing 1029 second self  
 of Zeus 502<sub>2</sub> spinning 66<sub>10</sub>, 1029  
 virtue of the leading gods 1029  
 weaving 66<sub>10</sub>, 1029 wisdom of the  
 creator 1029  
*Attributes*: aigis 903<sub>10</sub>, chariot 721<sub>2</sub>,  
 couch 1147 double axe 625 f. 847  
 helmet 903<sub>10</sub>, lance 794<sub>10</sub>, owl 955<sub>10</sub>,  
 snakes 1111 spear 903<sub>10</sub>, sword 713  
 716  
*Types*: bearing Nike and double axe  
 625 birth from head of Zeus 709  
 753<sub>3</sub>, 785 in crested Corinthian hel-  
 met 162<sub>1</sub>, Διοπερὲς Παλλᾶδιον 963<sub>10</sub>,  
 with double axe 625 f. Giganto-  
 machy 713 introduction of Herakles  
 to Olympos 735 ff. Janiform (?)  
 386<sub>1</sub>, Myron 1078 spears Enkelados  
 777<sub>2</sub> square 164<sub>1</sub>,  
*Identified with* Arete 1029 Tefēnet 626<sub>10</sub>,  
*Associated with* Hephaistos 1137 Zeus  
 259<sub>10</sub>, 920<sub>10</sub>, 923<sub>10</sub>, 955<sub>10</sub>, 1101<sub>1</sub>, Zeus and  
 Apollon 458 1094<sub>10</sub>, Zeus and Artemis  
 1144<sub>2</sub>, Zeus and Hera (= Capitoline  
 triad) 319<sub>7</sub>, Zeus and Herakles 1078  
 Zeus, Herakles, Apollon 875<sub>1(2)</sub>,  
 Zeus Ἀραξίριος and Dionysos 925<sub>10</sub>,  
 Zeus Μελίχιος and Ge 1115 Zeus  
 Σαζάσιος 287<sub>2</sub>, Zeus Σωτήρ 1169<sub>1</sub>,  
*In relation to* Cretan mother-goddess  
 625 Erkepaῖos (Enkapaῖos) 1032  
 Gorgon 502<sub>2</sub>,  
*Supersedes* 'Minoan' goddess (?) 922<sub>10</sub>,  
*Superseded by* St Maria de' Greci 910<sub>1</sub>,  
 Athens  
*Cult*: Acheloios 1092<sub>2</sub>, 1117 1118  
 Agathe Tyche 1125<sub>1</sub>, 1129<sub>10</sub>, Agathos  
 Daimon 1125<sub>1</sub>, Agathos Deos (sic)  
 985<sub>10</sub>, Agathos Theos 1129<sub>10</sub>, Agnosto-  
 Theos 942<sub>10</sub>, Anaktes 1135<sub>1</sub>, Aphrodite  
 Οὐρανία 985<sub>10</sub>, Aphrodite Ψιδυρος 1043  
 Apollon 730<sub>10</sub>, 985<sub>10</sub>, 1121 Apollon  
 Ἀγνιδεύς 163 Apollon Ἀγνιδεύς Ἀλεξι-  
 κακος 163<sub>1</sub>, Apollon Ἀγνιδεύς Προ-  
 στατήριος Πατρώος Πύθιος Κλάριος  
 Πανιώνιος 163<sub>1</sub>, Apollon Πατρώος  
 255 730<sub>10</sub>, Apollon Προστατήριος 163<sub>1</sub>,  
 Apollon Σωτήρ 875<sub>1(2)</sub>, Ares 729<sub>10</sub>,  
 Artemis 163<sub>1</sub>, Artemis Φωσφόρος  
 115<sub>2</sub>, Artemis Χιτώνη (?) 410<sub>1</sub>, As-  
 klepios 1065 1078 Athena 729<sub>10</sub>, 730<sub>10</sub>,  
 922<sub>10</sub>, 944<sub>10</sub>, 1230 Athena Ἀρεία 729<sub>10</sub>,  
 Athena Βουλαία 259<sub>10</sub>, Athena Παρ-  
 θένος 757 Athena Πολιάς 1147  
 Athena Σώτειρα 1169<sub>1</sub>, Athena Φρα-  
 τρία 730<sub>10</sub>, Athena Ὑπάτη 875<sub>1(2)</sub>,  
 Bendis 1032 f. Demeter 729<sub>10</sub>, 730<sub>10</sub>,  
 Dionysos 985<sub>10</sub>, Dionysos Μελοποιός  
 245<sub>3</sub>, Dioskouroi 1135<sub>1</sub>, Erechtheus

Athens (*cont.*)

793 f. Eros *Ψιδυρος* 1043 Ge 729<sub>1</sub>  
 Hadrian 1120<sub>0</sub> 1121<sub>0</sub> Harpokrates  
 985<sub>0</sub> Helios 729<sub>0</sub> 1114 Hera 1119<sub>1</sub>  
 Herakles 163<sub>1</sub> 875<sub>1(2)</sub> 1116 f. Hermes  
 1117 Hermes *Καραϊβάτης* 14 Hermes  
*Χθόνιος* 14 Hermes *Ψιδυριστής* 1043  
 Herōēs 1123 Hestia *Βουλαία* 259<sub>0</sub>  
 Horos 985<sub>0</sub> Isis *Ταποσειριάς* 985<sub>0</sub>  
 Kallirrhoe, d. of Acheloius 1117 (?)  
 Kronos 554<sub>2</sub> Leto 163<sub>1</sub> St Marina  
 1114 Meter *ἐν Ἀργας* 1119<sub>0</sub> 1142<sub>3</sub> (?)  
 Moirai 231<sub>1</sub> Mother of the gods  
 985<sub>0</sub> Nymphs 1118 *Παναγία εἰς τὴν*  
*Πέτραν* 1119<sub>0</sub> Philia 1163 St Pho-  
 teine 1116 Poseidon 729<sub>0</sub> 730<sub>0</sub> Psi-  
 thyros the hero 1044 (Sarapis) *ἐν*  
*Κανώπῳ* 985<sub>0</sub> *ἡ ὑπεραγία Θεοτόκος*  
 1119<sub>1</sub> Tyche *Ἀγαθή* 1163 Zeus 729<sub>0</sub>  
 730<sub>0</sub> 817 1229 Zeus *Ἀγαμέμνων* (?)  
 1061 Zeus *Ἀστροπαῖος* 815 Zeus  
*Βασιλεὺς* 730<sub>0</sub> Zeus *Βουλαῖος* 259<sub>0</sub>  
 Zeus *Ἐλευθέριος* 1135<sub>1</sub> Zeus *Ἐλευ-*  
*θέριος* (= Domitian) 97<sub>0</sub> Zeus *Ἐλευ-*  
*θέριος* (= Hadrian) 98<sub>0</sub> Zeus *Ἐλευ-*  
*θέριος Ἀντωνίνος Σωτήρ Ὀλύμπιος* (?)  
 (= Antoninus Pius) 101<sub>1</sub> Zeus  
*Ἐξακροστήρ* 1093<sub>1</sub> Zeus *Ἐπιτέλειος*  
*Φίλιος* 1163 Zeus *Ἐπόφιος* 1121  
 1123 Zeus *Ἐρεχθεύς* 793 Zeus  
*Ἐρκεῖος* 730<sub>0</sub> Zeus *Ἰκέσιος* 1093<sub>1</sub>  
 Zeus *Καθάρατος* 1093<sub>1</sub> 1100<sub>1</sub> Zeus  
*Κάσιος* 985<sub>0</sub> Zeus *Καραϊβάτης* 20 f.  
 Zeus *Κήναιος* (*Κηνναῖος*) 903<sub>0</sub> Zeus  
*Κτήσιος* 1065 Zeus *Μελίχιος* 1091 f.  
 1103 1114 ff. 1121 1123 1149 1151  
 1161 Zeus *Μωραγέτης* 231<sub>1</sub> Zeus  
*Μόριος* 20 Zeus *Νάιος* 1117 (?) Zeus  
*Ξένιος* 1229 Zeus *Ὀλύμπιος* 20 1078  
 1118 1123 Zeus *Ὀλύμπιος* (= *Hadrian*) (?) 959<sub>0</sub> Zeus *Πανελλήνιος*  
 1119<sub>1</sub> 1120<sub>0</sub> Zeus *Πατρῶος* 111<sub>0</sub>  
 Zeus *Πολιεύς* 897<sub>2</sub> Zeus *Στρατίος*  
 976<sub>0</sub> Zeus *Σωτήρ* 1121 1123 1147  
 1169 Zeus *Τέλειος* 1123 1147 1163<sub>2</sub>  
 Zeus *Τροπαῖος* 111<sub>0</sub> Zeus *Ἵππατος*  
 163<sub>1</sub> 875<sub>1(2)</sub> 897<sub>2</sub> Zeus *Ἵψιστος*  
 876<sub>1(1)</sub> 897<sub>3</sub> Zeus *Φίλιος* 1161 ff.  
 Zeus *Φράτριος* 730<sub>0</sub>  
**Festivals:** Anthesteria (Anthesterion  
 11—13) 1139 City Dionysia 244<sub>2</sub>  
 Diasia (Anthesterion 22 or 23)  
 1137 ff. Lenaia 244<sub>2</sub> Megala Pan-  
 hellenia 1121<sub>0</sub> Panathenaia 1121<sub>0</sub>  
 Panhellenia 1119<sub>1</sub> 1121<sub>0</sub> Pyanopsia  
 or Pyanepsia 237<sub>0</sub> Thargelia 237<sub>0</sub>  
**Rites:** Bacchants cover their breasts  
 with iron bowls 346<sub>0</sub> burial within  
 the house 1060 1065 *ἐγχυτρίστριαι*  
 1065 *ἔφυγον κακόν, εὖρον ἄμεινον*  
 1166<sub>1</sub> first-fruits taken to Delphoi  
 816 f. need-fire brought from Del-  
 phoi 816 f. *πιθοιγία* (Anthesterion  
 11) 1139 procession to Delphoi  
 headed by axe-bearers 628 817 847

Athens (*cont.*)

sacred tripod fetched from Delphoi  
 816 f. sacrifice of pig to Zeus *Φίλιος*  
 1161 sacrifice of white ox to Zeus  
*Κτήσιος* 1065 1067 *χόες* (Anthesterion  
 12—13) 1139 *χύτροι* (Anthesterion  
 13) 1139 wearing of white-poplar  
 470 women slide down rock to  
 obtain children 1114

**Priestess:** *πυρφόρος* 817<sub>0</sub>

**Myths:** Akropolis struck with trident  
 by Poseidon 793 Deukalion 1118  
 1139 1229 Erichthonios 944<sub>0</sub>  
 Kekrops 875<sub>1(2)</sub> Periphas 1121 ff.  
 sea-water on Akropolis 581

— Asklepion at 1078 coins of 232<sub>0</sub>,  
 674<sub>1</sub> 675<sub>1</sub> 1078 Erechtheion at 24  
 789<sub>7</sub> 792 965<sub>0</sub> 1148 Kyklops in folk-  
 tale from 990 ff. old Hekatompedon  
 at 757, Olympieion at 1118 ff. 1135  
 1229 f. Parthenon at (See Parthenon)  
 Prytaneion at 1094<sub>0</sub> 1095<sub>0</sub> Pythion  
 at 201<sub>1</sub> 202<sub>1</sub> 1135 Stoa Basileios at  
 1094<sub>0</sub> 1095<sub>0</sub> 1135<sub>1</sub> Stoa Poikile at  
 1135<sub>1</sub> Stoa of Zeus *Ἐλευθέριος* at  
 1135<sub>1</sub> talisman of 1148

## Athos, Mt

**Cult:** Zeus *Ἀθῶος* 906<sub>1</sub>

— altars on 906<sub>1</sub> Macrobian on 500  
 monasteries on 906<sub>1</sub>

## Atribis

**Cult:** Theos *Ἵψιστος* 889<sub>0(33)</sub> 984<sub>3</sub>

Athtar 430<sub>1</sub>

## Atlas

**Cult:** Heleia 931<sub>0</sub>

**Genealogy:** f. of Alkyone 414<sub>2</sub>

See also Index II Atlantes

## Atlas, Mt

**Myths:** garden of Hera 1021 Hes-  
 perides 1021

## Atreus

**Myth:** sceptre of Zeus 547<sub>2</sub> 956<sub>2</sub> 1132<sub>1</sub>  
 1132<sub>6</sub>

**Genealogy:** s. of Pelops and f. of  
 Agamemnon 957<sub>0</sub>

**Etymology:** 569<sub>2</sub>

## Atropos 1023

Attabokaoi 310<sub>2</sub>

## Attaleia in Pamphylia

**Cult:** Zeus *Τροπαιοῦχος* 111<sub>0</sub>

## Attalos

**Etymology:** 569<sub>2</sub>

Attes 292<sub>1</sub> 296<sub>1</sub> 297<sub>0</sub>

See also Attis

## Attes, s. of Kalaios 444

## Attiike

**Cults:** Zeus *Ἀγαμέμνων* (?) 1069 Zeus  
*Μελίχιος* 291<sub>2</sub>

**Myth:** Theseus purified by Phylitidai  
 at altar of Zeus *Μελίχιος* 291<sub>2</sub>

## Attis

**Cults:** Hierapolis in Phrygia 306<sub>1</sub>  
 Ostia 297 ff. 303<sub>2</sub> Pessinous 970<sub>0</sub>  
 Phrygia 313 Rome 303<sub>3</sub> 306<sub>5</sub>

**Epithets:** *Aeternus* (?) 306<sub>1</sub> *αἰπόλος*

## Attis (cont.)

296<sub>4</sub> 307<sub>1</sub> ἄκαρπος 296<sub>4</sub> βασιλεύς 303<sub>2</sub>,  
 βουκόλος 307<sub>1</sub> bubulcus 307<sub>1</sub> Chris-  
 tianus (?) 307 *formosus adulescens*  
 307<sub>3</sub> Invictus 303<sub>2</sub> Μηνοτύραννος  
 303<sub>2</sub> Menotyranus (Menoturanus,  
 Minoturanus) 303<sub>2</sub> νέκυσ 296<sub>4</sub> Πάπας  
 or Παπᾶς 292 ff. pastor 307<sub>1</sub> Pileatus  
 307 ποιμήν 307<sub>1</sub> ποιμήν λευκῶν  
 ἄστρον 296<sub>4</sub> 297<sub>0</sub> Sanctus 303<sub>2</sub>  
 συγκτάς 296<sub>4</sub> Τῆς 292<sub>3</sub> χλοερός  
 στάχys ἀμυθεῖς 296<sub>4</sub>

*Festivals*: arbor intrat 303<sub>2</sub> Hilaria  
 306<sub>1</sub>

*Rites*: those polluted with wine may  
 not enter his sanctuary 969<sub>4</sub>  
*criobolium* 306 effigy affixed to  
 pine-tree 303 effigy worn by votaries  
 299 ff. formula of exhortation 306  
 illumination 306 lamentation over  
 prostrate body 303 taurobolium 306  
 unction 306<sub>1</sub>

*Myths*: betrothed to Ia 970<sub>0</sub> conceived  
 by Nana after putting fruit in her  
 bosom 969, loved by Agdistis 969<sub>4</sub>  
 loved by Mother of the gods 969<sub>4</sub>  
 Lydian version (Attis killed by boar)  
 969<sub>4</sub> mutilates himself under pine-  
 tree 970<sub>0</sub>, nurtured on goat's milk  
 969<sub>4</sub> Phrygian version (Attis mutil-  
 ated under pine-tree) 969<sub>4</sub> 970<sub>0</sub>,  
 tended by he-goat 969<sub>4</sub>

*Genealogy*: s. of almond-tree 295 s. of  
 Kronos 294 s. of Nana, d. of  
 Sangarios 969<sub>4</sub> s. of Rhea 294 296  
 s. of Zeus 294

*Functions*: divine king 303<sub>2</sub> emblem  
 of resurrection 309 rain 292 rebirth  
 of Πάπας (Παπᾶς) 294 ripe corn 295<sub>2</sub>  
 shepherd of his devotees 306 f.  
 spring flowers 295<sub>2</sub> tree-spirit (?)  
 303<sub>2</sub> young corn 295<sub>2</sub>

*Etymology*: 293 969<sub>4</sub>

*Attributes*: almonds 298 corn-ears  
 297 ff. flowers 297 f. fruit 297  
*lagobolion* 300 moon 298 Phrygian  
 cap 298 pileum 307<sub>1</sub> pine-cones 298  
 pine-tree 951<sub>0</sub> pomegranates 298  
 poppy-heads 298 starry pilos 386

*Type*: duplicated 300 f. 308 ff. effemi-  
 nate youth reclining on rock 297 f.  
 goatherd 295 green ear of corn 295  
 half-length figure 301 paper 295  
 radiate 298 recumbent 300 shepherd  
 296

*Identified with* Adamna 295 1218  
 Adonis 294 f. 298 Dionysos 294  
 296 298 Korymbos 295 Men 295 298  
 Osiris 294 f. Pan 296 Zeus 292

*Assimilated to* Cautes and Cautopates  
 309

*Associated with* Agdistis and Zeus 1229  
 Kybele 301, Mater deum 306<sub>2</sub>

*Compared with* Adonis 293

*In relation to* Christianity 303 ff.

## Attis (cont.)

Dioskouroi 307 ff. Kybele 293 842  
 Papas 317

— formula of devotion to 278<sub>2</sub>

Attis, priest of the Mother of the gods  
 310 f.

## Attouda

*Cult*: Zeus 743<sub>7</sub>

— coins of 743<sub>7</sub>

Atys, s. of Kroisos 311

Atys, s. of Manes 311 f. with Kotys as  
 Dioskouroi (?) 312

## Augeias

*Etymology*: 384<sub>0</sub>

Augustine, St 140

## Augustus

*Cults*: Assos 728<sub>0</sub> Dorylaeion 281 Pa-  
 phlagonia 729, Pergamon 1179 1182  
 Termessos (Termessus Maior) 973<sub>1</sub>

*Priest*: ἀρχιερεῖς 973<sub>1</sub>

*Personates* Iupiter 1091 Zeus 97<sub>0</sub> 260<sub>0</sub>

— birthday of 419<sub>1</sub> house of 147  
 statue of, struck by lightning 10  
 tree at Nemi planted by 418 419<sub>2</sub>  
 419<sub>3</sub>

## Aulai

*Cult*: Apollon 249<sub>2</sub>

## Aule

*Cult*: Pan 249<sub>2</sub>

## Aulikomis 1141

## Aura

*Genealogy*: d. of Pothos and Omichle  
 1036 1038 m. of Motos (?) by Aer  
 1036 1038

## Aurelii 321

## Auriga 477 477,

Autes-iodurum, sacred pear-tree at 1215 f.

Autochthon Οὐρανός See Epigeios Οὐρανός

Autonoe 347<sub>0</sub> (?)

Autonoos, a Delphic hero 452

Autonoos, f. of Anthos 414<sub>2</sub>

## Auxesia

*Cults*: Bryseai 890<sub>2</sub> Epidauros 487<sub>3(1)</sub>  
 Sparta 890<sub>2</sub>

Axenos See Euxeinios

## Axieros

*Cult*: Thrace 314 f.

*Function*: rebirth of Axiokersos 314 f.

*Etymology*: 315 664

*Identified with* Demeter (?) 314<sub>2</sub>

## Axiokersa

*Cult*: Thrace 314 f.

*Function*: earth 315

*Etymology*: 314 664

*Identified with* Persephone (?) 314<sub>2</sub>

## Axiokersos

*Cult*: Thrace 314 f.

*Function*: sky 315

*Etymology*: 314 f. 664

*Identified with* Hades (?) 314<sub>2</sub>

Axios, f. of Pelegon 588<sub>0</sub>

## Axos

*Cults*: Apollon 816<sub>1</sub> Zeus 816<sub>1</sub>

— coins of 816<sub>1</sub>

Azan, s. of Arkas 964<sub>3</sub>

## Azizos

*Cults:* Arabia 428 f. Baitokaike 431  
Edessa 428

*Etymology:* 428

*Type:* male figure on column 429 f.

*Identified with Ares* 428 430

## Azosioi Theoi

*Cult:* Epidauros 487<sub>3(1)</sub>

## Ba'al (Baal, Bel)

*Cults:* Assyria 694<sub>0</sub>, Berytos 886<sub>0(30)</sub>

*Function:* solar 886<sub>0(30)</sub>

*Identified with Kronos* 558<sub>0</sub>, Thourous  
and the planet Ares 694<sub>0</sub>, Zeus  
"Ἰσείος 869<sub>0</sub>

*Superseded by Zeus* 1192 (?)

— axe dedicated to 510<sub>3</sub>, distinguished  
from Belos 694<sub>0</sub>

## Ba'al-hammān

*Cults:* Kypros 1208<sub>2</sub>, Roman Africa  
554<sub>3</sub>

*Type:* enthroned between two rams  
1208<sub>2</sub>

*Identified with Kronos* 554<sub>3</sub>, Saturnus  
554<sub>3</sub>

## Ba'al Milik (Melek, Molok)

*Cults:* Peiraiæus (?) 1108 Phoinike 1108

*Identified with Milichus* (?) 1110<sub>0</sub>, Zeus  
Μελίχιος (Μελίχιος) (?) 1108

Ba'al Qarnaim 554<sub>3</sub>

## Ba'al-samin

*Identified with Zeus* "Υψιστος 886<sub>0(10)</sub>  
889

## Ba'al-tars

*Cult:* Tarsos 761 f.

*Type:* seated with eagle in right hand  
and sceptre in left 762

## Babylon

*Cults:* Adad 769<sub>1</sub>, god with dagger and  
double axe 714<sub>1</sub>, Marduk 128<sub>2</sub>, 769<sub>1</sub>,  
Zeus Βῆλος 128<sub>4</sub>, 675

*Rites:* sacrifice of asses 463<sub>1</sub>, sacrifice  
of goats, sheep, and oxen 463<sub>1</sub>

*Myth:* Kleinis 463<sub>1</sub>

— Hittite relief from 766<sub>1</sub>, pillars of  
Herakles beyond 422

## Babylonia

*Cults:* Apollon (?) 456 fire 34<sub>1</sub>

## Bacchus

*Identified with Jehovah* 1197

— on the column of Mayence 96

## Badinlar, in Phrygia

*Cults:* Apollon Δαιρμηνός (Δαρμηνός,  
Δαρβηνός, Λειμηνός, Λερμηνός) 567 f.  
Helios Apollon Δερμηνός (Λερμηνός)  
568 Lairmenos 567 Μητηρ Leto 567  
568<sub>6</sub>

Baganda 450<sub>1</sub>

## Baginatie

*Cult:* Allobroges 570<sub>0</sub>

## Baginus

*Cult:* Allobroges 570<sub>0</sub>

## Bagis 570

## Baitokaike

*Cult:* Azizos and Monimos 431

Bakchapollon (?) 253<sub>3</sub>

Bakchoi See Zeus *Worshippers*

## Bakchos

*Etymology:* 263<sub>1</sub>

*Identified with Zeus* 287 1184

## Balder See Baldr

## Baldr

*Myth:* stabbed by Hqðhr with lance of  
mistletoe 305<sub>0</sub>

*Genealogy:* h. of Nanna 305<sub>0</sub> s. of  
Odhin 305<sub>0</sub>

*Identified with Apollo* (?) 110<sub>5</sub>, 844  
Phol (?) 110<sub>5</sub>, 844

Ballenaion, Mt 270<sub>5</sub>, 271<sub>0</sub>

Ballenaion, a Phrygian festival 270<sub>5</sub>

Ballenaïos, s. of Ganymedes 270<sub>5</sub>

Barbillea 962<sub>2</sub>

Bargasa 958<sub>0</sub>

Bargylia 721<sub>2</sub>

## Baris

*Cult:* double Herakles 446 f.

— coins of 446 f.

Barnabas, St 1096<sub>4</sub>

*Type:* on chalice of Antioch 1202<sub>0</sub> (?)

## Baronga 434

Basil the Great, St 116 891<sub>0</sub>

Basileia See Queen of the Under-  
world

Basileia, festival of Zeus Βασιλεύς 900<sub>0</sub>

## Bassai

*Cult:* Apollon Ἐπικούριος 405<sub>3</sub>

## Bastarnæ 55

## Batavi

*Cults:* Haeva 64<sub>0</sub>, Hercules *Magusanus*  
64<sub>0</sub>

Bathild, St 135

## Bathos

*Cults:* Astrapai 827 Brontai 827 Thy-  
ellai 827

*Myth:* Gigantomachia 827

## Bathykolpos

*Cult:* Saron 414<sub>1</sub>

Baton, charioteer of Amphiaraios 1071

Battakes, priest of the Mother of the gods  
310 f.

## Baubo

*Cult:* Paos 131

*Genealogy:* m. of Protegone and Misa  
131 w. of Dysaules 131

*Function:* Underworld 132

*Attribute:* ladder 131

*Type:* seated on pig 131

*Associated with Zeus, Hera, Demeter*  
Θεσμοφόρος, Kore 259<sub>0</sub>

Baucis 1096<sub>4</sub>

Bavian, rock-carving at 769<sub>0</sub>

Bazis 569

Beda, a goddess of the Frisii

*Cult:* Boreovicium 51<sub>1</sub>

## Bejad in Phrygia

*Cult:* (Zeus) Πάπας or Παπᾶς 292<sub>4</sub>

Bel See Ba'al

Belchania 948<sub>0(4)</sub>

Belchanos (?) = Velchanos

*Cult:* Lyttos (?) 948<sub>0(4)</sub>

- Bellerophon (Bellerophontes) 720 f. 1129<sub>1</sub>  
*Myth.*: Pegasus 721<sub>2</sub> 1018  
*Type*: on horseback 717<sub>2</sub>
- Belos  
*Cult*: Emesa (?) 814<sub>3</sub>  
*Genealogy*: s. of Inachos and b. of Kasos 981<sub>1</sub> s. of Nebrod (Nimrod) Orion Kronos by Semiramis Rhea 693<sub>1</sub> 694<sub>0</sub> s. of Pikos who is also Zeus by Hera 694<sub>0</sub> 695<sub>0</sub>  
 — distinguished from Ba'al (Baal, Bel) 694<sub>0</sub>
- Bendis  
*Cults*: Athens 1032 f. Imbros 314<sub>0</sub> Lemnos 314<sub>0</sub> Mounychia 115 Paionia 500 f. Samothrace 314<sub>0</sub> Thasos 314<sub>0</sub> Thrace 303<sub>2</sub> 314<sub>0</sub> 411 501  
*Rite*: oak-wreath 411 f.  
*Etymology*: 303<sub>2</sub>  
*Identified with* Artemis Βασίλεια 501 Hekate 314<sub>0</sub> Kabeiro 314<sub>0</sub>  
*Associated with* Maenads 314<sub>0</sub>
- Beneventum by euphemism for Maleventum 1112; Trajan's Arch at 1181<sub>0</sub>
- Benneitai 883<sub>0(10)</sub>
- Bennis See Zeus *Epithets* Βενεός
- Berekyndai 587<sub>7</sub>
- Berekyntes 587<sub>7</sub> 970<sub>0</sub>
- Berekynthos  
*Etymology*: 587<sub>7</sub>
- Bernard Ptolemy, St 135
- Beroe, nurse of Semele 1031
- Berouth, w. of Elioun ΤΨιστος 886<sub>0(30)</sub>
- Berytos  
*Cults*: Ba'al 886<sub>0(30)</sub> Theos ΤΨιστος 983<sub>5</sub>
- Bes  
*Cults*: Egypt 457 Gaza 674  
*Types*: facing 674 mask 674  
*Supersedes* Zeus 675
- Bessoi, oracle of Dionysos among 269
- Bethel 127 f.
- Bethlehem  
*Cult*: Tammuz (Adonis) 984<sub>1</sub>
- Beuyuk Evlia near Amaseia  
*Cults*: St Elias 975<sub>0</sub> Zeus Στράτιος 974<sub>1</sub> ff.  
*Rite*: dramatic shows 976<sub>0</sub>
- Biaros, Mt See Viarus, Mt
- Bibracte 1059
- Bilkon  
*Cult*: Apollon Βελώνιος 948<sub>0</sub>
- Bios  
*Attributes*: knife 866 868 scales 865 f.  
*Type*: naked or half-naked runner with wheels beneath his feet 865 ff.  
*Identified with* Kairos 864
- Bithynia  
*Cults*: Phyllis the river-god 904<sub>1</sub> Theos ΤΨιστος (?) 883<sub>0(24)</sub> Zeus' Αστροπαῖος 815 Zeus Βάλλης 271<sub>0</sub> Zeus Βροντῶν 835<sub>5</sub> Zeus Ἐπιδήμιος 1180<sub>1</sub> Zeus Πάπας or Παπᾶς 292<sub>4</sub>  
*Myth*: Bormos 293<sub>2</sub>  
 — coins of 296<sub>0</sub>
- Bituriges  
*Cult*: sword (?) 548<sub>0</sub>  
 — coins of 548<sub>0</sub>
- Bizye 282<sub>1</sub>  
*Cult*: Asklepios 1079  
 — coins of 1079
- Blasios, St 1104<sub>2</sub>
- Blatsche, between Skoupoi and Stoboi  
*Cults*: Alexander (*sc.* Alexandros of Abonou Teichos) 1084 Draccena (= Δράκαινα) 1084 Dracco (= Δράκων, *i.e.* Glykon) 1084 Iuno 1084 Jupiter 1084
- Blaundos in Mysia  
*Cult*: Zeus Σαδῆσιος (for Σαδῆσιος = Σαβάδης) 284<sub>0</sub>
- Blaundos  
*Cult*: youthful hero on horseback bearing double axe 563  
 — coins of 563
- Boaz 426 f.
- Boedromia 237<sub>0</sub>
- Boegia 318<sub>0</sub>
- Boghaz-Keui  
*Cult*: youthful god standing on lioness (?) 560  
 — Hittite rock-carvings at 550 ff. 599<sub>2</sub>
- Boibe 500<sub>8</sub>
- Boibeis, Lake 500<sub>8</sub>
- Boiotia  
*Cults*: Athena 731<sub>0</sub> Dan 342<sub>0</sub> Demeter 716<sub>5</sub> Dionysos Ἐνδεδρος 946<sub>0</sub> Hera Βασίλεια 731<sub>0</sub> Poseidon 583<sub>3</sub> 731<sub>0</sub> Zeus Βασίλειος 731<sub>0</sub> Zeus Ἐλευθέριος 238<sub>0</sub> Zeus Καραῖος 873<sub>2</sub> Zeus Κάριος 873<sub>2</sub> Zeus Ὀμολώιος 900<sub>1</sub> Zeus Ὑπατος 875<sub>1(1)</sub>  
 — terra cotta from 123<sub>0</sub>
- Boiotos 317 1150
- Bologna, gongs from 649 ff.  
 See also Bononia
- Bombos (Bombrós) 214<sub>3</sub>
- Bona Dea  
*Rite*: wine not brought into her temple except under name of milk in a vessel called the honey-pot 1142<sub>6</sub>  
*Superseded by* St Agatha of Catania 347<sub>0</sub>
- Bona Fortuna  
*Type*: Praxiteles 1127<sub>0</sub>
- Bononia  
*Cult*: Asklepios 1085  
 See also Bologna
- Bonus Eventus  
*Attributes*: corn-ear 1126<sub>0</sub> patera 1126<sub>0</sub> poppies 1126<sub>0</sub>  
*Types*: Euphranor 1126<sub>0</sub> 1127<sub>0</sub> Praxiteles 1127<sub>0</sub>  
*Associated with* week-days 71
- Bora, Mt 494 ff.
- Borcovicium  
*Cults*: Alaisiagae 51<sub>1</sub> Beda 51<sub>1</sub> Fimmlena 51<sub>1</sub> Mars *Thingsus* 51<sub>1</sub> Mithras 1053 numina Augustorum 51<sub>1</sub>

- Boreadai**  
*Myth*: pursue Harpyiai 907<sub>2</sub>
- Boreas**  
*Cult*: Thrace 380  
*Myth*: pursues Oreithyia 380  
*Genealogy*: f. of Zetes and Kalais by Oreithyia, d. of Erechtheus 444  
*Etymology*: 494 ff.  
*Types*: bifrontal 341<sub>0</sub> 380 444 horse 830; Janiform (dark + light) 387 winged man 380  
*Compared with Zeus* 444  
 — land beyond blast of 465  
 See also Hyperborean Maidens, Hyperboreoi
- Bormos** 295<sub>2</sub>
- Bosco Reale**, *skýphos* from 1209
- Bosporos**  
*Cult*: Zeus *Ὀσπρος* 707
- Bosporos Kimmerios**  
*Cults*: *Ge* 729<sub>0</sub> *Helios* 729<sub>0</sub> *Theos* *Ἡΐστρος* 883<sub>0(27)</sub> 884<sub>0(0)</sub> 885<sub>0(10)</sub> *Zeus* 729<sub>0</sub>
- Böttia** (*Böttiaia*, *Böttiaais*), district in Makedonia  
*Rite*: clay loaves etc. (?) 1187<sub>4</sub>  
*Myth*: Botton 1187<sub>4</sub>
- Böttia**, village on the Orontes  
*Cult*: Zeus *Βόττιος* 1187<sub>4</sub>  
 — maiden sacrificed at 1188
- Botton** 1187<sub>4</sub>
- Boubastis**  
*Identified with Artemis* 252
- Boubastos** 671
- Boucheta** (*Bouchetos*, *Boucheton*, *Bouchetion*)  
*Myth*: Themis riding on ox comes thither during Deukalion's flood 267<sub>5</sub> 348<sub>5</sub>
- Boukatia** 233
- Boule**  
*Cult*: Antiocheia on the Orontes (?) 1193<sub>2</sub>
- Bousbatos**  
*Cult*: Thrace 501<sub>3</sub>  
*Identified with Artemis* 501<sub>3</sub>
- Boutes**  
*Genealogy*: s. of Poseidon 793<sub>12</sub>
- Bouthroton** (*Bouthrotos*) 348  
*Cult*: Zeus 348  
*Myth*: founded by Helenos on spot where escaped sacrificial ox fell 348<sub>6</sub>
- Bouzygai** 1163<sub>2</sub>
- Bouzyge** 217<sub>2</sub>
- Bovianum Undecimanorum**  
*Cult*: Venus *Caelestis* 68<sub>2</sub>
- Brachmanes** 7<sub>2</sub>
- Brahma** 1035  
*Myth*: birth 1036
- Brahmā**  
*Cult*: India 367 774<sub>1</sub>  
*Myth*: Vishnu 774<sub>1</sub>  
*Genealogy*: h. of Sarasvati 774<sub>1</sub>  
*Function*: solar (?) 774<sub>1</sub>
- Brahmā (cont.)**  
*Attribute*: lotos 774<sub>1</sub>  
*Types*: four-faced 367 seated on lotos 774<sub>1</sub>  
*Identified with Hiranyagarbha* 1035
- Brahman** 1035
- Branchidai**  
*Cult*: Apollon 920<sub>0</sub>  
 — as centre of earth 167 *omphalós* (?) at 180 oracular centre at 170<sub>1</sub> votive lions at 920<sub>0</sub>
- Brasiai**  
*Myth*: Semele and Dionysos 671
- Brathy**, Mt 981<sub>1</sub>
- Brauronia** 228<sub>1</sub>
- Bria**  
*Cult*: Dioskouroi 313  
 — coins of 313
- Briareos** 1023  
 — pillars of 422
- Bricia** See Brixia
- Bridget**, St 116
- Brilettos**, Mt 898<sub>0</sub>
- Brion**, St 116
- Briseis** 726
- Britanni tattooed** 123<sub>0</sub>
- Britomartis**  
*Cult*: Lyttos 934<sub>0</sub>  
*Myth*: pursued by Minos 939<sub>1</sub>  
*Etymology*: 1220
- Brittany**, two sons with gold star and daughter with silver star in folk-tale from 1010 f. 1013<sub>1</sub>
- Brixia**, a goddess at Luxovium 86 86<sub>3</sub>
- Brixia in Cisalpine Gaul**  
*Cult*: Iupiter *Iurarius* 726<sub>0</sub>
- Brontai**  
*Cults*: Bathos 827 Orphists 141<sub>1</sub> 827
- Brontaios** 833<sub>7</sub>
- Bronte**, horse of Helios 828 851
- Bronte**, personification of thunder 28 828 851
- Bronteias** 833<sub>7</sub>
- Brontes** 784 828 851 1023
- Brundisium**  
*Etymology*: 30<sub>3</sub>
- Bruttii**  
*Cult*: Zeus 709  
 — coins of 709 831<sub>1(2)</sub>
- Bryaxis** 921<sub>0</sub>
- Brygos** 245<sub>5</sub> 777<sub>2</sub> 800
- Bryseai**  
*Cult*: Auxesia and Damoia 890<sub>2</sub>
- Buddha**, ladder of 129<sub>3</sub>
- Bunarbashi** in Phrygia  
*Cult*: Zeus *Βουνράβης* 835<sub>4</sub>
- Burdigala**  
*Rite*: *natalici viribus* 306<sub>4</sub>
- Byblis** 413<sub>1</sub>
- Byblos in Phoinike**  
*Cults*: Adonis (?) 886<sub>0(30)</sub> Kronos (?) 886<sub>0(30)</sub> 887<sub>0(10)</sub> Moloch 887<sub>0(0)</sub> Zeus *Ἡΐστρος* 887<sub>0(0)</sub> 983<sub>6</sub>  
*Myths*: Berouth 886<sub>0(30)</sub> Elioun *Ἡΐστρος* 886<sub>0(30)</sub> Epigeios (Autochthon)

- Byblos in Phoinike (*cont.*)  
*Oipavós* 886<sub>0(30)</sub> head of Osiris  
 290<sub>0</sub>  
 — coins of 552 845
- Byzantion  
*Cults*: Apollon *Καπνός* (?) 167 f.  
 Poseidon 798  
*Rite*: axe-bearers 635  
 — coins of 162 f. 167 f. 798 *om-phalós* at 167 ff.
- Cadenet  
*Cults*: Dextiva 619 Mars 619
- Caeculus  
*Myth*: birth 1059
- Caelus  
*Genealogy*: f. of Ianus by Hecate  
 368<sub>3</sub> f. of Iupiter 941<sub>0</sub>
- Caesar  
*Cult*: Alexandria 1180<sub>1</sub>  
*Epithet*: *Ἐπιβαρῆπιος* 1180<sub>4</sub>
- Caesus See Koios
- Caligula slays *rex Nemorensis* 147
- Callistus, Cemetery of 1208
- Cameses, an Italian king 330<sub>0</sub>
- Campus Martius, personified 103<sub>0</sub>
- Camulodunum  
*Cult*: Janiform god 324  
 — coins of 324
- Canabarii 93 1214
- Canabenses 93<sub>1</sub>
- Cancer 41 42 43<sub>1</sub>
- Candlemas 325<sub>3</sub> 326<sub>1</sub>
- Canens  
*Genealogy*: d. of Ianus 394<sub>3</sub>
- Canna intrat 299<sub>3</sub>
- Cannophori  
*Festival*: *canna intrat* 299<sub>3</sub>
- Capricornus 16<sub>1</sub> 41 42 558<sub>0</sub> 932<sub>1</sub> 933<sub>0</sub>  
 934<sub>0</sub>
- Capua, coins of 370 831<sub>1(2)</sub> cp. 331 tomb  
 near 1146<sub>0</sub>
- Caracalla  
*Cult*: Laodikeia on the Lykos 1186  
*Personates* Zeus 1186
- Carian place-names in *-yma*, *-ymos* 318
- Carnuntum  
*Cult*: Mithras *Deus Sol Invictus* 1194<sub>1</sub>
- Carthage  
*Cults*: Saturnus *Balcaranensis* (*Balcaranensis*, *Balcharanensis*, *Balkharanensis*) 554<sub>3</sub> 555<sub>0</sub> Tanit 69<sub>0</sub>  
 — bronze bull (of Phalaris?) at 910<sub>1</sub>  
 razor from 630<sub>3</sub>
- Carthago Nova, in Spain 557<sub>0</sub>
- Castor  
*Cult*: Tusculum 1170 f.  
 — couch of 1171 on column of  
 Mayence 96
- Cautes 309
- Cautopates 309
- Celsus on syncretism 889<sub>0(0)</sub>
- Celts  
*Cults*: Dextia 619<sub>3</sub> Dextiva 619 Dis 326  
 Iupiter 86 f. Iupiter *Tanarus* 32
- Celts (*cont.*)  
 Iupiter *Taranucus* 32 Janiform god  
 323 ff. 842 Llyr 326 Sucaelus 620  
 Taranis 32 Taranucus 32 Zeus  
 111<sub>0</sub>  
*Myths*: Otherworld-visit 1166<sub>2</sub>  
 — coins of 323 f. fear lest sky should  
 fall 55 folk-tales of 224<sub>1</sub> 682 f. 848
- Centaurs  
*Attributes*: branch 615 tree 615  
*Types*: attacked by Theseus 628 fighting  
 Herakles 615<sub>2</sub> (?) fighting Lapiths  
 615<sub>2</sub> (?) fighting Zeus (?) 614 f.
- Centaurus, the constellation 477<sub>3</sub>
- Ceraunobolia 828
- Ceres  
*Epithet*: *Eleusinia* 928<sub>0</sub>  
*Festival*: Ludi Cereri 19<sub>0</sub>  
*Functions*: one of the Penates 1059  
 plenty 99  
*Etymology*: 549<sub>3</sub>  
*Attribute*: corn-topped sceptre 99  
*Identified with* Luna, Diana, Iuno,  
 Proserpina 256 Virgo 734<sub>3</sub>  
*Associated with* Iuno and Mercurius  
 1181<sub>0</sub>  
 — on column of Mayence 96 98
- Chaironeia  
*Cult*: sceptre of Zeus 547<sub>2</sub> 1132  
*Rite*: daily oblation to sceptre of Zeus  
 547<sub>2</sub> 1132<sub>3</sub>
- Chalcea, m. of Olympus (?) 973<sub>1</sub>
- Chaldaioi 255
- Chaldene, m. of Solymos 973<sub>1</sub>
- Chalkis near Beroia 981<sub>0</sub> (?)
- Chalkis in Euboea  
*Cults*: Hera 981<sub>0</sub> Zeus *Μελίχιος* 1157  
 Zeus *Ἰαλαρναῖος* 1098<sub>7</sub>  
 — coins of 870<sub>0</sub> 981<sub>0</sub>
- Chalkis sub Libano  
*Cult*: Zeus 981<sub>0</sub>  
 — coins of 980<sub>7</sub> 981<sub>0</sub>
- Chalon-sur-Saône, bronze statuette from  
 747<sub>1</sub>
- Chalybes 472 617 715
- Cham See Ham
- Chaos  
*Epithet*: *ἀπειρος* 1022  
*Genealogy*: child of Chronos 1024  
 child of Chronos or Herakles by  
 Ananke or Adrasteia 1022 m. of  
 Mot by Aer 1038  
*Function*: primeval power 315  
*Etymology*: 1039 1051  
*Identified with* Ianus 335<sub>0</sub>
- Charalambos, St 1150<sub>0</sub>
- Chares 254<sub>5</sub>
- Charila 240 242
- Charites  
*Cults*: Orchomenos in Boiotia 238<sub>0</sub>  
 1150<sub>10</sub> Philadelphieia in Lydia 1229  
*Rite*: libation from second *kratér* (?)  
 1124<sub>0</sub>  
*Attributes*: lyre, flutes, pan-pipes 249<sub>2</sub>  
 249<sub>3</sub>

Charites (*cont.*)

*Types*: in bay-wreath 1193 three small females on hand of Apollon 232<sub>3</sub> three small females on hand of Zeus 232<sub>0</sub>

*Superseded by* ἡ Θεοτόκος 1150<sub>10</sub>

## Charon

*Cult*: Etruria 627<sub>3</sub> 803

*Functions*: ferryman of the dead 641<sub>2</sub> Underworld 641

*Etymology*: 641

*Attributes*: fork (?) 803 hammer 627<sub>3</sub> 641

*Contrasted with* Zeus 641<sub>2</sub>

— eyes of 642<sub>0</sub>

Charos 641<sub>2</sub> See also Charon

## Chartres

*Cult*: La Vierge du Pilier 1213

Charun 641<sub>2</sub> See also Charon

Chedworth, Roman villa at 604 f.

## Cheiron

*Cult*: Mt Pelion 869<sub>2</sub> 871<sub>0</sub>

*Myth*: teaches Peleus to use double spear 799

*Genealogy*: s. of Kronos by Philyra 695<sub>0</sub> 871<sub>0</sub>

Cheleidon, eponym of the Chelidoniai Islands 971<sub>2</sub>

## Chelidonis

*Myth*: Polytechnos 693

## Chersonesos Taurike

*Cults*: (Athena) Παρθένος 729<sub>0</sub> Ge 729<sub>0</sub> Helios 729<sub>0</sub> heroes 729<sub>0</sub> Zeus 729<sub>0</sub>

Cherubim 1203<sub>7</sub>

## Chiliokomon 596

Chimaira, Mt. fire springing from ground on 972<sub>1</sub>

China 66<sub>0</sub> 479 495

## Chios

*Cults*: St Anna 1157 Dionysos Ὀμαῖος 667 f. Herakles 1157<sub>1</sub> Zeus Μελίχιος 1157<sub>1</sub> Zeus Ὀλύμπιος 1157<sub>1</sub> Zeus Πελinnaίος 922<sub>1</sub>

*Rite*: human sacrifice 667 f.

*Type*: under winged arch 362

## Choes 1139

Chonai, cleft of 115

Chous (Cush) 693<sub>1</sub> 694<sub>0</sub>

Chousor (?) 1037

## Chousoros

*Genealogy*: s. of Oulomos 1037 f.

*Function*: opener of cosmic egg 1037

## Christ

*Epithet*: Ἀνθένης 945<sub>0</sub>

*Types*: bearded man 1050 beardless man 1050 1199 1200<sub>4</sub> 1202<sub>0</sub> 1206 1207 boy 1199 1200<sub>1</sub> 1202<sub>0</sub> 1206 on the cross 305<sub>0</sub> descent into Hell 305<sub>0</sub> Dionysos 1197 Good Shepherd seated 1208 Good Shepherd standing 1050 1208 half-length figure flanked by sun and moon 138<sub>0</sub> harrowing of Hell 138<sub>0</sub> Orphic 1208 Scopaeic 1206 seated between two lambs (sheep) 1208 seated with a

Christ (*cont.*)

lamb (sheep) beside him 1199 shepherd 305<sub>0</sub> youth raising right hand to bless 288 ff. Zeus 1197

*Attributes*: eagle 1199 1209 lamb 1199

lyre 1208 roll 1199 vines 1199 1210

*Associated with* St Peter and St Paul 1209<sub>2</sub>

*Compared with* Phanes 1026

*Supersedes*: Dionysos 1209 f. Theos

Hypsistos 879<sub>0</sub>(17) Zeus 1209

— resurrection of 941<sub>0</sub>

Christopher, St 1076

## Chronos

*Epithets*: ἀγήραος 1022 1024 τετραπόρος 831<sub>0</sub>

*Myth*: makes cosmic egg 1026 1051

*Genealogy*: f. of Aither and Chaos 1024

f. of Aither, Chaos, and Erebus by Ananke or Adrasteia 1022

*Attribute*: knife 864

*Types*: globe beneath foot 864 Lysippos (?) 864 snake with heads of god, snake, lion 1023 winged snake

with heads of god, bull, lion 1022

*Identified with* Herakles 1022 Kairos

861 864 Kronos 374 861

*Associated with* Zas and Chthonia (Chthonie) 351<sub>1</sub>

— chariot of 831<sub>0</sub> in Phoenician cosmogony 1036 1038

Chrysaor, the Carian hero 714 f. 720

Chrysaor, twin-b. of Pegasos

*Epithet*: μέγας 716

*Myth* birth from neck of Medousa

716 ff.

*Genealogy*: b. of Pegasos 317 1018

f. of Geryoneus by Kallirrhoe, d.

of Okeanos 716 s. of Medousa 457

*Function*: lightning (?) 721 f.

*Etymology*: 715 f. 1222

*Attribute*: sword 716

Chryses, s. of Zeus by Hesione d. of

Danaos 1150<sub>2</sub>

Chrysippos 855<sub>2</sub>

Chrysogone, d. of Halmos 1150<sub>1</sub>

Chrysor, the Phoenician Hephaistos

*Identified with* Zeus Μελίχιος 715 1037

Chrysaoreis 714

Chrysaoris 714

Chrysothemis, s. of Karmanor 190<sub>0</sub>

Chrysothemis, w. of Staphylos 670

Chthonia (Chthonie)

*Function*: primeval power 316

*Identified with* Ge 351<sub>1</sub>

## Chytroi

*Cult*: Astarte 157<sub>1</sub>

Chytroi, the festival 1139

Cimbri 799<sub>2</sub>

City Dionysia 244<sub>2</sub>

## Çiva

*Cult*. India 790 f.

*Attributes*: bull 791<sub>2</sub> trident 790 f.

wreath 791<sub>2</sub>

*Type*: three-faced 791<sub>2</sub>



## Clunia in Spain

*Cult*: Iupiter Augustus Ultor 1102<sub>3</sub>

Clusium, tomb of Porsenna at 1219

Collorgues, carved slabs from 690

## Commodus

*Cult*: Pergamon 1185

*Personates* Zeus 1185

Compitalia 1171<sub>2</sub>

Coralli 108 111<sub>0</sub>

Cordeilla See Cordelia (Cordalia)

Cordelia (Cordalia) 325 f.

Corinium in Dalmatia

*Cult*: Ianus Pater 325

## Corinth

*Cults*: Apollon 915<sub>2</sub> (?) 916<sub>0</sub>, Apollon

*Δειραδιώτης* 210<sub>0</sub>, Iupiter *Liberator*

(Nero) (?) 1214 Zenoposeidon (?)

878<sub>11(3)</sub> Zeus 878<sub>11(3)</sub> Zeus Καπετώλιος

(= Κορυφαίος) 869<sub>1</sub> Zeus 'Ολύμπιος

916<sub>0</sub>, Zeus 'Υψιστος 878<sub>11(3)</sub> 892<sub>3</sub> Zeus

*Χθόνιος* 878<sub>11(3)</sub>

## Corne, Mt

*Cult*: Diana 403

Corneto, Tomba del Letto funebre at 1170,

Corvus 664<sub>1</sub>

Corycian Cave 449<sub>0</sub>

Crater 664<sub>1</sub>

## Crete

*Cults*: Apollon Βακώνιος 948<sub>0</sub>, Apollon

*Πόθιος* 457 Diktynna 986<sub>0</sub>, Kronos

548 f. Pikos who is also Zeus (?)

697<sub>0</sub>, Talos 890<sub>2</sub> 948<sub>1</sub>, Tan 342<sub>0</sub>

Zagreus 352 667 Zan 344 f. Zeus

344 f. 352 354 727 743; Zeus 'Ασ-

*τέριος* 230<sub>0</sub>, Zeus Βορραίος (?) 1187<sub>4</sub>

Zeus 'Ελαφρός 599 Zeus 'Επιρρύτιος

946<sub>0</sub>, Zeus 'Ιδαίος 932<sub>1</sub> ff. Zeus *Ξένιος*

1169<sub>5</sub>

*Rites*: bovine omophagy 539 Kouretes

sacrifice children to Kronos 548

*Myths*: Adionios Taurus 349 birth of

Zeus 1228 cp. 925<sub>1</sub> 927<sub>1</sub> 932<sub>1</sub>, Botton

1187<sub>4</sub>, nurses of Zeus 228 reign of

Kronos and Rhea 548 Talos 645<sub>0</sub>

Zeus a prince slain by wild boar

and buried in Crete 522 727

*In relation to* Delphoi 189, Rhodes

923<sub>0</sub>

— coins of 743; 933<sub>0</sub>, tomb of Zeus

in 219 940<sub>0</sub>, ff.

Cul'san's 378 See also Ianus

Cuprius, Vicus 401

Curatii 363 f.

Cuthbert, St 116

Cygnus 477; See also Olor

Cynthianum 419; See also Genzano

Daai (Daai, Dahae), a Scythian tribe

312<sub>1</sub>

Daci 114<sub>0</sub>

— tattooed 123<sub>0</sub>

Daeira 312<sub>5</sub>

Daes (?), consort of Daeira 312;

Dahae See Daai

Daidala Megala 898<sub>0</sub> 977<sub>1</sub>

Daidala Mikra 898<sub>0</sub>

Daidale 898<sub>0</sub>

## Daidalos

*Myth*: makes dancing-ground for Ariadne 600 f.

*Genealogy*: f. of Iapyx 30

*Function*: sculptor 322; 739<sub>1</sub>

## Daimon

*Epithets*: ἡγήτορα φρικτόν, | μελίχλιον  
Δία, παγγενέτην, βιοδώτορα θνητῶν, |  
Ζῆνα μέγαν, πολύπλαγκτον, ἀλά-  
στορα, παμβασιλῆα, | πλουτοδότην,  
κ.τ.λ. 1160<sub>4</sub>

*Identified with* Zeus 1160<sub>1</sub> Zeus Με-  
λίχιος 1160<sub>4</sub>

— Orphic hymn to 1160

## Daimones

*Cult*: Thespiiai 1150<sub>9</sub>

*Epithets*: ἐσθλοί, ἐπιχθόνιοι, φύλακες  
θνητῶν ἀνθρώπων, [...] πλουτοδόται  
1130<sub>1</sub> 1160

*Function*: buried kings (?) 1150<sub>9</sub>

*Etymology*: 1159<sub>1</sub>

*Associated with* Hermes 1150<sub>9</sub>

Daiso See Daita or Daito

Daita or Daito (Daiso), m. of Enorches

1021

## Daktyloi

*Cult*: Mt Ide in Crete 232<sub>0</sub> 929<sub>0</sub>

*Epithets*: πολλῶν μοιρηγέται ἡδὲ πά-  
εδροι μητέρος 'Ιδαίης 232<sub>0</sub>

*Rites*: head wrapped in fleece of black  
ram 934<sub>1</sub>, lying prone beside sea and  
river 934<sub>0</sub>, purification with thunder-

stone (belemnite?) 934<sub>1</sub>

*Myths*: born in Dictaeon Cave 929<sub>0</sub>,  
born on Mt Ide in Phrygia 949<sub>5</sub>;

discover iron 949<sub>5</sub>, learn iron-work-

ing from Mother of the gods 949<sub>5</sub>;

*Genealogy*: sons of Aigesthios (Ag-

destis?) by Ide 970<sub>1</sub>, sons of Anchiale

929<sub>0</sub>

See also Index II Stones, thumb-shaped

## Daldeia

*Cult*: Apollon Μύστης 250 f.

— coin of 251<sub>1</sub>

Dalmatia 440<sub>2</sub>

## Damaskos

*Cults*: Zeus Κεραύνιος 807<sub>5(2)</sub> Zeus

Μέγιστος 'Υψιστος 886<sub>11(1)</sub>

Damastes 626 f.

## Damoia

*Cults*: Bryseai 890<sub>2</sub> Sparta 890<sub>2</sub>

Damokles 703

## Dan

*Cult*: Boiotia 342<sub>1</sub> 344<sub>1</sub>, cp. 583<sub>0</sub>

See also Zeus

## Danae

*Myths*: consorts with Zeus 1131<sub>1</sub> sent

to sea in coffer 671 1018

*Genealogy*: m. of Perseus 464 m. of

Perseus by Pikos 1187<sub>2</sub>

Danaides: Hesione 1150 Hippodameia

1150<sub>2</sub> Isonoe (?) 1150<sub>2</sub> Polydora 486

Danaoi 961<sub>0</sub>

## Danaos

*Myth*: Argos 1144<sub>2</sub>

*Genealogy*: f. of Hesione 1150<sub>2</sub> f. of

Hippodameia 1150<sub>2</sub> f. of Isonoe (?)

1150<sub>2</sub>

Daos, the nomad Persians 312<sub>3</sub>

Daos, a Scythian tribe See Daai

Daos, 'the Wolf' (?) 312<sub>3</sub>

## Daphne

*Myth*: Apollon 265<sub>0</sub> 460<sub>2</sub> 486

Daphne, near Antiocheia on the Orontes

*Cults*: Apollon Δαφναιος 1188 Nemesis

1191<sub>3</sub> Zeus Ὀλύμπιος 1188 f. (?) 1191

Zeus Σωτήρ 1191

*Festival*: Olympia 1191 f.

*Rite*: resurrection (?) 1191<sub>2</sub>

Daphnephoria 158<sub>1</sub> 242<sub>1</sub> 455<sub>2</sub>

## Daphnis

*Myth*: Apollon 1042 (?)

Daphnis the mountain-nymph 176<sub>1</sub>

## Dardanos

*Genealogy*: b. of Iasos 317 s. of Zeus

8

Dasimos (Dazimos) 1159<sub>1</sub>

Dasios (Dazios) 1159<sub>1</sub>

Datcha, relief-ware from 615

Dazimas 1159<sub>1</sub>

Dazimos See Dasimos

Dazios See Dasios

Dea Augusta Vocontiorum

*Rite*: *loco vires conditae* 306<sub>1</sub>

Dea Roma See Roma, the personification of Rome

## Dea Syria

*Identified with Virgo* 734<sub>3</sub>

Deana 339<sub>3</sub> See Diana

## Death

*Functions*: mower 868 reaper 868

*Attributes*: hour-glass 868 scythe 868

*Type*: straw puppet 868

— dance of 864<sub>4</sub>

See also Thanatos

Deia, a tribe at Dorylaeion 281

Deia, the festival 320<sub>0</sub>

Deia Sebasta Oikoumenika 320<sub>0</sub>

Deipatyros 277<sub>3</sub>

## Delos

*Cults*: Agathe Tyche 1128<sub>0</sub> Agathos

Daimon 1128<sub>0</sub> Aphrodite Ἀγνή 922<sub>0</sub>

Apollon 249<sub>2</sub> 452 ff. 854 Apollon

Γενέτωρ 223<sub>3</sub> Artemis 452 ff. 501

1227 Asklepios 1088 Athena Κινθία

919<sub>0</sub> 920<sub>0</sub> 921<sub>0</sub> 922<sub>0</sub> Isis 922<sub>0</sub>

Kronos (?) 920<sub>0</sub> Rhea (?) 920<sub>0</sub> 921<sub>0</sub>

Sarapis 922<sub>0</sub> Tachneptis 985<sub>0</sub> Theos

Μέγας 985<sub>0</sub> Zeus Εὐβουλεύς 259<sub>0</sub>

1105 Zeus Ἰκέσιος 1095<sub>0</sub> 1096<sub>0</sub> Zeus

Κάσιος 907<sub>0</sub> (?) 985<sub>0</sub> Zeus Κινθίος

919<sub>0</sub> 920<sub>0</sub> 921<sub>0</sub> 922<sub>0</sub> Zeus Σαβάζιος

1217

*Rite*: Hyperborean offerings sent to

Apollon 497 ff. περφερέες 495<sub>0</sub>

*Priests*: ζακόρος 921<sub>0</sub> 922<sub>0</sub> ἱερεὺς 921<sub>0</sub>

922<sub>0</sub> ἱεροποιοί 921<sub>0</sub> κλειδοῦχος 921<sub>0</sub>

922<sub>0</sub>

## Delos (cont.)

*Myths*: Hyperborean maidens 452 466

Hyperoche and Laodike 452 f. 501

Opis and Hekaerge (Arge) 452 501

1226 Opis and Hekaergos 452 f.

— Artemision at 1227 as centre of

earth 167 confederacy of 854

Keraton at 1227 temple-inventory

of 346<sub>0</sub> votive lions in 920<sub>0</sub> 921<sub>0</sub>

## Delphoi

*Cults*: Apollon 457 839 Apollon

Μοιραγέτης 231 Apollon Ἰθόδιος 1216

Artemis 1216 Athena Ἱπποαία 231

Autonoös 452 Dionysos 218 ff. 233 ff.

839 841 (Dionysos) Βρόμιος 219 Dio-

nyssos Ἰατρός 250 Dionysos Νυκτέλιος

257<sub>1</sub> (Dionysos) Παῖαν 250 Gaia 500

1216 Ge Θέμις (?) 841 Hestia 1216

Leto (Lato) 1216 Moirai 231 Orphic

Dionysos 218 ff. Phoibe 500 Phoibos

839 Phylakos 452 Poseidon 176<sub>1</sub>

177<sub>0</sub> Themis 176<sub>1</sub> 500 1216 Zeus

231 ff. 816 817 902<sub>0</sub> Zeus Ἀφείσιος (?)

179 f. 841 Zeus Εὐπννος 231 f. Zeus

Λυκάριος 901<sub>2</sub> 902<sub>0</sub> Zeus Μοιραγέτης

231 Zeus Πατρώος 233 244 Zeus

Πολεύς 231 Zeus Σωτήρ 232 f.

*Festivals*: birthday of Apollon (Bysios

7) 236 Boukatia 235 brumal rites

of Dionysos 235 Charila 240 242

Herois 240 242 Pythian games 240

Soteria 232 f. Stepterion 240 242

vernal rites of Dionysos (Theo-

xenia?) 235 244<sub>2</sub>

*Rites*: caldron of *apotheosis* 210 ff.

241<sub>4</sub> dance of young men round

tripod 460 incubation 231 f. paean

460 procession from Athens headed

by axe-bearers 628 817 847 πῶρ

ἀθναίων 1216 sacrifice sent by

Pythaiatai 815 ff. tent with cosmic

roof 178<sub>7</sub>

*Priestesses*: Thyiads 242

*Myths*: Asklepios raises dead 241<sub>4</sub>

Asklepios slain by Zeus 241<sub>4</sub> death

and burial of the Orphic Dionysos

218 ff. 841 Dionysos gives oracles

from tripod 239<sub>0</sub> Dionysos torn in

pieces and boiled in caldron 239

foundation of oracle 169 Hyper-

boreans 452 Hyperochos and Ama-

dokos 452 Hyperochos and Lao-

dokos 452 Neoptolemos 170<sub>0</sub> Nyx

238<sub>4</sub> Pagasos and Agrieus 169 177

499 Phylakos and Autonoös 452

Python 1087 Python slain by

Apollon 239<sub>0</sub> Themis gives oracles

239<sub>0</sub> Themis on tripod impregnated

by pillar of light (= Apollon) 1217

Theseus 628 Trophonios and Aga-

medes 232<sub>4</sub>

*In relation to Crete* 189<sub>0</sub>

— as centre of earth 167 as vital

centre of Greek religion 841 calen-

dar at 235 f. Cnidian *Lésche* at 122<sub>0</sub>

## Delphoi (cont.)

coins of 176<sub>2</sub> 218<sub>0</sub> 267<sub>1</sub> 490<sub>0(5)</sub> E at 176<sub>2</sub> 178 1216 eagles at 179 ff. frieze of Siphnian Treasury at 831<sub>1(4)</sub> inhabitants of, called Lykoreis 901<sub>2</sub> inner chapel in temple of Apollon at 239 inscribed axe from 628 *omphalos* at 169 ff. 841 1216 pediments of temple at 267<sub>1</sub> Plataean tripod at 170<sub>2</sub> 193 ff. 1216 precinct of, represented in archaic reliefs 199 ff. stepped pyramid on plinth near 1146<sub>0(10)</sub> succession of cults at 231 239 266 f. trophy from spoils of 'Marathon' at 1137<sub>2</sub> votive double axes from 629 669<sub>3</sub>

Delphos 176<sub>1</sub>Delphyne 449<sub>0</sub>Demaratos, oath of 728<sub>0</sub>

## Demeter

*Cults*: Aixone 730<sub>0</sub> Ardettos 1135 Athens 729<sub>0</sub> 730<sub>0</sub> Boiotia 716<sub>2</sub> Dotion 497<sub>2</sub> 683 f. Eleusis 314<sub>0</sub> 314<sub>2</sub> 730<sub>0</sub> Erythrai in Ionia 730<sub>0</sub> Eteonos 1152 Hermione 1077 Kios 815<sub>2</sub> Kolonos 1152<sub>2</sub> Korkyra 730<sub>0</sub> Megalopolis 1178 Mostene (?) 564 Myrrhinous 730<sub>0</sub> Nisaia, port of Megara 488<sub>0(3)</sub> Pagai, port of Megara (?) 488<sub>0(3)</sub> Paros 131 Pergamon 729<sub>0</sub> 955<sub>0</sub> Pheneos 1136<sub>4</sub> Phlyeis 1066 Prostanna (?) 973<sub>0</sub> Samothrace 314<sub>0</sub> 314<sub>2</sub> Selinous 489<sub>0(10)</sub> Sparta 729<sub>0</sub> Tegea 1140<sub>2</sub> Thebes in Boiotia 900<sub>1</sub> 901<sub>0</sub>  
*Epithets*: 'Αντισιδώρα 1066 'Ενναία 1075 'Ερινύς ('Εριννύς) 1075 'Ερκυννα 1075 (See also Herkynna) 'Ευρρόδεια 1152 Θεσμοθέτης 268<sub>2</sub> Θεσμοφόρος 131 259<sub>0</sub> Καρποφόρος 815<sub>2</sub> Κιδάρια 1136<sub>4</sub> Μαλοφόρος 488<sub>0(3)</sub> 489<sub>0(10)</sub> Μηλοφόρος 489<sub>0(10)</sub> Ξηφοφόρος 716<sub>2</sub> Ομολῶα 900<sub>1</sub> cp. 901<sub>0</sub> Χθονία 1077 Χλόη 413<sub>2</sub> χρυσόφορος 716

*Festivals*: Herkynia 1075 τελετή μείζων at Pheneos 1136<sub>4</sub>

*Myths*: boiling of Pelops 212<sub>2</sub> consorts with Zeus 1029 Erysichthon 497<sub>2</sub> 683 f. Iambe 821 851 reveals fig to Phytalos 291<sub>2</sub> 1092<sub>6</sub> 1103

*Metamorphosed into snake* 1029

*Genealogy*: m. of Artemis 252 m. of Artemis or Hekate 1032 m. by Zeus of Persephone or Kore 1029 w. of Poseidon 584<sub>0</sub>

*Functions*: Corn-mother 295<sub>2</sub> earth 584<sub>1</sub> 585<sub>1</sub> 1152

*Etymology*: 584<sub>0</sub> 584<sub>1</sub> 585<sub>1</sub> 1159<sub>1</sub>

*Attributes*: corn-ears 564 (?) double axe 564 (?) *drépanon* 448<sub>0</sub> *húrpe* 448<sub>0</sub> *kálathos* 564 (?) oak-tree 683 f. pig 1140<sub>2</sub> poplar-tree 683 poppies 1165<sub>1</sub> ram (?) 488<sub>0(3)</sub> snake 1111 sword 716 716<sub>2</sub> torches 488<sub>0(3)</sub> (?)

*Type*: with *kálathos*, corn-ears, and double axe (?) 564

## Demeter (cont.)

*Identified with Axieros* (?) 314<sub>2</sub> Isis 252 Rhea 1029 1032

*Associated with Kore* 1113<sub>0(3)</sub> 1178 Kore and Zeus 258<sub>2</sub> 259<sub>0</sub> Zeus, Hera, Kore, Baubo 259<sub>0</sub>

*In relation to bees and honey* 1142<sub>7</sub> Persephone 501

## Demetrios Poliorketes

*Personates Athena* (?) 1136<sub>4</sub>

*Demoi of Antiocheia on the Orontes* (?) and Seleukeia Pieria (?) 1192

*Demokritos of Abdera* 701<sub>0</sub>

## Demos

*Cults*: Antiocheia on the Orontes (?) 1192 Kaulonia (?) 1042 Seleukeia Pieria (?) 1192

— in Aristophanes 212

## Demos of Rome

*Cult*: Miletos 1228

Demotionidai, oath of 728<sub>0</sub>

Den 344<sub>0</sub> 583<sub>0</sub> 583<sub>3</sub>

See also Zeus

## Denderah

*Cults*: Horos 773<sub>0</sub> Osiris 773<sub>0</sub> Zeus 'Ελευθέριος Σεβαστός (=Augustus) 97<sub>0</sub>

## Deo

*Myth*: Zeus 132<sub>2</sub>

*Rite*: union with Zeus 132<sub>2</sub> 345<sub>6(2)</sub>

See also Demeter

## Deonysos 271

See also Dionysos

## Deos (Dios), the Phrygian Zeus 278 ff.

*Function*: sky 279 f.

*Associated with Semele* 279 f.

— tribe Deia named after (?) 281

## Despoina

*Cult*: Akakesion 231<sub>2</sub>

Deukalidai 892<sub>4</sub>

## Deukalion

*Myths*: takes stones from Mt Agdos to people the world 971<sub>0</sub> Athens 1118 1139 1229 builds altar of Zeus 'Αφείσιος 892<sub>4</sub> Lykoreia 901<sub>2</sub> Mt Parnassos 902<sub>0</sub>

*Genealogy*: b. of Pyrrha 971<sub>0</sub> s. of Minos, s. of Zeus 793<sub>7</sub>

*Etymology*: 892<sub>4</sub>

— grave of 1118

Deunysos 272<sub>0</sub>

See also Dionysos

Deus 344<sub>0</sub>

See also Zeus

## Deus Altissimus

*Cult*: Hadrumetum 889<sub>0(34)</sub>

*Epithets*: *Pelagicus Aërius* 889<sub>0(34)</sub>

*Identified with Iao* 889<sub>0(34)</sub>

## Deus Casius

*Cult*: Heddernheim 983<sub>0</sub>

See also Zeus *Epithets* Κάσιος (Κάσιος)

## Deus Magnus Pantheus

*Associated with Vires* 306<sub>4</sub>

Deverra 643<sub>5</sub>

Deviana 339<sub>0</sub>

See Diana

Dexia 619<sub>3</sub>

Dexsiva

*Cult*: Cadnet 619

Dia, d. of Lykaon 486<sub>1</sub>

Dia, old name of Tralleis 587<sub>2</sub> 958<sub>0</sub>

Dia, w. of Ixion

*Myth*: wooed by Zeus 1088

Diau (?), consort of Diane (?) 351<sub>0</sub>

Diana

*Cults*: Mt Algidus 404 Aricia 420<sub>1</sub>

Mt Corne 403 Kolchoi 411 Nemi

149 393 399 f. 403<sub>1</sub> 842 f. Nemus

417 ff. Rome 400 f. 421 Mt Tifata

404 Tusculum 403

*Epithets*: *Facellitis* 421<sub>3</sub> *Latonia* 412<sub>7</sub>

*Lyaea* 1140<sub>3</sub> *nemoralis Delia* 412<sub>3</sub>

*Nemorensis* 146 411<sub>3</sub> (?) 414 417 841

1216 *Trivia* 412<sub>6</sub> *virgo potens nemorum* 412<sub>6</sub>

*Rites*: *liknon* 149 puppies wreathed

149 oak decked with weapons and

spoils of chase 412<sub>0</sub> weapons laid

aside 149

*Priests*: Caligula 403<sub>1</sub> *rex Nemorensis*

146 f. 394 f. 399 f. 403<sub>1</sub> 417<sub>5</sub> 418

*Myths*: Actaeon 144 Virbius 393

*Genealogy*: consort of Dianus (Ianus)

363 394 399 405

*Functions*: birth 339<sub>0</sub> chase 69 moon

338<sub>1</sub> 339<sub>6</sub>

*Etymology*: 338 ff.

*Attributes*: crown 147<sub>1</sub> hound 69

hounds 144 *modius* 148 oak 400 ff.

sceptre 148

*Types*: club-like pillar 147 149 841

herm 149 huntress 144 log 146

three-faced 411 triune 412<sub>7</sub> (?) with

*modius* 149

*Identified with* Egeria (?) 418<sub>0</sub> Luna,

Ceres, Iuno, Proserpina 256 Vesta

417<sub>5</sub>

*Associated with* Apollo and Hercules

59<sub>0</sub> Dianus (Ianus) 363 394 399 405

Mercurius 67 (?)

*In relation to* Virbius 414 417 842

*Survives as* country demon 339<sub>1</sub>

— oak-tree of 400 ff. on column of

Mayence 96 99 f. pillars of 143 ff.

tree of, at Nemi 417 ff.

Dianus

*Etymology*: 339<sub>1</sub> 352

*Type*: archway 363 405

*Associated with* Diana 363 394 399 405

See also Ianus

Dias, a form of Zeus 352

See also Zeus

Dias, one of the Pelopidai 352<sub>3</sub>

Dias, one of the Titans 352

Diasia 1138 ff.

Di certi 13<sub>1</sub>

Dictaeon Cave, votive double axes from

639<sub>2</sub>

See also Dikte, Mt

Dido 1059

Didyma near Miletos

*Cults*: Apollon *Διδυμαίος* 317 f. Apollon

*Διδυμεύς* 317<sub>2</sub> Zeus *Διδυμαίος* 317

Zeus *Σωτήρ* 317<sub>2</sub> Zeus *Τέτιος* 318<sub>0</sub>

*Rite*: *Βοηγία* 318<sub>0</sub>

Diermai 1219

Dies 3<sub>0</sub>

Diespiter

*Function*: thunder 830<sub>6</sub>

*Etymology*: 277<sub>2</sub> 341<sub>0</sub>

See also Iupiter

Dias See Dias, one of the Titans

Dike

*Epithets*: *πᾶσιν ἀρωγός* 1033<sub>1</sub> *πολύπαιρος*

1033<sub>1</sub>

*Genealogy*: st. of Ananke 316<sub>0</sub>

*Functions*: cosmic 316<sub>0</sub> gate-opener

316<sub>0</sub> justice 931<sub>0</sub> laws 1095<sub>0</sub>

*Attribute*: *Διὸς μάκελλα* 806<sub>1</sub>

*Associated with* Zeus 1029 1033<sub>1</sub> Zeus

and Themis 897<sub>3</sub>

Dikte, headland on south coast of Crete

928<sub>0</sub>

Dikte, Mt

*Cult*: Iupiter *Dictaeus* 927<sub>1</sub> Zeus *Δικ-*

*ταῖος* 927<sub>1</sub> 928<sub>0</sub> 929<sub>0</sub>

*Epithet*: *Κορυβαντίδος ..πέτρης* 942<sub>0</sub>

*Myths*: Anchiale bears Idaean Dak-

tyloi 929<sub>0</sub> birth of Zeus 928<sub>0</sub> 986<sub>0</sub>

Britomartis 939<sub>1</sub> city founded by

Zeus 928<sub>0</sub> 929<sub>0</sub> Epimenides sleeps

in Dictaeon Cave 929<sub>0</sub> infancy of

Zeus 928<sub>0</sub> 929<sub>0</sub> Kouretes rear Zeus

928<sub>0</sub> Meliai 933<sub>0</sub> Minos descends

into Dictaeon Cave and returns

with laws of Zeus 929<sub>0</sub> Zeus con-

sorts with Europe 929<sub>0</sub>

*Etymology*: 928<sub>0</sub>

— identified with mountain-range

south-west of Praisos 929<sub>0</sub> identified

wrongly with Mt Lasithi 929<sub>0</sub> Dic-

taean Cave on, identified wrongly

with Psychro Cave 929<sub>0</sub> Dictaeon

Cave on, not yet discovered 929<sub>0</sub>

Dictaeon Cave on 928<sub>0</sub> 929<sub>0</sub>

Dikton, cape near Mt Ide in Crete 945<sub>1</sub>

Diktyinna

*Cult*: Crete 986<sub>0</sub>

Diktys

*Myths*: drowned in river while reaching

for onions 986<sub>0</sub> nursed by Isis 986<sub>0</sub>

*Etymology*: 986<sub>0</sub>

Dindymene 970<sub>0</sub>

Dings

*Identified with* Ziu (?) 50 f.

Dinos 2<sub>4</sub>

Diobessi, a Thracian tribe 276<sub>7</sub>

Diocletian

*Personates* Iupiter 1194

Diogenes of Apollonia 1024

Dioi, a Thracian tribe 276<sub>7</sub>

Diokaisareia in Kilikia

*Cults*: thunderbolt 810 Zeus (?) 810

— coins of 810 851

Dion, an early Laconian king  
*Myth*: entertains Apollo and Liber  
 Pater 353

Dion (?), consort of Dione  
*Cult*: Dodona 350<sub>6</sub>  
*Function*: sky 350<sub>6</sub>  
*Superceded by Zeus* 353

Dion in Makedonia  
*Cult*: Zeus 1111  
 — coins of 1111

Dione  
*Cults*: Dodona 350 350<sub>6</sub> 353 Termessus  
 (Termessus Maior) 974<sub>0</sub>  
*Myth*: consorts with Zeus 1029  
*Function*: sky 350<sub>6</sub>  
*Etymology*: 341<sub>4</sub> 350  
*Type*: laureate and veiled 162<sub>1</sub>  
*Associated with Zeus* 974<sub>0</sub> 1029

Dionysos 272

See also Dionysos

Dionysalexandros 253<sub>2</sub> 277<sub>3</sub>

Dionysiai 925<sub>0</sub>

Dionysiai Eurythemidion 1157<sub>3</sub>

Dionysopolis in Phrygia

*Cults*: youthful hero (? Lairmenos) on  
 horseback bearing double axe 566  
 Zeus *Horios* (accent unknown) 285  
 — coins of 285<sub>1</sub> 566

Dionysos

*Cults*: Antiocheia on the Orontes 428  
 1197 Apsinthos 270 Arkesine 246<sub>1</sub>  
 Athens 245<sub>5</sub> 985<sub>0</sub> Bessoi 269 Boio-  
 tia 946<sub>0</sub> Chios 667 f. Delphoi 218 ff.  
 233 ff. 250 257<sub>1</sub> 839 841 Dorylaeion  
 280<sub>1</sub> Elis 823<sub>1</sub> 932<sub>0</sub> Euromos 575<sub>1</sub>  
 Hagia Triada (?) 522 524 Hierokai-  
 sareia in Lydia 1025 Imbros 314<sub>1</sub>  
 Karia 565<sub>2</sub> Kaulonia (?) 1041 Kras-  
 tonia 114 f. Kypros 599<sub>2</sub> (?) Mt  
 Laphystion in Boiotia 899<sub>1</sub> Lemnos  
 314<sub>0</sub> Lerne 599<sub>3</sub> Lesbos 1021 Lindos  
 925<sub>0</sub> Maidike 270 Megara 257<sub>1</sub>  
 Mytilene 238<sub>0</sub> 1022 Naxos 250 1092<sub>0</sub>  
 1093<sub>0</sub> Nisyros 1157<sub>3</sub> Nuserat in  
 Mysia 882<sub>0(0)</sub> Odrysai 269<sub>1</sub> Odry-  
 sai (?) 661 f. Orchomenos in Boiotia  
 899<sub>1</sub> Pagasai 660 Paionia 250<sub>1</sub> 270  
 Panormos near Kyzikos (?) 882<sub>0(0)</sub>  
 Pergamon 287<sub>2</sub> 288<sub>0</sub> 954<sub>0</sub> 1184<sub>1</sub>  
 Phigaleia 244<sub>1</sub> Rhodes 250 Saboi  
 270 Samos 1021 Samothrace 314<sub>0</sub>  
 Satrai 269<sub>1</sub> Synnada (?) 362 f. Tene-  
 dos 522 658 ff. (?) 662 667 f. Thasos  
 314<sub>0</sub> Thespiiai (?) 599<sub>2</sub> Thrace 269 ff.  
 314<sub>0</sub> 821 851 Thraco-Phrygians  
 268 ff. Tralleis 960<sub>0</sub> Troizen 599<sub>2</sub>

*Epithets*: ἄγριος 661<sub>1</sub> ἄγνιος 164 Ἀκρα-  
 τοφόρος 241<sub>1</sub> ἀναξ 243<sub>0</sub> (?) 246<sub>1</sub> 659  
 Ἀνθρωπορραίστης 243<sub>3</sub> 522 662 Ἀρ-  
 ρητος 661<sub>1</sub> Ἀσδοῦλης 270 Ἀυαλός 251<sub>0</sub>  
 270 Βακχεῖος 1093<sub>0</sub> Βάκχος 243<sub>3</sub> 250<sub>4</sub>  
 957<sub>2</sub> 1030 Βάλιν or Βαλὴν 270<sub>5</sub> 271<sub>0</sub>  
 Βαλῖος (?) 271<sub>0</sub> βοτρυόκοσμος 250<sub>4</sub>  
 Βότρυν 413<sub>2</sub> βραϊράς (?) 243<sub>3</sub> Βρόμιος  
 219 243<sub>3</sub> 838 852 882<sub>0(0)</sub> δειύτερος

Dionysos (cont.)

ἄλλος...ἑτίος Ζεὺς 276<sub>1</sub> *Delius* 250<sub>4</sub>  
 Διθύραμβος 243<sub>3</sub> δίκερως 661<sub>1</sub> διμορφος  
 661 Διὸς φῶς 273 *Dryalos* (?) 250<sub>4</sub>  
 Δύαλος 250<sub>4</sub> 270 Ἐβδομεῖς 238<sub>0</sub>  
 Egyptian 29 εἰραφώτης 957<sub>2</sub> Ἐλευ-  
 θερεῖος 97<sub>0</sub> Ἐνδενδρος 946<sub>0</sub> Ἐνὸρχεις  
 1021 1022 ἐρίβρομος 957<sub>2</sub> Εὔαιος  
 (*leg.* Εὔιος) 275<sub>8</sub> Εὐβουλεύς (?) 119<sub>0</sub>  
*Euhios* 250<sub>4</sub> εὔιος 234<sub>5</sub> 243<sub>3</sub> (?)  
 246<sub>1</sub> Εὐρυβάλινδος 270<sub>5</sub> 271<sub>0</sub> ζεί-  
 δωρος 275 Ἡρικεπαῖος 1025 Ἡρως  
 823<sub>1</sub> θυρσεγῆς (?) 250<sub>4</sub> θυρσήρης (?)  
 243<sub>3</sub> Ἰαμβαδοῦλης 820<sub>3</sub> 821 851  
 Ἰατρός 250 Ἰσοδαίτης 234 Καθηγε-  
 μών 287<sub>2</sub> 288<sub>0</sub> (?) 1184<sub>1</sub> κισσοκόρης  
 (κισσοκόμας) 246<sub>1</sub> Κισσός 413<sub>2</sub> κισσο-  
 χαίτης 243<sub>3</sub> (?) 246<sub>1</sub> κρύφιος 661<sub>1</sub>  
 λαθικηδής 954<sub>0</sub> Λαφύστιος 899<sub>1</sub> μαι-  
 νομέναις ἀνθέντα τιμαῖσι 234<sub>5</sub> Μάσα-  
 ρος 565<sub>2</sub> Μελίχιος 1092<sub>0</sub> 1093<sub>0</sub> 1112<sub>0</sub>  
 Μελπομένης 245<sub>5</sub> μαιφόνος 275  
 Μουσαγέτης 250 Νέος 96 Νυκτέλιος  
 234 257<sub>1</sub> νυκτέριος 257<sub>1</sub> νυκτίπολος  
 257<sub>1</sub> νυκτιφάης 257<sub>1</sub> ὀρσιγύναικα  
 (acc.) 234<sub>5</sub> Παῖαν 250 Παιώνιος 250<sub>4</sub>  
 Πέλεκυς (not Πελεκᾶς or Πελεκῖνος,  
 nor Πελάγιος) 660 Πλειστωρος (?)  
 270 πολύνυμος 1022 Πολύνυμος (?)  
 1022 Σαβάσιος 270 Σάβος 270  
 Σαώτης 599<sub>2</sub> Σμίνθιος (?) 250 Συκέα-  
 τής 488<sub>0(0)</sub> Τγιάτης 250<sub>3</sub> Τῆς 275  
 ὑποκόλπιος 250<sub>4</sub> Φαλλήν 522<sub>0</sub> φυσί-  
 ζως 954<sub>0</sub> χρυσεγῆς 250<sub>4</sub> Ὠμάδιος  
 667 f.

*Festivals*: brumal rites 235 discussed  
 by Pherekydes of Leros 275 Lenaia  
 236 Phallagogia 1022 Rural Diony-  
 sia 236 vernal rites (Theoxenia?)  
 235

*Rites*: advent in spring 243 f. a-  
 wakened from annual sleep by axe  
 striking caldron (?) 660<sub>0</sub> Bacchants  
 put bowls of bronze or iron over  
 their breasts 346<sub>0</sub> βοιφόνον...θερά-  
 ποντα 659<sub>1</sub> death and resurrection  
 234 dithyramb 234 f. human sacri-  
 fice at Apsinthos 270<sub>4</sub> human sacri-  
 fice in Chios 667 f. human sacrifice  
 in Lesbos 1022 human sacrifice at  
 Orchomenos in Boiotia 899<sub>1</sub> human  
 sacrifice in Tenedos 667 f. human  
 sacrifice in Thrace 1022 mysteries  
 1030 nocturnal 257<sub>1</sub> sacrifice by  
 Labyadai 235 243 f. wearing of  
 white-poplar 471

*Priests*: Euneidai 245<sub>5</sub> λεπεὺς διὰ γένους  
 1184<sub>1</sub> ἱεροφάντης 1025 Vologaisos  
 269<sub>1</sub>

*Priests*: πρόμαντις 269<sub>1</sub>

*Worshippers*: Διονυσιασταί 925<sub>0</sub> Διο-  
 νυσιασταί Εὐρυθεμιδῖοι 1157<sub>3</sub> θιαδαί  
 1022 θυσάδες 1022

*Personated by* Antinoos 97<sub>0</sub> Antiochos  
 vi 97<sub>0</sub> M. Antonius 97<sub>0</sub> Caligula 97<sub>0</sub>

Dionysos (*cont.*)

Cretan prince (?) 523 Demetrios Poliorketes 97<sub>0</sub> Hadrian (?) 97<sub>0</sub> kings of Thrace 271<sub>0</sub> Mithradates vi Eupator 96<sub>3</sub> 245<sub>0</sub> Nero 96<sub>3</sub> (?) 97<sub>0</sub> 254 (?) 1128<sub>0</sub> Ptolemy xiii Auletes 96<sub>3</sub> various scions of the imperial house 97<sub>0</sub>

*Myths*: Brasiai 671 brings Semele up from spring at Lerna 1022 buried by Apollon at Delphoi 218 ff. cut up, boiled, roasted, and eaten by Titans 218 f. 239 1030 f. Delphoi 239<sub>0</sub> descent to Hades 1022 destroys mice in Rhodes 250<sub>2</sub> guarded by Apollon and Kouretes 1030 his heart placed in a gypsum image by Zeus 1031 his heart rescued by Athena 1031 his limbs arranged by Apollon 1031 instructed and equipped by Mysis 346<sub>0</sub> invades India 7<sub>2</sub> invents wine 250<sub>3</sub> nursed by Dryades 276 nursed by Hyades 274 f. nursed by Ma 565<sub>2</sub> nursed by Maenads 347<sub>0</sub> nursed by Nymphs 1030 nursed by Polyhymno 1022 Polyhymnos 1022 put together again by Rhea 1032 reborn as Thyonianus (?) 393<sub>0</sub> restored by Apollon 251<sub>2</sub> resurrection 1032 a seven-months' child 237<sub>0</sub> sits on throne of Zeus 1030 slain in bovine form 1030 Telephos 1184<sub>3</sub> Titans 199<sub>2</sub> 218 ff. 251<sub>2</sub> 841 1030 f.

*Metamorphosed into* bull 932<sub>0</sub> cp. 1030 jay (?) 524 Zeus, Kronos, babe, youth, lion, horse, horned snake, tiger, bull 1030

*Genealogy*: s. of Semele 220 s. of Zeus 317 1098<sub>0</sub> s. of Zeus by Persephone 1135<sub>4</sub> s. of Zeus by Phersephone or Kore 1029

*Functions*: chthonian 471 1029 figs 1092<sub>0</sub> 1093<sub>0</sub> health 250<sub>3</sub> rain 274 ff. rebirth of Zeus 381 823<sub>1</sub> snow 275 thunder 852 wine 557<sub>1</sub>

*Etymology*: 271 ff.

*Attributes*: ass 464 bay-wreath 244 390 (?) double axe 661 drinking-horn 661 grape-bunch 960<sub>0</sub> ivy-wreath 388 jay 275<sub>3</sub> 524 *kántharos* 661 960<sub>0</sub> 1133<sub>1</sub> lyre 244 838 *nebris* 270<sub>3</sub> nightingale (?) 275<sub>0</sub> panther 261 270<sub>3</sub> *φωγίλος* (?) 275<sub>0</sub> swallow (?) 275<sub>0</sub> *thýrsos* 261 ff. tripod 841 vine-branch 1133<sub>1</sub>

*Types*: Apolline 244 ff. 838 bearded 388 661 in car drawn by panthers 245<sub>0</sub> double bust (with Ariadne) 390 (?) 391 392<sub>1</sub> (?) cp. 661 double bust (with Hermes) 388 double bust (with Satyr) 388 double bust (with Zeus) 388 fire 114 f. horned 244<sub>0</sub> horned babe 1029 on horseback 270<sub>3</sub> 821 infant nursed by Nymph

Dionysos (*cont.*)

245<sub>0</sub> Janiform (bearded + beardless) 387 light 114 f. with lyre in art, but not in literature 246<sub>0</sub> pillar 164 riding on bull 661 seated as child amid Kouretes 1210 seated as lyre-player 245<sub>0</sub> standing with grape-bunch in raised right hand and *kántharos* in lowered left 960<sub>0</sub> two bearded masks hung back to back on pillar 381 with wings on head 388 youthful head 575<sub>1</sub> Zeus-like 662 f. 847

*Identified with* Agathos Daimon 1129<sub>0</sub> Apollon 252 ff. Apollon and Helios 253 f. Attis 294 296 298 Esmun 314<sub>0</sub> Hittite god bearing grape-bunches and corn-ears 565 Jehovah 1197 younger Kabeiros 664<sub>1</sub> Liber 1031 Liber *Pater* 220<sub>0</sub> Osiris 252 Phanes 1026 1051 Sabazios 275 Zagreus 234 1029 Zeus 282 287 f. 288<sub>0</sub>

*Assimilated to* Apollon 244 ff. Thracian rider-god 821 823

*Associated with* Apollon 164 233 ff. Ariadne 245<sub>0</sub> 245<sub>5</sub> 261 390 (?) 391 661 (?) Athena and Zeus *AraBúpios* 925<sub>0</sub> the Egyptian Herakles 7<sub>2</sub> Kore 120<sub>1</sub> Maenads 115 246<sub>0</sub> 262 f. 265 Nero 97<sub>0</sub> Oistros (?) 1041 Satyrs 245<sub>5</sub> 246<sub>0</sub> 262 f. 265 314<sub>0</sub> Silenoi 661 Zeus and Themis 261 f.

*Compared with* Apollon 252

*In relation to* Agathos Daimon 1129<sub>0</sub> Apollon 267 Ares 565<sub>1</sub> mankind 1032 Semele 663 Zeus 267 ff. 522 1210

*Superseded by* Apollon 243 ff. 839 841 Christ 1209 f.

— as one of the first three Dioskouroi 1135<sub>4</sub> attendants of, boiled by Medeia 212 effigy of, dedicated to Zeus 958<sub>0</sub> epitaph of 220 mystics of 124<sub>4</sub> mysteries of 882<sub>0(10)</sub> nurses of 347<sub>0</sub> pillars of 423 in the plural 252<sub>3</sub> sceptre of 1026 tomb of 219 231 239 toys of 1030 tripod of 231

## Diónysos 272

See also Dionysos

Diopetes See Artemis *Types Διοπέτης*

Dios, island off coast of Kephallenia 908<sub>0</sub>

Dios, the Thracian Zeus

*Cults*: Thrace 277 ff. 288 313 824 Thracio-Phrygians 277 ff. 313 842

*Epithets*: Νέσος (hence the Hellenic Διώνυσος) 277 288 313 842 Πάρας 277

*Functions*: sky 277 842 twofold, as Father and Son 288 842

*Etymology*: 824

*Superseded by* Zeus Δίος 280 f.

Diosatabyriastai 924<sub>0</sub> 925<sub>0</sub> 1129<sub>0</sub> 1157<sub>3</sub>

Dios Bous 318<sub>0</sub>

Dios Elpides

*Cult*: Miletos 962<sub>0</sub>

Dios Gonai in Boiotia 961<sub>0</sub>

Dios Gonai in Lydia 961<sub>0</sub>

Dioskouroi

*Cults*: Aizanoi 313 Akmonia 313  
Apameia 313 Mt Argaios 980<sub>0</sub>  
Athens 1135<sub>1</sub> Bria 313 Etruria 431 f.  
1064 Euromos 574 f. Sparta 261<sub>0</sub>  
436 ff. 1062 Synnada 313 Tarentum  
1064 Tauion 1064 Temenothyrai  
313 Themisonion (?) 313 Therapne  
1064 Tusculum (?) 368<sub>2</sub> Tyndaris  
918<sub>0</sub>

*Epithets*: 'Αμβούλιοι 261<sub>0</sub>, 'Ανακτες 311  
1135<sub>1</sub> Λαπέρσα 1069

*Festival*: Theoxenia 443 1064

*Rites*: *lectisternium* 443 sacrifice of  
oxen 606<sub>3</sub>

*Personated by* Aristomenes and friend  
436<sub>0</sub> Atys and Kotys (?) 312 L.  
Aurelius Commodus and Antoninus  
443 Epiphanes and Kallinikos 442 f.  
kings of Sparta 436 440 Nero Caesar  
and Drusus Caesar 442 Tiberius  
and Germanicus 441 f.

*Myths*: alive and dead on alternate  
days 433 their descendants found  
temple on Mt Kasion in Egypt 984<sub>1</sub>  
feud with sons of Aphareus 437  
Gigantomachy 435 in *Iliad* 436 in  
*Kypru* 438 f. in Lykophron 439  
in *Odyssey* 437 in Pindar 437 f. life  
underground 1064

*Genealogy*: sons of Tyndareos 918<sub>0</sub>

*Functions*: anthropomorphic sky-  
pillars 980<sub>0</sub> both mortal men 436  
one mortal, the other immortal  
437 f. 440 halves of the sky 432 ff.  
843 ἡ συμφωνία τῶν ἀπάντων 434;  
incarnate in kings of Sparta (?) 436  
440 living and dead on alternate  
days 437 ff.

*Attributes*: *amphorae* 1062 ff. black  
and white *pilai* 435 caps with stars  
313<sub>2</sub> 313<sub>1</sub> 313<sub>0</sub> 433 574 f. 1062  
dagger 432<sub>2</sub> *dakana* 160 f. 436<sub>3</sub> 841  
1063 f. horses 313<sub>2</sub> 313<sub>1</sub> 313<sub>0</sub> knife  
432<sub>3</sub> Phrygian caps 432<sub>2</sub> (See also  
caps with stars) semicircles  
434 sepulchral jars 436<sub>3</sub> 1062 ff.  
stars 980<sub>0</sub> (See also caps with stars)

*Types*: ameonic pillars crowned with  
rays 980<sub>0</sub> bearded and beardless  
451 on short column or altar 606<sub>3</sub>  
driving two-horse chariot 1064  
Etruscan 160 with heads connected  
by forked bar 432<sub>3</sub> with heads con-  
nected by pediment 431 432<sub>2</sub> on  
horseback 442 479 1064 male and  
female 451 with one arm apiece  
432 with one wing apiece 432  
radiate 432<sub>3</sub> reclining in cave 1064  
reclining at least 1064 standing  
with horses 1064 standing without  
horses 1062 1063 1064

Dioskouroi (*cont.*)

*Associated with* Helene 1003 ff. Zeus  
1209<sub>2</sub>

*Compared with* children in 'Expul-  
sion' tales 1014

*In relation to* Attis 307 ff.

*Superseded by* St Peter and St Paul 606  
— in folk-tales 1003 ff. jars of 1062 ff.

Diosmilichiaistai 1157

Diosphoros (?) 970<sub>0</sub>

Diotima 130<sub>2</sub> 1167

Diphrilos 1167

Dipoinos 739

Dipsakos 904<sub>1</sub>

Dirke, the spring 1013

Dirke

*Myths*: Antiope 1013 1015 Zethos and  
Amphion 1013 1015 1019

*Type*: dragged by bull 1019

Dis (Δίς) 344<sub>0</sub>

See also Zeus

Dis

*Cult*: Celts 326

*Rite*: drink-offering of honey and pure  
wine 1142<sub>7</sub>

Dius

*Cults*: Rome 724<sub>0</sub> ff. Tiber-island 726<sub>0</sub>

*Epithets*: *Fidius* 724<sub>0</sub> ff. 849 *Sancus*  
724<sub>0</sub> *Sancus Sanctus Semo* 724<sub>0</sub>  
*Semo Sancus* 724<sub>0</sub> *Semo Sancus*  
*Sanctus* 724<sub>0</sub> 725<sub>0</sub>

*Rites*: *uenei orbes* 724<sub>0</sub> 725<sub>0</sub> (?) oath  
under open sky 724<sub>0</sub>

*Functions*: lightning 726<sub>0</sub> 849 sky 724<sub>0</sub>  
725<sub>0</sub>

*Type*: archaic 'Apollon' 725<sub>0</sub> cp. 1222

*Identified with* Herakles (?) 724<sub>0</sub> Simon

Magnus 726<sub>0</sub>

Diviana 338<sub>1</sub>

See also Diana

Divitia

*Cults*: Mercurius 64<sub>0</sub> Victoria 64<sub>0</sub>

Divlit near Koloë

*Cults*: Artemis 'Αναίτις ('Αναίτις?)  
975<sub>0</sub> Zeus Σαβάξιος 975<sub>0</sub>

— sacred trees at 975<sub>0</sub>

Dodona

*Cults*: Dione 350 350<sub>0</sub> 353 Ge (Gaia)

350<sub>1</sub> Zeus 350 353 693<sub>3</sub> 855<sub>2</sub> 960<sub>0</sub>

Zeus Δωδωναίος (= Hadrian) 959<sub>0</sub>

Zeus Νάιος 350<sub>0</sub> 763<sub>1</sub> 826

*Epithet*: *δυσχελμερος* 960<sub>0</sub>

*Rites*: caldron of hot water 214 ff.  
Hyperborean offerings 497 oracular

caldron 214 priests go with un-  
washed feet 960<sub>0</sub> priests sleep on

ground 960<sub>0</sub>

*Priests*: Έλλοι 677 f. Σελλοι 960<sub>0</sub> τό-  
μαροι (τόμοιροι) 693<sub>3</sub>

*Priestesses*: 'Fly' 215<sub>1</sub> πελειάδες 350  
693<sub>3</sub>

*Myth*: Hellos 677 f. 848

— bronze statuettes of Zeus from  
739 1222 (?) Coreyraean whip at  
826 851 double axe of iron from 678

- Dodona (*cont.*)  
 gong at 133<sub>0</sub> 214<sub>1</sub> 826 1226 oak at 413<sub>2</sub> 677 692 848 painting of 677 small votive axes from 648 677
- Dogs-heads 679
- Dokimeion, coin of 756<sub>2</sub>
- Doliche  
*Cult*: Zeus Δολιχαῖος 745<sub>1</sub>
- Domitian  
*Personates* Zeus 97<sub>0</sub> 1194 cp. 811<sub>5</sub>
- Domitilla, Catacomb of 1205 f.
- Donar  
*Functions*: autumn 62 f. fertility 63<sub>1</sub> thunder 63<sub>1</sub>  
*Etymology*: 63<sub>1</sub>  
*Attributes*: hammer 64<sub>0</sub> 609 birch (?) 642<sub>3</sub>  
*Identified with* Hercules 62 f. 63<sub>1</sub> 64<sub>0</sub> 94<sub>1</sub> Jupiter 64<sub>0</sub> 95<sub>2</sub> Volcanus 63<sub>1</sub>
- Donatus as author of the scholia P. Danielis on the commentaries of Servius 1059 cp. 468<sub>1</sub>
- Donuca, Mt 55
- Dorians, *Aggicūs*-pillars of 165 f. originally an Illyrian tribe 341
- Dorylaeion  
*Cults*: Aphrodite 281 Apollon 281 Augustus 281 Dionysos 280<sub>1</sub> Homonoia Σεβαστή 280<sub>1</sub> Mother of the gods 281 Poseidon 281 Sarapis 281 Zeus Βροντῶν 280<sub>1</sub> 835<sub>1</sub> 836 Zeus Δίος (rather than Διός) 280 f. Zeus Μεληνός 280<sub>1</sub> Zeus Παρίας Σωτήρ 292<sub>1</sub> Zeus Πατρώος 280<sub>1</sub> Zeus Σημαντικός 280<sub>1</sub>  
 — bust of Zeus Βροντῶν from 836 coins of 280<sub>1</sub> seven tribes at 281
- Dorylaos (?) 280<sub>1</sub>
- Dotion  
*Cult*: Demeter 497<sub>5</sub> 683 f.  
*Myth*: Erysichthon 497<sub>5</sub> 683 f. 848
- Douris 122<sub>0</sub>
- Draecena (= Δράκαινα)  
*Cult* Blatsche 1084
- Dracco (= Δράκων, i.e. Glykon)  
*Cult* Blatsche 1084
- Drakon, king of Thebes in Boiotia 1087
- Drakon, the river See Orontes
- Drepanon in Achaia  
*Myth*: so called after the δρέπανον of Kronos 448<sub>0</sub>
- Drepanon (Drepane) in Bithynia  
*Myth*: so called after the δρέπανον of Zeus 448<sub>0</sub>
- Drepanon (Drepane) = Phaiakia or Kor-kyra 448<sub>0</sub>
- Drepanon = Zankle in Sicily 448<sub>0</sub>
- Dreros  
*Cult*: Zeus Ταλλαῖος 948<sub>1</sub>  
 — oath of 730<sub>0</sub>
- Drios, Mt, in Naxos  
*Cult*: Zeus Μηλώσιος 918<sub>1</sub>
- Droiphoroi 411<sub>6</sub>
- Druids regarded oak-mistletoe as fallen from heaven 643
- Dryades 276 683 f.
- Dryope  
*Myth*: loved by Apollon 485 f. 486<sub>5</sub>  
*Metamorphosed into* black-poplar 486 lotus-tree 486<sub>5</sub>  
*Genealogy*: m. of Amphissos by Apollon 486 w. of Andraimon, s. of Oxylos 486  
*Superseded by* Daphne 486
- Dryopes  
*Cult*: πρόποι 293<sub>0</sub>  
 — migration of 458 (?) 1123 (?)
- Dryops  
*Genealogy*: s. of Apollon by Dia, d. of Lykaon 486<sub>1</sub> 486<sub>5</sub> s. of Spercheios by the Danaid Polydora 486
- Dryos 972<sub>0</sub>
- Duana 339<sub>0</sub> See Diana
- Durocortorum 359<sub>3</sub>
- Dyauś 1228
- Dyrrhachion by euphemism for Epidamnos (?) 1112<sub>7</sub> coins of 1159<sub>1</sub>
- Dysaules (= Hades?) 131 f.  
*Genealogy*: f. of Eubouleus and Triptolemos 132 f. of Protogene and Misa by Baubo 131
- Ebal, Mt, and Mt Gerizim as two-peaked cosmic mountain (?) 888<sub>0(10)</sub>
- Ebdomaia 237<sub>0</sub>
- Ebimi near Amaseia  
*Cult*: Zeus Σαρδάριος 976<sub>0</sub>
- Echekrates 209<sub>5</sub>
- Edessa  
*Cults*: Helios 428 Monimos and Azizos 428 Tyche 429 f.  
 — coins of 129 f. columns of 428 ff.
- Eétion 317
- Egeria  
*Etymology*: 418<sub>0</sub> (?)  
*Identified with* Diana (?) 418<sub>0</sub>
- Egesta See Segesta
- Egypt  
*Cults*: Aglistis Ἐπήκοος 1228 Ammon 767<sub>2</sub> Amoun 293<sub>0</sub> 889<sub>0(10)</sub> ape 987<sub>0</sub> Apis 942<sub>0</sub> baboon 987<sub>0</sub> benefactors of society 1132<sub>0</sub> Bes 457 cat 987<sub>0</sub> crocodile 987<sub>0</sub> double axe 545<sub>0</sub> fire 34<sub>1</sub> HA of the Double Axe 545<sub>0</sub> Hermes 382<sub>2</sub> Horos 255 ibis 987<sub>0</sub> Kneph 1127<sub>0</sub> Min 767<sub>2</sub> Mouth (= Isis) 1038 Tefenet 626<sub>0</sub> Zeus 1023  
*Rite*: head buried separately from body and replaced by stone image 1218  
*Myths*: anthropogony 1023 cosmic egg 1035 flight of the gods from Typhoeus 449, zoogony 1023  
 — Homer indebted to 481<sub>0</sub> pyramids of 1145<sub>1(10)</sub> 1145<sub>1(10)</sub>
- Eide (Ide), a Cretan Nymph  
*Genealogy*: d. of Melissos by Amaltheia and st. of Adrasteia 933<sub>0</sub>  
*Function*: protectress of laws 933<sub>0</sub>



- Eikthyrnir 305,  
Eileithyia  
*Cults*: Goityna 723<sub>0</sub> Hierapytna 723<sub>0</sub>  
 Megara 168<sub>1</sub> Phaleron 183 Priansos  
 723<sub>0</sub> Tegea (?) 1148<sub>1</sub>  
*Epithets*: Bivaria 723<sub>0</sub> ἡπια 184<sub>2</sub> λυσί-  
 ζωνος 184<sub>2</sub>  
*Function*: child-birth 709  
*Attributes*: girdle 184 torch (?) 1148<sub>1</sub>
- Eilema  
*Cult*: Athena 625  
 — Epeios' axe in temple at 625
- Eirene  
*Cult*: Eumeneia in Phrygia 970<sub>0</sub>  
*Epithets*: εὐσεβεισάτη Σεβαστή 970<sub>0</sub>  
 λιπαρή 954<sub>0</sub> φιλοβος 931<sub>0</sub>  
*Personated by* Marcia Otacilia Severa,  
 w. of Philippus i 970<sub>0</sub>
- Ei-en-laci 224<sub>1</sub>
- Ekbatana, axe-head from 632<sub>0</sub> Ktesias on  
 832
- Ektenes 824<sub>6</sub>
- El  
*Identified with* Kronos 558<sub>0</sub>
- Elagabalos  
*Cult*: Emesa (?) 814<sub>1</sub>
- Elaia in Aiolis  
*Cults*: Theos Βασιλεὺς Εὐμένης Σωτήρ  
 (= Eumenes ii) 960<sub>0</sub> Zeus Σωτήρ  
 955<sub>0</sub>
- Elakataion, Mt, in Thessaly  
*Cult*: Zeus Ἠλακαταῖος or Ἠλακατεὺς  
 397<sub>0</sub>
- Elaphebolia 1140<sub>1</sub>
- Elasson in Thessaly  
*Cult*: Zeus Κεραῦνιος 808<sub>0(13)</sub>
- Elateia in Phokis  
*Cult*: Athena Κραναία 1158<sub>0(10)</sub>
- Elaton, charioteer of Amphitaraos 1071
- Elatos, f. of Ischys 1089
- Elatos, Lapith chief 471
- Elchanos (?) = Velchanos  
*Cult*: Knossos 948<sub>0(13)</sub>
- Elektor  
*Etymology*: 397<sub>0</sub>, 947<sub>0</sub>  
 See also Helios *Epithets* ἡλέκτωρ
- Elektra, d. of Agamemnon 1132<sub>6</sub>  
*Etymology*: 397<sub>0</sub>, 947<sub>0</sub>
- Elektryon  
*Etymology*: 397<sub>0</sub>
- Elektryona (Alektroina)  
*Cult*: Ialysos 499  
*Rite*: precinct must not be entered  
 by horse, ass, mule, etc., nor by  
 any one with sandals or articles  
 made of pig-skin 499<sub>5</sub>
- Eleos  
*In relation to* Zeus 875<sub>1(2)</sub>  
 — altar of 875<sub>1(2)</sub>
- Eleusi-  
*Cults*: Demeter 314<sub>0</sub> 314<sub>2</sub> 730<sub>0</sub> Hades  
 314<sub>0</sub> 314<sub>2</sub> Kore 314<sub>0</sub> 314<sub>2</sub> Persephone  
 132<sub>2</sub>  
*Rites*: burial within the house 1060  
 exhibition of corn-ear 291<sub>2</sub> 292<sub>0</sub>
- Eleusis (*cont.*)  
 295<sub>2</sub> myrtle-wreaths 1165<sub>1</sub> mysteries  
 132<sub>2</sub> poppy-heads 1165<sub>1</sub>  
*Priest*: ιεροφάντης 291<sub>2</sub> 292<sub>0</sub>  
 — *katabasion* at 14 Telesterion at  
 1229
- Eleuther 190<sub>0</sub>
- Eleutherai  
*Myth*: Antiope 1013
- Eleutheria  
*Cult*: Kyaneai 101<sub>1</sub>  
*Epithets*: Ἀρχηγέτις Ἐπιφανής 101<sub>1</sub>
- Eleutheria, the festival 974<sub>0</sub> (?) 1121<sub>0</sub>
- Eleuthernai (Eleutherna)  
*Cults*: Apollon 456<sub>1</sub> Apollon Στυρακίτης  
 491<sub>0(16)</sub> 492<sub>0(11)</sub> Artemis 492<sub>0(11)</sub>  
*Myth*: Eleuther (?) 190<sub>0</sub>  
 — coins of 491<sub>0(16)</sub>
- Ἐλ 'Όλām  
*Identified with* Jehovah 1037
- Elias, St  
*Cults*: Beuyuk Evlia near Amaseia  
 975<sub>0</sub> Mt Helikon 898<sub>5</sub> Homolion  
 1227 Mt Hymettos 897<sub>5</sub> Lebadeia  
 899<sub>2</sub> Paros 875<sub>1(16)</sub>  
*Epithets*: Dry 251<sub>0</sub> Wet 251<sub>0</sub>  
*Attribute*: chariot 820  
*Supersedes* Zeus 875<sub>1(13)</sub> 894<sub>1</sub> 894<sub>3</sub> 897<sub>5</sub>  
 898<sub>5</sub> 899<sub>2</sub> 902<sub>1</sub> 906<sub>0</sub> 922<sub>1</sub> 1073  
 1227  
 — ascends to heaven by the Milky  
 Way 38<sub>5</sub>
- Elijah 138<sub>0</sub>
- Elioun  
*Cult*: Byblos 886<sub>0(30)</sub>  
*Epithet*: Ἐψιστος 886<sub>0(30)</sub>  
*Genealogy*: f. of Epigeios (Autochthon)  
 Οὐρανός and Ge by Berouth 886<sub>0(30)</sub>
- Elis  
*Cults*: Aphrodite Οὐρανία 68<sub>1</sub> Athena  
 Ὀπλοσμία 291<sub>0</sub> Dionysos 932<sub>0</sub>  
 Dionysos Ἡρας 823<sub>1</sub> Hera Ὀπλοσ-  
 μία 291<sub>0</sub> Myiacoires 783 Sosipolis  
 1151 Zeus Ἀρόμνιος 783 Zeus  
 Ὀλύμπιος 728<sub>0</sub>  
*Myth*: Salomoneus 825
- Elisha 1134<sub>1</sub>
- Elmo, St, fires of 980<sub>0</sub>
- Elnes (?) 1149<sub>2(11)</sub>
- Elpides See Dios Elpides
- Elysian Plain (Fields) 22<sub>1</sub> 117 465 469
- Elysian Way 36 ff. 117 840
- Elysium 22 133 840
- Emathia, hill at Antiocheia on the Orontes  
*Cult*: Zeus Βορτιαῖος 1187 f.
- Emesa  
*Cults*: Aglibolos 814<sub>3</sub> Athena 814<sub>3</sub>  
 Belos (?) 814<sub>3</sub> Elagabalos (?) 814<sub>3</sub>  
 Iarebolos 814<sub>3</sub> Keraunos 814<sub>3</sub> Mala-  
 chbelos (?) 814<sub>3</sub> Seimnia (?) 814<sub>3</sub>  
 Semiramis (?) 814<sub>3</sub>  
 — relief from 814<sub>3</sub>
- Emmeram, St 135
- Emona  
*Cult*: Laburus 609<sub>3</sub>

- Empedokles 358<sub>6</sub> 432 (?) 505<sub>1</sub> 852 1024 1033  
 Emporia 94<sub>3</sub> (?)  
 Emporion  
*Cults*: Eros 1040 Persephone 1040  
 — coins of 1039 f.  
 Endoios 410<sub>1</sub>  
 Enhodia  
*Cult*: Larissa in Thessaly 1155  
*Epithet*: *Φασικὰ* (?) from Thracian tribe *Ἀσραι* 1155<sub>4</sub>  
*Associated with* Zeus *Μελίχιος* and Polis 1155  
 Eniautos (?) 1029 (in Prokl. in Plat. *Cratyl.* p. 110, 20 Pasquali *ἐνιαυτὸς* Kern would read *Ἐνιαυτὸς*)  
 Enipeus 460  
 Enkelados  
*Myths*: Athena 713 777<sub>2</sub> 909<sub>0</sub> Zeus 909<sub>0</sub>  
 — in town-arms of Girgenti 915<sub>0</sub>  
 Enneakrounos 1119 1119<sub>4</sub>  
 Ennius, the twelve deities of 100  
 Enoch 38<sub>5</sub> 138<sub>0</sub>  
 Enorches  
*Myths*: born from egg laid by Daita or Daito (Daiso) w. of Thyestes 1021  
 founds temple of Dionysos *Ἐνὸρχης* 1021  
*Etymology*: 1021  
 Eueus, f. of Homoloia 900<sub>1</sub>  
 Eos See Heos  
 Eaphos  
*Genealogy*: s. of Zeus by Io 961<sub>0</sub>  
 Epeios  
*Myth*: wooden horse 625  
*Attribute*: axe 613 625  
 Epeiros  
*Cult*: Hadrian 1121<sub>0</sub>  
 — coins of 763<sub>1</sub> folk-song from 828 f. folk-tales from 671 f. 1006 f.  
 Ephesos  
*Cults*: Artemis 1082 Artemis *Ἐφεσία* 405 ff. 962<sub>2</sub> Nyx 1021 Zeus 728<sub>0</sub> 713- 962<sub>2</sub> Zeus *Ὀλύμπιος* 962<sub>2</sub>  
*Festivals*: Barbillea 962<sub>2</sub> Hadrianeia 1121<sub>0</sub> Hadrianeia (Adriana, Adriania) Olympia 962<sub>2</sub>  
*Rites*: oath by Zeus taken over boar 728<sub>0</sub> thigh-pieces of oxen sacrificed to Zeus 962<sub>2</sub>  
*Myths*: Amazons 405 Hippo 405<sub>3</sub>  
 — Artemision at 580<sub>7</sub> 637 f. 1230 coins of 408<sub>0</sub> 409<sub>1</sub> 743- 962<sub>2</sub> 963<sub>0</sub> columns dedicated by Kroisos etc. at 580<sub>7</sub> oak-tree at 405 Olympieion at 962<sub>2</sub>  
 Ephesos, personification of the town 319<sub>5</sub>  
 Ephialtes-, b. of Otos 129 f. 130<sub>4</sub> 317 712  
 Ephka, sacred spring at Palmyra 885<sub>0(29)</sub>  
 Ephraem the Syrian. St 116  
 Epidamnus See Dyrrhachion  
 Epidauros  
*Cults*: Agathe 1126<sub>0</sub> Agathos Theos 1126<sub>0</sub> Aphrodite *Μελχία* 1144<sub>2</sub>  
 Epidauros (cont.)  
 Apollon *Μαλεάτας* (*Μαλεάτης*) 487<sub>3(1)</sub>  
 Apollon *Μαλεάτας Σωτήρ* 487<sub>3(1)</sub>  
 Artemis *Σαρωνία* 413- Asklepios 413- 1085 1177 f. Asklepios *Ζεὺς Τέλειος* 1076 f. Athena *Ῥοσυδέρκα* 502<sub>2</sub> Auxesia 487<sub>3(1)</sub> Azosioi Theoi 487<sub>3(1)</sub> Ourania, the Carthaginian goddess 487<sub>3(1)</sub> Tychai 487<sub>3(1)</sub> Zeus *Ἀποτρόπαιος* 1157<sub>0</sub> Zeus *Ἀσκληπιὸς Σωτήρ* 1061 1076 f. Zeus *Ἀσκληπιὸς Σωτήρ* 1076 f. Zeus *Κάσιος* 894<sub>2</sub> Zeus *Κτήσιος* 1066 Zeus *Μελίχιος* (?) 1144<sub>3</sub> Zeus *Φίλιος* 1177 f.  
*Rite*: *πυροφορήσας* 1126<sub>0</sub>  
*Priest*: *ιεραπολήσας* 1126<sub>0</sub>  
*Myth*: Askles 1086  
 — coins of 1078 f. metopes (?) from temple of Asklepios at 1081 f.  
 Epidauros Limera  
*Cult*: Asklepios 1082  
*Myth*: Asklepios arrives as snake on shipboard 1082  
 Epidotai  
*Cult*: Pagasai 321<sub>1</sub>  
 Epidotas  
*Cult*: Argos 321<sub>1</sub>  
 Epigeios (Autochthon) *Οὐρανός*, s. of Elioun *Ἐψίστος* by Berouth 886<sub>0(30)</sub>  
 Epigonos 955<sub>0</sub>  
 Epikouros, portrait-herm of (with Metrodoros) 390  
 Epimenides 191 222 451 929<sub>0</sub> 933<sub>0</sub> 934<sub>0</sub> 940<sub>0</sub> (?) 941<sub>0</sub> 942<sub>0</sub>  
 Epio, short form of Epione 1086  
 Epione, w. of Asklepios 1086  
 Epona 994 (?)  
 Epopeus  
*Personates* Zeus (?) 1146  
*Myth*: 1013  
*Genealogy*: f. of Marathon f. of Sikyon 1146  
*Identified with* Zeus 445  
 Epula Iovis (Sept. 13 and Nov. 13) 1172<sub>0</sub>  
 Er, ancestor of Joseph 54<sub>1</sub>  
 Er, s. of Armenios 54 114  
 Er, the Germanic sky-god  
*Cult*: Bavaria 51 1212  
*Identified with* Ziu 50 f. 114  
 Erato, w. of Malos 488<sub>0(0)</sub>  
 Erebus  
*Epithet*: *δαιχλωδης* 1022  
*Genealogy*: child of Chronos or Herakles by Auanke or Adrasteia 1022 f. by Nyx of Aither, Eros, Metis 315<sub>1</sub> cp. 1050 f.  
 Erechtheion at Athens 24 789- 792 965<sub>0</sub> 1148  
 Erechtheus  
*Cult*: Athens 793 f.  
*Myths*: slain by Poseidon 794 slain by Zeus 794 struck by thunderbolt 24  
*Genealogy*: f. of Metion f. of Sikyon 1146 f. of Oreithyia 444 f. of Sikyon 1146 f. of Thespios 1151

Erechtheus (*cont.*)

*Functions*: king regarded as lightning-god 794 1071 lightning 793

*Etymology*: 793 1146

*Identified with* Poseidon 793 Zeus 793

*Compared with* Aleos 1147 Amphiarao, Latinus, Aeneas 1071

## Eresos

*Cults*: Helios 729<sub>0</sub> Zeus 729<sub>0</sub>

## Eretria

*Cult*: Zeus Ἰουλιώιος 901<sub>0</sub>

— coin of 903<sub>0</sub>

## Erichthonios

*Myth*: buried in precinct of Athena at Athens 944<sub>0</sub>

## Eridanos

*Myths*: Phaethon and Heliades 472 ff. set in sky as constellation Eridanus or Flumen 476

*Etymology*: 481 483 (?) 1025

*Attributes*: branch 479 poplar 468 snake 479

*Identified with* Padus 476 Rhodanus 476

— at first none other than Milky Way 481

Eridanos, as original name of Phaethon 476<sub>0</sub>

Eridanus, the constellation 476 481 483<sub>2</sub>

*Identified with* Neilos 481 1025 Okeanos 481 1025

Erdu 482 f.

## Erikepaos (Erikapaos)

*Cult*: Thrace (?) 1025

*Myth*: swallowed by Zeus 1027

*Functions*: ἑτέρας εἰσπορος δυνάμεως 1025 ζωή 1024 ζωοδότης 1024

*Etymology*: 1025

*Identified with* Eros 1039 Metis (masc.) 1024 1039 Phanes 1024 1039 Protoponos 1027 1039

*In relation to* Athena 1032

— sceptre of 1026

## Erineos 1103

## Erinyes

*Epithets*: Ἀσλαγιάι 1113<sub>0(1)</sub> Εὐμενίδες 1112; 1113<sub>0(1)</sub> Σοῦραι 1112; 1113<sub>0(1)</sub>

*Rites*: offerings without wine 1097<sub>2</sub>

*Myth*: sprung from blood of Ouranos falling on Gaia 447.

*Type*: deformed 1100<sub>0</sub>

*Associated with* Zeus, Ge, and Helios 728<sub>0</sub> f.

— euphemistic titles of 1112; 1113<sub>0(1)</sub> increasingly subordinated to Zeus 1102<sub>7</sub>

## Erinyes

*Epithets*: ἡεροφάους 1102; νυμφόκλαυτος 1102; ὄρπα 315; ὑστερόποιος 1102<sub>7</sub>

*Functions*: angry ghost 207<sub>0</sub> soul of murdered man 1100<sub>0</sub> 1101

*Associated with* Zeus and Moira 1102<sub>7</sub>

*In relation to* Apollon 1102<sub>7</sub> Eros 315<sub>3</sub> Jupiter 1102<sub>7</sub> Pan 1102<sub>7</sub> Zeus 1102<sub>7</sub>

## Eriza, coins of 565

## Ermine Street 91

## Eros

*Cults*: Aphrodisias 572<sub>10</sub> Athens 1043

Emporion 1040 Parasa 572<sub>10</sub>

*Epithets*: Ἄφρις 315<sub>3</sub> Βακχεύς 316<sub>0</sub>

θεῶν πάτερ ἡδὲ καὶ νιέ 316<sub>0</sub> πολυτε-

πής 316<sub>3</sub> 1028 στίνδων νῶτον πτερό-

γων χρυσαῖν 1020 1050 Φίλιος (?)

1176<sub>3</sub> Ψιδυπος 1043

*Rite*: mysteries 1167 f.

*Myths*: judgment of Eros 949; springs

from egg laid by Nyx 1039 Typhoeus

449<sub>0</sub> Zeus transforms himself into

Eros when about to create the

world 316

*Genealogy*: a bone of contention 316<sub>0</sub>,

s. of Aphrodite (?) and Ouranos

316<sub>0</sub> s. of Aphrodite and Zeus 316<sub>0</sub>

s. of Ge and Ouranos 315<sub>4</sub> s. of Nyx

1020 s. of Nyx and Aither 315<sub>4</sub> 1051

s. of Nyx and Erebus 315<sub>4</sub> 1050 f. (?)

*Functions*: cosmogonic 316 1019 ff.

1038 ff. funerary 309 male Erinyes

315<sub>3</sub> male Harpy 315<sub>3</sub> primeval

power 315 f. soul 1039 ff. 1050 soul

of the sky-god 315<sub>3</sub> specialised form

of Ker 315<sub>3</sub>

*Etymology*: 315<sub>3</sub>

*Attributes*: chlamys 1045 club 1016

globe 1047 lion-skin 1046 thunder-

bolt 1045 f. torch 309

*Types*: with Anteros 1221 with attri-

butes of Herakles 1016 with attri-

butes of Herakles and Zeus 1045 f.

with attributes of Zeus 1045 ff.

babe 1045 with bird-wings 1050

boy 1044 breaking thunderbolt 1045

bust 572<sub>10</sub> Byzantine 1050 carrying

globe 1047 chasing butterfly 1047

child 1045 clinging to swan 1045

in cosmic egg 1048 with crossed

legs and torch reversed (= Thanatos)

1045 embracing Psyche 1050 emerg-

ing from head of Pegasus 1040

genre 1045 ff. Graeco-Roman 1045

Hellenistic 860 1044 f. holding

thunderbolt 1045 hovering youth

124<sub>1</sub> 261 737 on ladder 124<sub>1</sub>

Lysippos (?) 1046 modern 1050

nursed by Hermaphroditos 152<sub>0</sub>

pantheistic 1047 planting foot on

globe 1047 psychostasia 734<sub>1</sub>

Renaissance 1050 riding horse 1040

riding Psyche round race-course

1047 sailing on wine-jar 1047

schoolboy 1048 schoolmaster 1048

sitting on globe 1047 soul 315<sub>3</sub>

standing on Aphrodite's arm 1043

steering murex-shell 1047 stepping

down from behind shoulder of

Aphrodite 1044 stripping Hera-

kles of his weapons (?) 1046 torch-

bearing 309 vintage 1050 winged

mannikin 1039 ff. wingless (?) 1050

## Eros (cont.)

as Zeus with thunderbolt and sceptre (?) 1045

*Identified with Erikepaios* 1039 Metis (masc.) 1039 Phanes 1026 1039 Protoponos 1039 Zeus 1028

*Assimilated to Herakles* 1046 Zeus 1045 ff.

*Associated with Psyche* 1045

*In relation to Ker* 315<sub>3</sub> Psyche 315<sub>3</sub> Wind 1039 Zeus 316<sub>1</sub> 316<sub>2</sub>

*Survives as early Renaissance putto* 1050

## Erotes

*Types*: coining money (?) 1047 f. fulling clothes 1048 *genre* 1047 f. making oil 1047 in nest 1049 selling wine 1048 twining garlands 1047 winged 1050 wingless 1050

*Associated with Psychai* 1047 f.

Erymne, old name of Tralleis 587<sub>2</sub>

## Erysichthon

*Myths*: Dotion 497<sub>3</sub> 683 f. 848 Prasiai 497

— hunger of 683 f.

Erysichthon the Giant 684<sub>1</sub>

## Erythrai in Ionia

*Cults*: Ablabiai 1113<sub>0(1)</sub> Apollon 730<sub>0</sub> Athena 'Αποτροπαία 1157<sub>0</sub> Demeter 730<sub>0</sub> Zeus 730<sub>0</sub> Zeus 'Αποτρόπαιος 1157<sub>0</sub>

Esculapius (sc. Aesculapius) 1086

## Ešmun

*Cults*: Kition 1095<sub>0</sub> Phoinike 314<sub>0</sub>

*Type*: obelisk 1095<sub>0</sub>

*Identified with Dionysos* Σαβάγιος 314<sub>0</sub> Kadmilos 314<sub>0</sub>

Esquilinus, Mons 401

## Essu-keui in Bithynia

*Cult*: Zeus Βροτῶν 835<sub>3</sub>

## Este

*Cult*: Rehtia 1220

## Esus

*Cults*: Gallia Belgica 547<sub>0</sub> Gallia Lugudunensis 547<sub>0</sub> 619

*Attribute*: axe 619

*Associated with Iovis and Volcanus* 547<sub>0</sub> 619 Mercurius and Rosmerta (?) 547<sub>0</sub>

Eteo-Cretans at Praios 930<sub>0</sub>

## Eteokles

*Genealogy*: f. of Orchomenos and Minyas 1150, s. and b. of Oidipous 825<sub>2</sub>

## Eteonos

*Cults*: Demeter Εἰρηνοδεία 1152 Oidipous 1151 ff.

*Myth*: Oidipous 1152

## Etruria

*Cults*: Aesculapius 1085 f. Ani (=Ianus) 338<sub>3</sub> Charon 627<sub>3</sub> 803 Culcanis 378 Dioskouroi 431 f. 1064 god of the Underworld 805 f. 850 Tina (=Iupiter) 338<sub>3</sub> Tiv 339<sub>0</sub> Uni (=Iuno) 338<sub>3</sub> Usil 339<sub>0</sub>

— gold necklace from 528

Etrusei, lightning-lore of 5<sub>3</sub> 805 mirrors of 160

Euboia, three golden children in folk-tale from 1007 f.

Eubouleus (=Hades) 118<sub>4</sub> 1113<sub>0(2)</sub>

*Functions*: one of the first three Dioskouroi 1135<sub>4</sub> s. of the nether Zeus (?) 119<sub>0</sub>

*Identified with Phanes* 1026

Euboulos 190<sub>0</sub>

Euchaites (=Hades) 1113<sub>0(2)</sub>

## Eudaimonia

*Cult*: Philadelphieia in Lydia 1229

## Eudoxos 222

Eueides (=Hades) 1113<sub>0(2)</sub>

Euhemerios 342<sub>0</sub> 554<sub>3</sub> 588 927<sub>1</sub> 928<sub>0</sub> 981<sub>1</sub> 1087 1135<sub>4</sub> cp. 940<sub>0</sub>

Eukleia, the goddess 118<sub>3</sub>

Eukleia, the festival 118<sub>3</sub>

Eukleides, s. of Kleagoras 1106 f.

Eukles (=Hades) 118<sub>3</sub> 1113<sub>0(2)</sub>

See also Euklos

Euklos (=Hades) 118<sub>3</sub>

See also Eukles

Eukoline (=Hekate) 1114<sub>0(4)</sub>

## Eumeneia in Phrygia

*Cults*: Agathos Daimon (=the emperor Philippus i) 970<sub>0</sub> Apollon 571 970<sub>0</sub> εὐσεβειστῶν Σεβαστῇ Ειρήνῃ (=Marcia Otacilia Severa, w. of Philippus i) 970<sub>0</sub> Men 'Ασκαννός 970<sub>0</sub> Meter Theon 'Αργυδοστis (=Αργ-δοστis) 970<sub>0</sub> Zeus Σωτήρ 970<sub>0</sub>

— coins of 565 f. 571

Eumenes i divinised as Zeus Εὐμενης 960<sub>0</sub> 1228 f.

Eumenes ii divinised as Theos Βασιλεὺς Εὐμένης Σωτήρ 960<sub>0</sub>

## Eumenides

*Rites*: libation of μελικρατον (water and honey) 1142<sub>0</sub> νηφάλια 1142

*Genealogy*: daughters of Nyx 825<sub>1</sub>

*Function*: avenge bloodshed 1130<sub>1</sub>

— euphemistic names of 1113<sub>0(1)</sub>

Eumolpos, a flute-player 670

Euneidai 245<sub>3</sub>

Euneos 245<sub>3</sub>

Eunomia 954<sub>0</sub>

Euphorbos, priestly ruler of Aizanoi 964<sub>1</sub>

Euphranor 1126<sub>0</sub> 1127<sub>0</sub>

Euphronios 121<sub>3</sub>

Euripides, portrait-herm of (with Sophokles) 389 tomb of, struck by lightning 9

## Euromos

*Cults*: Dionysos 575<sub>1</sub> Dio-kouroi 574 f.

Zeus 572<sub>3</sub> 573<sub>4</sub> 574 f. 1220 Zeus

Εὐρωμεύς (?) 589<sub>0</sub>

*Priests*: dedicate temple-columns 580

— coins of 572 ff. 1220 site of 588<sub>2</sub>

## Europe

*Myth*: Zeus 348 929<sub>0</sub> 1131<sub>1</sub>

*Compared with Themis* 267<sub>5</sub>

## Euros

*Type*: horse 830<sub>2</sub>

- Euryale 718  
 Eurydike  
   *Myth*: Orpheus 211, 1022  
 Eurykomis 1141  
 Eurymede, m. of Bellerophon 721<sub>2</sub>  
 Euryodeia (Euryodia)  
   *Genealogy*: m. of Arkeisios by Zeus 1152<sub>1</sub>  
   *Function*: earth 1152<sub>1</sub>  
 Eurypylos 281<sub>4</sub>  
 Eurytos  
   *Genealogy*: b. of Kteatos 317 s. of Molione, nominally by Aktor, really by Poseidon 1015<sub>4</sub>  
 Eusebeia, former name of Kaisareia in Kappadokia 978<sub>0</sub>  
 Eustasia 954<sub>0</sub>  
 Euthymos, statues of, struck by lightning 9  
 Euxeinos by euphemism for Axenos 1112<sub>7</sub>  
 Exoutanoun, old name of Aizanoi 964<sub>3</sub>  
 Eyuk, Hittite sculptures at 620 f.
- Fagus  
   *Cult*: Aquitania 402<sub>1</sub>  
 Fagutal 401 403<sub>0</sub>  
 Falacer  
   *Cult*: Rome 1226  
   *Epithet*: *Dicus Pater* 1226  
 Falerii  
   *Cult*: Ianus 373  
   *Festival*: Struppearia 1171<sub>1</sub>  
 Fama 915<sub>0</sub> (?)  
 Faolan 683  
 Fata  
   *Attributes*: baskets 862<sub>10</sub>, scales 862<sub>10</sub>  
   *Types*: spinning 862<sub>10</sub>, weighing 862<sub>10</sub>  
 Fauna  
   *Epithet*: *Bona Dea* 724<sub>0</sub>  
 Faunus  
   *Associated with* Picus 400  
 Faunus, king of Aborigines 404<sub>0</sub>  
 Faustulus 1016  
 Felicitas 71 (?) 98<sub>1</sub>  
 Fenians 682  
 Fenrir (Feuris-wolf) 62<sub>1</sub> 305<sub>0</sub>  
 Feralia 19<sub>0</sub>  
 Fimnulena  
   *Cult*: Borcoviciu 51<sub>1</sub>  
 Fin 682 f.  
 Fintra 682  
 Fisos (Fisovios)  
   *Cult*: Umbria 724<sub>0</sub>  
   *Epithet*: *Sancios* 724<sub>0</sub>  
 Fiumicino, *koîros* of 1221  
 Florianus, M. Annius, statue of, struck by lightning 10  
 Flumen, the constellation 476  
 Fons  
   *Cults*: Ianiculum 368, Lambaesis 369<sub>0</sub>  
   *Associated with* (Aqua) Ventina and Vires 306<sub>1</sub>  
   See also Fontus  
 Fontei 368<sub>2</sub>
- Fontes  
   *Cult*: Rome 369<sub>0</sub> 401<sub>0</sub>  
   *Associated with* Iupiter *Optimus Maximus Caelestinus* 369<sub>0</sub> Iupiter *Optimus Maximus Caelestinus* and Minerva 401<sub>0</sub>
- Fontus  
   *Cult*: Tusculum (?) 368<sub>2</sub>  
   *Genealogy*: s. of Ianus 368 394<sub>3</sub>  
   *Type*: bifrontal 368  
   See also Fons
- Forrinæ See Nymphs
- Fortuna  
   *Cult*: Rome 1195<sub>2</sub>  
   *Function*: one of the Penates 1059  
   *Attributes*: cornu *copiae* 95<sub>1</sub>, globe beneath foot 862<sub>10</sub>, steering-paddle 95<sub>1</sub> wheel 57<sub>6</sub>  
   *Associated with* Iupiter 1195<sub>2</sub> Minerva 95<sub>1</sub> 96  
   *In relation to* Minerva 95  
   — on Iupiter-column (?) 71
- Frampton, Roman villa at 604
- Freyia 682
- Frija  
   *Attribute*: necklace 61<sub>0</sub>  
   *Identified with* Iuno 59 94<sub>1</sub>  
   *Differentiated into* Iuno and Venus 67
- Furiae 808<sub>0(17)</sub> 1102<sub>7</sub>  
 Furi 368<sub>2</sub>  
 Furor 862<sub>10</sub>  
 Furrina  
   *Cult*: Rome 808<sub>0(17)</sub>
- Gabriel 793<sub>1</sub>  
 Gadeira  
   *Cult*: Herakles 423
- Gaia  
   *Cults*: Delphoi 500 1216 Dodona 350<sub>1</sub>  
   Laodikeia on the Lykos 1186  
   Pergamon 1185  
   *Epithets*: *ἀνθοτρόφος* 1216 *εὐρύσπερος* 176<sub>1</sub> *Μήτηρ* 350<sub>1</sub>  
   *Rite*: drink-offering of honey and pure wine 1142<sub>3</sub>  
   *Myth*: birth of Zeus 925<sub>1</sub>  
   *Genealogy*: d. of Phanes by Nyx 1026  
   m. of Kronos 447, w. of Ouranos 447,  
   *Function*: primeval power 315  
   *Attributes*: corn-ears 1186 cornu *copiae* 1185 1186 turreted crown 1185  
   *Types*: recumbent 1185 standing 1185 f.  
   See also Ge
- Gala 40<sub>3</sub> 43<sub>1</sub>  
   See also Galaxias, Milky Way
- Galaria or Galarina  
   *Cults*: Dionysos 1133<sub>1</sub> Zeus *Σωτήρ* 1133<sub>1</sub>  
   — coins of 1133<sub>1</sub>
- Galatia  
   *Cult*: Zeus *Βροντῶν* 835<sub>1</sub>  
 Galaxias 42<sub>3</sub> 42<sub>4</sub> 43<sub>1</sub>  
   See also Gala, Milky Way
- Galba 7

Galerius

*Personates* Iupiter 1194

Gallia Placidia, Mausoleum of 1208 1208<sub>0</sub>

Galli

*Rite*: use vervain for casting lots and chanting oracles 395<sub>3</sub>

Gallia Aquitania, coins of 1040

Gallia Belgica

*Cults*: Esus 547<sub>0</sub> Mercurius 547<sub>0</sub> Rosmerta (?) 547<sub>0</sub>

Gallia Lugudunensis

*Cults*: Esus 547<sub>0</sub> 619 Iovis 547<sub>0</sub> 619 pear-tree 1215 f. Volcanus 547<sub>0</sub> 619

— burial within the house in 1059 tombstones dedicated *sub ascia* in 547<sub>0</sub>

Gallos, king of Pessinous (?) 970<sub>0</sub>

Ganymedes

*Myths*: buried on Mt Olympos in Mysia 953; Mt Gargaron (Gargara) 950<sub>0</sub> golden vine 281<sub>1</sub> Tantalos 212<sub>3</sub> 953<sub>2</sub> Zeus 188<sub>0</sub> 281<sub>4</sub> 933<sub>0</sub>

*Genealogy*: f. of Ballenaiois by Medesigiste 270<sub>3</sub>

*Types*: with eagle 188<sub>0</sub> 189<sub>0</sub> with eagle and golden vine (?) 281<sub>4</sub>

Gargaris, the district 949<sub>3</sub>

Gargaron (Gargara), Mt 949<sub>3</sub> ff.

*Cult*: Zeus 950<sub>0</sub> ff.

*Myths*: Ganymedes 950<sub>0</sub> Paris 950<sub>0</sub> Zeus consorts with Hera 950<sub>0</sub>

Gargaros, the town 950<sub>0</sub> 951<sub>0</sub> f.

Gargaros, s. of Zeus at (by?) Larissa in Thessaly 950<sub>0</sub>

Gaza

*Cults*: Bes 674 Janiform god and goddess 673 f. Kronos (?) 675 Mar-nas 675 Rhea (?) 675 Satyric god 674 Zeus 'Αλδήμιος or 'Αλδος 675 1187<sub>0</sub> Zeus Κρηταγενής 675

— coins of 673 ff. cosmic picture at 828

Gazaka

*Cult*: fire 34<sub>1</sub>

Ge

*Cults*: Alopeke 1115 Athens 729<sub>0</sub> Bosporos Kimmerios 729<sub>0</sub> Chersonesos Taurike 729<sub>0</sub> Delphoi 176<sub>1</sub> 841 Dodona 350<sub>1</sub> Karia 729<sub>0</sub> Knidos 729<sub>0</sub> Magnesia ad Sipylum 729<sub>0</sub> Paphlagonia 729<sub>0</sub> Pergamon 729<sub>0</sub> 955<sub>0</sub> Phaselis 729<sub>0</sub> Smyrna 729<sub>0</sub> Sparta 487<sub>3(1)</sub> 729<sub>0</sub> Thermos in Aitolia 729<sub>0</sub>

*Epithets*: Εἰρηστέρνα 176<sub>1</sub> Εὐρύστερνος 176<sub>1</sub> Θεμέλη (= Σεμέλη) 279<sub>3</sub> Θέμις 176<sub>1</sub> 266 f. (?) 268<sub>0</sub> 841 (?) Θνώνη 279<sub>3</sub> Καρποφόρος 214 μᾶ 294<sub>0</sub> μέλαινα 176<sub>1</sub> μήτηρ 1023

*Rite*: οὐλαί, οὐλόχυνται 18<sub>8</sub>

*Myths*: golden apples 1020 f. Palkoi 909<sub>0</sub> sends up fig-tree to shelter Sykeas or Sykeus 1103<sub>3</sub>

*Genealogy*: d. of Elioun Ἐψιστος by

Ge (cont.)

Beirouth 886<sub>0(30)</sub> d. of Phanes by Nyx 1026 m. by Ouranos of Klotho, Lachesis, Atropos, the Hekatoncheires Kottos, Gyges, Briareos, and the Kyklopes Brontes, Steropes, Arges 1023 m. of Aetos 933<sub>0</sub> m. of Eros by Ouranos 315<sub>1</sub> m. of Kekrops 1121 m. of Manes by Zeus 312 m. of Okeanos and Tethys by Ouranos 1020 m. of Titanes by Ouranos 1023 m. of Typhon by Tartaros 448<sub>2</sub> m. of Zeus 294<sub>0</sub> w. of Zeus 292<sub>4</sub>

*Functions*: fertility 267 crops 350<sub>1</sub>

*Attributes*: *kteis* 268<sub>0</sub> lamp 268<sub>0</sub> mar-joram 268<sub>0</sub> *omphalos* 231 239 841 sword 268<sub>0</sub>

*Type*: praying Zeus to rain 21<sub>4</sub>

*Identified with* Apia (Api) 293<sub>0</sub> Chthonie 351<sub>1</sub> Semele 279<sub>3</sub> Themis 176<sub>1</sub>

*Associated with* Poseidon 176<sub>1</sub> Zeus 266 f. 292<sub>4</sub> Zeus and Helios 729<sub>0</sub> 884<sub>0(10)</sub> Zeus, Helios, and Erinyes 728<sub>0</sub> f. Zeus Μελίχτος and Athenaia 1115

— *omphalos* of 231 239 1216

See also Gaia

Gebeleizis

*Cult*: Getai 227 805 822

*Etymology*: 227<sub>4</sub> 805 822 f.

*Identified with* Salmoxis (Zalmoxis) 227 822

See also Zibelezis

Gela

*Myth*: Entimos and Antiphemos are bidden to beware of τὸν Τετράωτον 322<sub>0</sub> 322<sub>7</sub>

Gelas, the river in Sicily

*Type*: bull 910<sub>1</sub>

Geloni tattooed 123<sub>0</sub>

Gemini 430 477<sub>0</sub>

— Didyma named after (?) 318

Genes, river in Pontos 617

Genetaean headland

*Cults*: Zeus Γενηταῖος 616 Zeus Εἰ-ξενος 617 1097<sub>0</sub> Zeus Ξένιος 617

Genii

*In relation to* Manes, Lemures, Larvae, Lares familiares 1059

Genius

*Cult*: Mogontiacum 96<sub>2</sub>

*Epithet*: *generis nostri parens* 1059

*Genealogy*: f. of Tages 1060 s. of Iupiter 1060

*Attributes*: *acerra* 1060 *putera* 1060

*Types*: anthropomorphic 1060 snake 1060

*Identified with* Iupiter 1060 Lar 1059

*Assimilated to* Nero 1060

— of a man corresponds with Iuno of a woman 1059 on Iupiter-columns (?) 71

Genius Caeli Moutis

*Cult*: Rome 400<sub>11</sub>

Genius Canabensium (?) 1214

Genius Fontis

*Cult.* Lambaesis 369<sub>0</sub>

*Associated with* Iupiter Propagator

*Conservator* 369<sub>0</sub>

Genius huius loci

*Cult.* Sirmium 1194<sub>1</sub>

*Associated with* Iupiter Optimus Maximus 1194<sub>1</sub>

See also Genius loci

Genius Iovialis

*Function:* one of the Penates 1059

Genius Iovin Augusti

*Cult.* Rome 1194<sub>1</sub>

Genius Iovis 1060

Genius loci

*Cults:* Divitia 64<sub>0</sub>, Mogontiacum 620<sub>2</sub>

See also Genius huius loci

Genius Neronis 96 98 cp. 1060

Genzano 419 f. 420<sub>1</sub>

George, St 925<sub>0</sub>

Geraistos

*Cult:* Artemis Βολοσία 906<sub>1</sub>

Geraistos, Cape

*Cult:* Zeus (?) 903

Geraistos, eponym of Cape Geraistos

*Genealogy:* s. of Zeus and b. of Tamaros 903<sub>1</sub>

Gerania, Mt

*Cult:* Zeus (?) 897<sub>1</sub>

*Myth:* Megaros (Megareus) 897<sub>1</sub>

Geriam, Mt

*Cults:* Iupiter Peregrinus 887<sub>0(11)</sub>

Iupiter Sarrapis (?) 888<sub>0(10)</sub> 983<sub>0</sub>

Jehovah 887<sub>0(11)</sub> mountain-top

888<sub>0(10)</sub> the Virgin 888<sub>0(10)</sub> Zeus

Ἐλλάγιος 887<sub>0(11)</sub> 983<sub>0</sub> Zeus Ἐλείος

887<sub>0(11)</sub> 983<sub>0</sub> Zeus Ἐψιστος 887<sub>0(11)</sub>

888<sub>0(10)</sub> 983<sub>0</sub>

— Antiochos iv Epiphanes and 1189<sub>1</sub>

and Mt Ebal as two-peaked co-

smic mountain (?) 888<sub>0(10)</sub> ruins on

888<sub>0(10)</sub>

Gerlando, St

*Supersedes* Zeus Ἀταβίριος οἱ Πολιεύς 910<sub>1</sub>

Germanicus Caesar

*Personates* Zeus 260<sub>0</sub>

— house of 147

Germans, divination of 635

Germanus, St 214<sub>0</sub>

Geryones or Geryonens

*Myth:* Milky Way 37<sub>1</sub>

*Epithet:* τρικέφαλος 716

Geta

*Cult:* Pergamon 1186

*Personates* Zeus 1186

Getai

*Cult:* Gebel-eizis 227 805 822 (See also

Zibeleizis) Salmoxis (Zalmoxis)

227 822 851 Zibeleizis 822 851

(See also Gebel-eizis)

— spoils of 982<sub>0</sub> tattooed 123<sub>0</sub>

Ghel-Ghiraz near Amaseia

*Cult:* Zeus Στρατίος 976<sub>0</sub>

Giant

*Attributes:* club 80 82 pair of clubs 80

*Types:* bovine 953<sub>3</sub> with snaky legs 76<sub>0</sub> 82

Gigantes

*Myths:* attempt to reach heaven in folk-tale from Zakynthos 505 f. Gigantomachia 82 712 f. 752<sub>1</sub> 830<sub>1</sub> 831<sub>1</sub> 911<sub>0</sub> 953<sub>3</sub> 973<sub>1</sub> men made from their blood 1032 sprung from blood of Ouranos falling on Gaia 447<sub>4</sub>

*Types:* hoplites 712 with horns 399<sub>1</sub> with leaf-shaped ear 399<sub>1</sub> with snaky legs 399<sub>1</sub> 973<sub>1</sub> 1213

— as arms of Girenti 911<sub>0</sub> 915<sub>0</sub>

Girenti, arms of 911<sub>0</sub> 915<sub>0</sub> See also Agrigentum

Gjölde in Lydia

*Cult:* Thea Ἐψιστη 881<sub>0(20)</sub>

Glanum 359<sub>2</sub>

Glaukos of Anthedon 414<sub>1</sub>

Glaukos, s. of Minos

*Myths:* Iapyges 30 raised from dead by Asklepios 1087

Glaukos, s. of Sisypheos 720 721<sub>2</sub>

Glykon

*Cults:* Abonou Teichos 1083 ff. 1114<sub>0(17)</sub>

Apulum 1084 Nikomedeia 1084

*Epithets:* βασιλεύς 225 Drakco (= Δράκων) 1084

*Oracles:* 225 1083 f.

*Rite:* mysteries 1084

*Priests:* δαδούχοι 1084 ιεροφάνται 1084

*Types:* snake with human head 1084

snake with more or less human face 1084

*Identified with* Khnemu-snake 1084

Gnatina, terra-cotta group from 831<sub>1</sub>

Gnosus See Knossos

Gnostics, amulets of 625 f. 938<sub>0</sub> (?) 1084

double axe survives in teaching of 611 ff. formulae of 1084 tattooed 123<sub>0</sub>

Goitosyros See Oitosyros

Golgoi

*Cults:* Theos Ἐψιστος 879<sub>0(17)</sub> 980<sub>1</sub> Val-

c(h)anos (?) = Velchanos 948<sub>0(5)</sub> Zeus

Φαλκάρος (?) or Φαλκάρνος (?) = Φελ-

χανος 948<sub>0(5)</sub>

— sarcophagus from 717 f.

Gomphoi

*Cults:* Zeus Ἀκραῖος 871<sub>3(2)</sub> Zeus Παλάμιος 1099<sub>0</sub>

Gonai Dios Hyetion (later Deusiou?), on

Mt Tmolos 957<sub>2</sub>

See also Dios Gonai

Gongosyros See Oitosyros

Gongyle (?) 824<sub>7</sub>

Gonnoi

*Cult:* Athena Παλάς 870<sub>0</sub>

Gordios (Gordies), s. of Midas 311<sub>1</sub>

Gorgippia

*Cult:* Theos Ἐψιστος 883<sub>0(27)</sub> 884<sub>0(10)</sub> 948<sub>2</sub>

## Gorgon

*Type*: with two snakes rising from shoulders and two others held in hands 930<sub>0</sub>

*Compared with* 'Minoan' snake-goddess 930<sub>0</sub>

*In relation to* Athena 502<sub>2</sub>

See also Gorgoneion, Gorgones, Medousa

Gorgoneion 123<sub>0</sub>, 375 377 457 717 757<sub>6</sub>  
808<sub>0(17)</sub> 930<sub>0</sub>, 1155<sub>7</sub>

See also Gorgon, Gorgones, Medousa

Gorgones 718

Gortyna

*Cults*: Aphrodite 723<sub>0</sub>, Apollon *Ἠέθιος* 731<sub>0</sub>, Apollon *Ἠέριος* (= *Ἠέθιος*) 723<sub>0</sub>  
Ares 723<sub>0</sub>, Artemis 723<sub>0</sub>, Asklepios 1085  
Athena *Ἡολιοῦχος* 731<sub>0</sub>, Athena *ᾠλεπία* 723<sub>0</sub>, Eileithyia *Βιναρία* 723<sub>0</sub>,  
Europe 946<sub>0</sub>, 947<sub>0</sub>, Hera 723<sub>0</sub>, Hermes 723<sub>0</sub>,  
Hestia 723<sub>0</sub>, Korybantes (Kyrbantes) 723<sub>0</sub>,  
Kouretes (Koretes) 723<sub>0</sub>, Leto (Lato) 723<sub>0</sub>,  
Nymphs 723<sub>0</sub>, 731<sub>0</sub>, Velchanos (?) 947<sub>0(2)</sub>, Zeus 947<sub>0</sub>,  
Zeus *Βιδάτας* 723<sub>0</sub>, Zeus *Δικταῖος* (?) 723<sub>0</sub>,  
(Zeus) *Φελχάνιος* (?) 947<sub>0(2)</sub>, Zeus *Κρηταγενής* 731<sub>0</sub>, Zeus *ᾠπάτριος* 723<sub>0</sub>,  
Zeus *Σκύλιος* 723<sub>0</sub>

*Festival*: Velchania (?) 947<sub>0(2)</sub>

*Myths*: Zeus and Europe 947<sub>0</sub>

— coins of 946<sub>0</sub> Pythion at 948<sub>0</sub>  
treaties of 934<sub>0</sub>

Gortynia, district of the Morea, Kyklops  
in folk-tale from 993

Gortys

*Cult*: Asklepios 1090

Go-forth, the sculptured cross at 305<sub>0</sub>

Gothia

*Cult*: Iupiter (Thor) 620

Goths 107<sub>3</sub>

Gournia, 'Minoan' shrine at 538

Graeco-Libyan

*Cult*: Zeus 1111

Graeco-Scythian kings, coins of 607 f.  
613

Greece, burial within the house in 1060 f.  
Sun, Moon, and Star in folk-tale  
from 1003 f.

Greuthungi 107<sub>0</sub>

Gryneion (Gryneia)

*Cult*: Apollon 489<sub>0(1)</sub>

*Myth*: contest of Kalchas with Mopsos  
489<sub>0(1)</sub>

— *omphalós* at 167

Gümbet in Phrygia

*Cult*: Zeus *Βροντῶν* 835<sub>4</sub>

— altar from 836

Günjarik in Phrygia

*Cult*: Zeus *Βροντῶν* 835<sub>4</sub>

Gunther 447<sub>5</sub>

Gwydion 52

Gyges 559 561 1023

Gythion

*Cults*: Helios 259<sub>0</sub>, Selene 259<sub>0</sub>, Zeus  
*Βολαῖος* 259<sub>0</sub>, Zeus *Τεράστιος* 31

## HA of the Double Axe

*Cult*: Egypt 545<sub>0</sub>

*Type*: a mountain with two or more  
crests 545<sub>0</sub>

## Hades

*Cults*: Eleusis 314<sub>0</sub>, 314<sub>2</sub>, Samothrace  
314<sub>0</sub>, 314<sub>2</sub>

*Epithets*: 'Αγεσίλαος 1113<sub>0(2)</sub>, 'Αγησαν-  
δρος 1113<sub>0(2)</sub>, 'Αγησιλαος 1113<sub>0(2)</sub>,  
1168<sub>5</sub>, 'Αρκεσίλαος (?) 1156<sub>7</sub>, 'Αρχέλαος  
(?) 1168<sub>5</sub>, Δυσσάλης (?) 131 Δυσκίνη-  
τος 1164<sub>0</sub>, Εὔβουλεύς 118<sub>3</sub>, 1113<sub>0(2)</sub>,  
Εὔειδης 118<sub>3</sub>, 1113<sub>0(2)</sub>, Εὐκλειής (?)  
118<sub>3</sub>, Εὐκλής (?) 118<sub>3</sub>, Εὐκλῆς 118<sub>3</sub>,  
1113<sub>0(2)</sub>, Εὐκλος 118<sub>3</sub>, Εὐκτολος (?)  
118<sub>3</sub>, Εὐχαιίτης 118<sub>3</sub>, 1113<sub>0(2)</sub>, 'Ηγεσί-  
λαος 1113<sub>0(2)</sub>, 'Ηγησίλειος 1113<sub>0(2)</sub>,  
'Ισοδαίτης 1113<sub>0(2)</sub>, Κλυμένιος 1113<sub>0(2)</sub>,  
1113<sub>0(3)</sub>, κρατερός 1113<sub>0(2)</sub>, μέγας 666<sub>2</sub>,  
Πασιάναξ 1113<sub>0(2)</sub>, Περικλῆμενος  
1113<sub>0(2)</sub>, Πλούτων 1113<sub>0(2)</sub>, Πολύαρτος  
1113<sub>0(2)</sub>, 1168<sub>4</sub>, Πολυδαίμων 1113<sub>0(2)</sub>,  
Πολυδέγμων 1113<sub>0(2)</sub>, Πολυδέκτης  
1113<sub>0(2)</sub>, Πολύξενος (?) 1113<sub>0(2)</sub>, πολυ-  
ξενώτατον Ζῆνα (v. l. Δία) τῶν  
κεκμηκότων 1113<sub>0(2)</sub>, Πολυπήμενος (?)  
627<sub>7</sub>, Πολύσοχος 1113<sub>0(2)</sub>, πυλάρτης  
1113<sub>0(2)</sub>, πυλάρτης κρατερός 1113<sub>0(2)</sub>,  
τοῦ κατὰ χθονός, Διός (αἰδου codd.)  
νεκρῶν Σωτήρης 1125<sub>0</sub>

*Attributes*: fork (?) 227<sub>4</sub>, 798 ff. 850  
1225 horn (?) 785 rod 166<sub>4</sub> trident  
806<sub>6</sub> two-pronged spear (?) 798 ff.  
white-poplar 471

*Identified with* Axiokersos (?) 314<sub>2</sub>

Milky Way 12 43 Zeus 1058 Zeus

*καταχθόνιος* 582<sub>4</sub>

*Associated with* Zeus and Poseidon  
785

— in Greek epitaphs 1164<sub>0</sub>, marriage  
with 1164 ff. name of, taboo 1114<sub>0</sub>

## Hadran

*Cults*: Mt Aitne 630 Syria 910<sub>0</sub>

*Genealogy*: f. of Palikoi 910<sub>0</sub>

*Identified with* Hephaistos 630

## Hadrian

*Cults*: Aizanoi 1120<sub>0</sub>, 1121<sub>0</sub>, Athens

1120<sub>0</sub>, 1121<sub>0</sub>, Epeiros 1121<sub>0</sub>

*Epithets*: νέος *Ἠέθιος* 1120<sub>0</sub>, Ὀλύμπιος

1120<sub>0</sub>, 1121<sub>0</sub>, Πανελλήνιος 1120<sub>0</sub>, 1121<sub>0</sub>

*Ἠέθιος* 1120<sub>0</sub>, Ζεὺς Δωδωναῖος 1121<sub>0</sub>

*Festivals*: Hadrianeia 1121<sub>0</sub>, Hadri-  
aneia (Adriana, Adriania) Olympia  
962<sub>2</sub>

*Priest*: president of Panhellenic  
council 1120<sub>0</sub>, 1121<sub>0</sub>

*Personates* Zeus 260<sub>0</sub>, 289<sub>0</sub>, 343<sub>0</sub>, 956<sub>0</sub>,  
959<sub>0</sub> f. 962<sub>2</sub>, 1120<sub>0</sub>, 1121<sub>0</sub>

— as favourite of Zeus Κάσιος 986<sub>0</sub>

Hadrianeia 1121<sub>0</sub>

Hadrianeia (Adriana, Adriania) Olympia  
962<sub>2</sub>

## Hadrumetum

*Cult*: *Deus Pelagicus Aerus Altissimus*  
'Ιάω 889<sub>0(34)</sub>



## Haeva

*Cult:* Batavi 64<sub>n</sub>

Hageladas 741 ff. 749 890<sub>3</sub> 1222 1223

Hageladas, the younger (?) 742<sub>3</sub> 742<sub>4</sub>

## Hagia Triada

*Cults:* Dionysos (?) 522 524 double axe

522 Velchanos 947<sub>0(1)</sub> Zagreus (?)

522 (Zeus) *Φεϋχάρος* 947<sub>0(1)</sub>

*Rite:* sacrifice of bull 517 522

— *sarcophagus* of painted limestone

from 516 ff. 652 657 677 692 845

Hagios Onuphrios, spear-head from 799

## Haimonion

*Cult:* Korybas 295

Haimos, Mt 108

*Myth:* Zeus fights Typhon 449<sub>0</sub>

Halaesa See Alaisa

Haliëus 715<sub>4</sub> 1037

## Halkarnassos

*Cults:* Aphrodite ('Ακραία?) 872<sub>0(5)</sub>

Apollon 'Αγνιεύς 163 Artemis 164,

Hermes 872<sub>0(5)</sub> Zeus 'Ακραίος 872<sub>0(5)</sub>

cp. 872<sub>0(5)</sub> 963<sub>3</sub> Zeus 'Ασκραίος

872<sub>0(5)</sub> Zeus Κώμυρος 1228 Zeus

Λαβράνδος 585<sub>3</sub>

*Myth.* Pegasos 721<sub>2</sub>

— coins of 721<sub>2</sub> 872<sub>0(5)</sub> the Mausoleion at 1146<sub>0(0)</sub>

Hallowmas 326<sub>4</sub>

Hallstatt, axe-heads from 618 632<sub>8</sub> 635

Halmos, s. of Sisypchos and f. of Chrysgone 1150<sub>4</sub>

## Halos

*Cult:* Zeus Λαφύστιος 904<sub>1</sub> 1226

— coins of 904<sub>1</sub>

## Ham 35

Hamar (Hamer) 660<sub>1</sub>

Hapi Kema 772<sub>1</sub>

Hapi Mehit 772<sub>1</sub>

Harnasa 57<sub>1</sub>

Harii tattooed 123<sub>0</sub>

Harma near Mykalessos 815<sub>7</sub> 816<sub>0</sub>

Harma near Phyle 815 831<sub>n</sub> 898<sub>3</sub>

Harmolchos 1172

Harpasa 958<sub>0</sub>

Harpasos, s. of Kleinis 463<sub>1</sub>

Haïpe=Phaïakia or Korkyra 448<sub>0</sub>

Haïpe, w. of Kleinis 463<sub>1</sub>

## Harpokrates

*Cults:* Athens 985<sub>0</sub> Pelousion 986<sub>0</sub>

*Function:* youthful Horos 986<sub>0</sub>

*Attributes.* hem-hem crown 986<sub>0</sub>, pomegranate 986<sub>0</sub>, sceptre 986<sub>0</sub>

*Associated with* Pan 986<sub>0</sub>

Harpolykos 713 (?)

## Harpy

*In relation to* Eros 315<sub>3</sub>

## Harpyiai

*Myth:* pursued by Boreadai 907<sub>2</sub>

Hathor 409<sub>0</sub>

Hati 305<sub>0</sub>

## Hebe

*Epithet:* πόρνια 584<sub>n</sub>

*Type:* introduction of Herakles to Olympus 737

Hebrews 115<sub>2</sub>

## Hecate

*Cult:* Rome 835<sub>6</sub>

*Genealogy:* m. of Ianus by Caelus 368<sub>3</sub>

See also Hekate

## Heddernheim

*Cult:* Deus *Cusius* 983<sub>n</sub>

Hegesilaos (=Hades) 1113<sub>0(2)</sub>

Heimdallr 305<sub>0</sub>

Hekaerge (Arge) 452 452<sub>11</sub> 501 1226

Hekaergos 452 f.

## Hekate

*Cults:* Lagina 714<sub>2</sub> Panamara 879<sub>0(17)</sub>

Panormos near Kyzikos (?) 882<sub>0(00)</sub>

Rome 307<sub>0</sub> Stratonikeia 714<sub>2</sub> 714<sub>3</sub>

*Epithets:* 'Αρίστη *Χθονία* 1114<sub>0(4)</sub>

Δαδοφόρος 714<sub>3</sub> Εύκολινη 1114<sub>0(4)</sub>

θεῶν μήτηρ 328<sub>7</sub> καλλιγέρεθλος 328<sub>7</sub>

Καλλίστη 1114<sub>0(4)</sub> Κράταυς 1114<sub>0(4)</sub>

μεγασθενής 328<sub>7</sub> πολυνύκτος 328<sub>7</sub>

προθυραία (προθύραει?) 328<sub>7</sub> Σώτεια

879<sub>0(17)</sub> *Χθονία* 1114<sub>0(4)</sub> *Χθονική* (s. c)

695<sub>0</sub>

*Festival:* πανηγύρεις 714<sub>2</sub>

*Rite:* libation of honey 1142<sub>5</sub>

*Priest:* hierofanta 307<sub>0</sub>

*Genealogy:* d. of Demeter 1032

*Attributes:* kálathos with crescent 714<sub>2</sub> torch 714<sub>2</sub>

*Types:* *Hecatae* 307<sub>0</sub> holding torches 187<sub>4</sub> (?)

*Identified with* Artemis 1029 1032

Bendis 314<sub>0</sub> Kabeiro 314<sub>0</sub> Semiramis 695<sub>0</sub>

*Associated with* Zeus 714<sub>2</sub> 714<sub>3</sub> (Zeus) *Βροντῶν* 835<sub>6</sub> 838

See also Hecate

## Hekatoncheires

*Genealogy:* sons of Ouranos by Ge 1023

## Hektor

*Cult:* Thebes in Boiotia 961<sub>0</sub>

*Myths:* Apollon 459 buried at Ophry-nion 961<sub>0</sub> sacrifices to Zeus 950<sub>0</sub>, cp. 8

*In relation to* Paris 447<sub>5</sub> Zeus 8

Heleia 930<sub>0</sub>

*Cults:* Artemis 931<sub>0</sub> Athena 931<sub>0</sub> Atlas 931<sub>0</sub> Hera 931<sub>0</sub> Leto (?) 931<sub>0</sub> Nike 931<sub>0</sub> Poseidon (?) 931<sub>0</sub> Zeus 931<sub>0</sub> Zeus Δικταίος 930<sub>0</sub> 931<sub>0</sub> 932<sub>0</sub>

See also Palaikastro

## Helene

*Cult:* Tyndaris 918<sub>0</sub>

*Myths:* brought up as d. of Leda 1015 dedicates electrum cup, modelled on her own breast, in temple of Athena at Lindos 346<sub>0</sub> Menelaos 1044

*Genealogy:* d. of Tyndareos 918<sub>0</sub>, d. of Zeus by Leda and st. of Klytimestra 1015<sub>7</sub>, d. of Zeus by Nemesis 1131<sub>1</sub>

*Type:* radiate 432<sub>2</sub> (?)

**Helene** (*cont.*)  
*Associated with* Dioskouroi 432<sub>2</sub> (?)  
 1003 ff.  
 — in folk-tales 1003 ff.

**Helenos**  
*Myth*: founds Bouthroton (Bouthrotos)  
 in Epeiros 348<sub>6</sub>

**Heliadai** 479

**Heliades**  
*Myths*: escort Parmenides up Milky  
 Way 42 f. 476 shed tears of amber  
 484 499<sub>1</sub>  
*Metamorphosed into* alders 472 black-  
 poplars 472 484 f. larches (?) 402<sub>9</sub>  
 472<sub>9</sub> oaks 472<sub>10</sub> poplars 472 483 495  
*Types*: mourning 479 transformation  
 into trees 473 ff.

**Helikon, Mt**  
*Cults*: St Elias 898; Zeus Ἑλικώνιος  
 898;  
*Myths*: Muses dance round Hippo-  
 krene and altar of Zeus 898; singing-  
 match with Mt Kithairon 899<sub>0</sub>

**Heliopolis in Syria**  
*Cults*: Iupiter 886<sub>0(30)</sub> Iupiter *Heliopo-*  
*litanus* 745<sub>1</sub> Zeus 886<sub>0(30)</sub>

**Helios**  
*Cults*: Alexandreia 889<sub>0(33)</sub> Apollonia  
 in Illyria 485 Athens 729<sub>0</sub> 1114  
 Badinlar, in Phrygia 568 Bosporos  
 Kimmerios 729<sub>0</sub> Chersonesos Tau-  
 rike 729<sub>0</sub> Edessa 428 Eresos 729<sub>0</sub>  
 Gythion 259<sub>0</sub> Karia 729<sub>0</sub> Magnesia  
 ad Sipylum 729<sub>0</sub> Papblagonia 729<sub>0</sub>  
 Pergamon 729<sub>0</sub> 955<sub>0</sub> 1185 Phaselis  
 729<sub>0</sub> Rhodes 469 Sahin in Phoi-  
 nike (?) 886<sub>0(30)</sub> Smyrna 729<sub>0</sub> Sparta  
 729<sub>0</sub> Mt Taleton 890<sub>2</sub> Thermos in  
 Antolia 729<sub>0</sub>  
*Epithets*: Ἀνίκητος (?) 886<sub>0(30)</sub> ἡλέκτωρ  
 499<sub>2</sub> 499<sub>3</sub> 499<sub>4</sub> Νέος 98<sub>0</sub> ὁ προπάτωρ  
 θεός Ἰππόλιος Ἀπόλλων Τυρμναῖος  
 562 ὁς πάντ' ἐφορᾷ καὶ πάντ' ἐπα-  
 κοῦει 728<sub>0</sub> πατήρ 1130<sub>1</sub>  
 See also Elektor, Hyperion  
*Festival*: Tlapolemeia 469  
*Rite*: sacrifice of horses on Mt Taleton  
 890<sub>2</sub>  
*Priest*: ιερεὺς 562<sub>2</sub>  
*Personated by* Nero 98<sub>0</sub> 254 254,  
*Myths*: Auriga 477; Cygnus 477;  
 Eridanus 477; Hyades 477; Phaet-  
 thon 473 ff.  
*Genealogy*: f. of Elektryone (Alek-  
 trona) 499 f. of Pasiphae 947<sub>0</sub> f. of  
 Phaethon by Klymene 473; f. of  
 Triopas by Rhodos 684<sub>2</sub> forefather  
 of Idomeneus 947<sub>0</sub>  
*Attributes*: cock 947<sub>0</sub> torch 478 wreath  
 of white-poplar 469  
*Types*: bust 1185 bust on couch 1171<sub>3</sub>  
 colossal 254; in four-horse chariot  
 975<sub>0</sub> on horseback 473 475 475<sub>0</sub> 478  
 radiate bust with crescent (?) 664<sub>1</sub>  
 radiate head, facing 469; seated 479

**Helios** (*cont.*)  
*Identified with* Antoninus Pius 321 f.  
 Apollon 164<sub>1</sub> 562 568 Apollon and  
 Dionysos 253 f. Lairmenos 568  
 Mithras 886<sub>0(30)</sub> (?) Phanex 1051  
 Theos Hypsistos 882<sub>0(10)</sub> Tyrimnos  
 562  
*Associated with* Monimos and Azizos  
 428 Selene 1171<sub>3</sub> Zeus and Ge 729<sub>0</sub>  
 884<sub>0(10)</sub> Zeus, Ge, and Erinyes 728<sub>0</sub> f.  
 Zeus, rivers, earth, and chthonian  
 powers 728<sub>0</sub> Zeus Μελίκιος 1114  
*Supersedes* Apollon 730<sub>0</sub>  
*Superseded by* Phoibos Ἀπόλλων 500  
 — connected with Aureli 321 gates  
 of 41 horses of 828 851

**Hell**  
*Types*: gaping monster 138<sub>0</sub> harrowing  
 of Hell 138<sub>0</sub>

**Hellankos** 1023

**Hellas personified** 853

**Helle**  
*Myth*: golden ram 899<sub>1</sub>

**Hellenes, the Thessalian tribe** 894<sub>3</sub>

**Helloi** 677

**Hellos** 677 f. 848

**Hemithea**  
*Cults*: Kastabos 670 f. Tenedos 670 f.  
 847  
*Myths*: sent to sea in a coffer 669 ff.  
 swallowed by earth 670  
*Functions*: childbirth 671 cures 671  
 earth 670 f. 673

**Henny-penny** 54<sub>1</sub>

**Heos (Eos)**  
*Myths*: *psychostasia* 734 supplicates  
 Zeus 753<sub>3</sub>  
*Genealogy*: m. of Memnon by Tithonos  
 281<sub>4</sub> cp. 734

**Hephaistia in Lemnos**  
*Cult*: Ἐπήκοος Theos Ὑψιστος 878<sub>0(7)</sub>

**Hephaistion (Hephaistia) in Lykia** 972<sub>1</sub>

**Hephaistos**  
*Cults*: Mt Aitne 630 Olympia 706;  
 Olympos in Lykia 972<sub>1</sub> Siderous  
 972<sub>1</sub>  
*Epithet*: Ὀλύμπιος in Lykia 972<sub>1</sub>  
*Myths*: presents Polytechnos with  
 double axe 693 sceptre of Zeus  
 547<sub>2</sub> 956<sub>2</sub> 1132<sub>4</sub> 1132<sub>6</sub> shield of  
 Achilles 972<sub>1</sub>  
*Genealogy*: f. of crabs 665 667 f. of  
 Palikoi 910<sub>0</sub> f. of Thaleia and gf.  
 of Palikoi 909<sub>0</sub>  
*Attributes*: blue pilos 386; dogs 630  
 double axe 709 f. perpetual fire 630  
*Identified with* Chrysor 715 Hadran  
 630 Ptalh 34<sub>1</sub> Zeus Μελίκιος 715  
*Associated with* Athena 1137 Zeus 972<sub>1</sub>  
 — road-making sons of (= Atheni-  
 ans) 817 cp. 628<sub>1</sub>

**Hephaistos, Mts of, in Lykia** 972<sub>1</sub>

**Hera**  
*Cults*: Aigion 210, Amastriis 707 Mt  
 Arachnaion 894<sub>1</sub> Argos 290<sub>0</sub> 515

## Hera (cont.)

1144, 1156; Athens 1119, Boiotia 731, Chalkis in Euboea 981, Elis 291, Gortyna 723, Heleia 931, Hierapytna 342, 723, 1157, Itanos 929, Kebrenioi 130 Mt Kithairon 898, 899, Mt Kokkygion 893, Kroton 1021 Lebadeia 899, Lyttos 723, Messene 728, Mykenai 515 Mylasa 592 Olympia 706, Orchomenos in Boiotia 1150 Panionion 259, Paros 131 Phokis 731, Plataiai 899, Priansos 723, Mt Pron 893, Sparta 515 Sykaiboai 130 Tenedos (?) 662 Thebes in Boiotia 899, Thespiiai 899, Triphylia 291,  
*Epithets*: Ἀκρία 1156, Βασιλεία 731, Βασιλὶς 900, Ἐξαεσθηρία 1093, Ζεγία 60, 695, 723, 954, ἰσοτελής 1029 Κιθαίρωνία 899, Λακωνία 291, 1021 Λευκώλενος 343, Μηλιχία (= Μελιχία) 1157, Ὀπλοσμία 290, 291, πότνια 583 584, Τελεία 893, 1150

*Rite*: libation from first *kratér* to Zeus and Hera 1123, 1124,

*Priests*: among Kebrenioi 130 among Sykaiboai 130

*Priestess*: virgin 210,

*Personated by* Alkyone 1088

*Myths*: consorts with Zeus on Mt Gargaron 950, consorts with Zeus on Mt Oche 902, consorts with Zeus in Rhapsodie theogony 1029 golden apples 1021 Iason 1088 Kallisto 228, Merops (?) 1132, reconciled to Zeus on Mt Kithairon 898, retires to Euboea 898, rouses Titans to attack Zagreus 1030 sends crab to attack Herakles 665, taken by Rhea to Okeanos and Tethys 1020 transforms Aetos into eagle 933, wooed by Ephialtes 130 wooed by Ixion 1088 wooed by Zeus clandestinely 1020 wooed by Zeus on Mt Kokkygion 893,

*Genealogy*: d. of Phanes by Nyx 1026 w. of Zeus 584, 954,

*Attributes*: cuckoo-sceptre 893, lilies 515 lion-skin 515 sceptre 707 1178 (See also cuckoo-sceptre) sword 713 716 vervain 395, vine-wreath 515

*Types*: branch of tree 899, enthroned 706, Gigantomachy 713 introduction of Herakles to Olympos 771 Janiform head (with Zeus) (?) 662 lopped tree-trunk 899, Polykleitos 893, 1143, 1178 with vine-wreath and lion-skin 515

*Identified with* Semiramis 695,

*Associated with* Zeus 259, 592 707 776, 893, 894, 900, 1137 1144, 1150 1157 Zeus and Athena (= Capitoline triad) 319, Zeus, Demeter Θεσμοφόρος, Kore, Baubo 259,

## Hera (cont.)

*In relation to* Zeus 693

*Supersedes* Rhea 515

*Superseded by* ἡ ὑπεργία Θεοδόκος 1119,

— garden of 1021 meadow of 1021 tear of (vervain) 395,

## Heraia 757

## Herakleia ad Latmum

*Cult*: Zeus Λαβράνδος 585,

— treaty of, with Miletos 318,

## Herakleia Pontike

*Cult*: Zeus Στράτιος 976,

*Myth*: Herakles plants two oaks 976,

— coins of 560,

## Herakleia Salbake

*Cult*: Asklepios 1080

— coins of 1080

Herakleitos 12 13, 130, 805, 852 855, 856, 858, 1024 (?) 1033

## Herakles

*Cults*: Acharnai 163, Aigion 742, Arnepolis (?) in Mesopotamia) 469, Athens 163, 875, 1116 f. Baris in Pisidia 446 f. Chios 1157, Gadeira 423 Kaulonia (?) 1041 f. Mt Laphystion in Boiotia 899, Mt Oite 903, Rhodes 469 Rome 783 Selge 492, Selinous 489, Senones (?) 445 f. Skythia 292, Tarsos 560 Tyre 423 f.

*Epithets*: Ἀλγέπτιος Τ<sub>2</sub> ἀνίκητος 292, Ἀπόμωνιος 783 Διὸς παῖς 273 Χάροδ 899,

*Personated by* Nero 98,

*Myths*: Antaios 134, apples of Hesperides 134, brings white-poplar from banks of Acheron 469 brings wild-olive from land of Hyperboreoi to Olympia 466 brings wild-olive from Istrian land 501 Cerynean hind 465 f. 843 cuts club from wild-olive on Saronic Gulf 466 Geryones 37, Hesperides 1017 Hippolyte 559 f. Hydra 665, Hyperboreoi 1041 (?) Kerberos 469 899, Kerkopes 1041 f. (?) Kyknos 274, makes wild-olive spring up at Troizen 466 Omphale 559 560, pillars 422 f. plants two oaks beside altar of Zeus Στράτιος at Herakleia Pontike 976, pyre 23 903, rape of Delphic tripod 199, sacks Oichalia 902, sacrifices to Zeus on Mt Kenaion 902, sacrifices to Zeus at Olympia 467 slays Kalchas, of Siris in Lucania 490, Tarsos 570, worried by flies at Olympia 783

*Genealogy*: b. of Iphikles 317 1017 f. of Telepolemos 469

*Functions*: ἡ δύναμις τῆς φύσεως 434, time 469, world-creating 1023

*Attributes*: apple (?) 445 bow and club 446 knife (?) 445 lion-skin 1116 sword, bow, and club 446 wreath of poplar 388, wreath of white-poplar 469

Herakles (cont.)

*Types:* beardless 742<sub>5</sub> dicephalous

445 ff. double bust (with Hermes)  
388 fighting Centaur 615<sub>2</sub> (?) four-  
armed 446 Gigantomachia 777,  
Hageladas 742<sub>5</sub> introduction to  
Olympos 735 ff. 771 1167 Janiform  
(bearded + beardless) (?) 388<sub>8</sub> Ly-  
sippos 1046 Myron 1078 snake with  
heads of god, snake, lion 1023  
stripped of weapons by Eros 1046  
winged snake with heads of god,  
bull, lion 1022 with club and bow (?)  
903<sub>2</sub> with Theseus and Peirithoos  
211<sub>2</sub> wreathed with white-poplar 469

*Identified with* Dios *Fidius* (?) 724<sub>0</sub>

Ophiouchos 241<sub>4</sub> Sandas 360

*Associated with* Apollon 241<sub>1</sub> Asklepios

241<sub>4</sub> Zeus 492<sub>0(9)</sub> Zeus and Athena

1078 Zeus, Athena, Apollon 875<sub>1(2)</sub>

Zeus 'Ολέμπος 1157<sub>1</sub> Zeus Παπας

Σωτήρ 292<sub>4</sub>

*Compared with* Asklepios 241<sub>4</sub>

*In relation to* Iphikles 445 447<sub>5</sub>

— hunger of 683 pillars of 422 f.  
pyre of, on Mt Oite 903<sub>2</sub>

See also Heracles

Herculeanum, paintings from 143 f. 1202 f.

Heracles

*Cults:* Batavi 64<sub>0</sub> Rome 400<sub>11</sub> 469 783

Thessalonike 1194<sub>4</sub> Tibur 328<sub>3</sub>

*Epithets:* Augustus 65<sub>0</sub> 1194<sub>4</sub> *Barbatus*

64<sub>0</sub> *Deusoniensis* 57<sub>2</sub> *Iulianus* 400<sub>11</sub>

*Magusanus* 57<sub>1</sub> 64<sub>0</sub> *Maliator* 64<sub>0</sub>

*Personated by* Commodus 255<sub>0</sub> 400<sub>11</sub> (?)

903<sub>2</sub> Maximian (*Herculius*) 903<sub>2</sub>

*Myth:* Myiagrus 783

*Function:* autumn 62 f. 94<sub>1</sub>

*Attribute:* club 62 f.

*Types:* bearded 62 64<sub>0</sub> colossal 254<sub>5</sub>

*Identified with* Donar 62 f. 63<sub>1</sub> 64<sub>0</sub> 94<sub>1</sub>

*Associated with* Apollo and Diana 59<sub>0</sub>

Iuno, Mercurius, Minerva 57 f.

Iupiter 1194<sub>4</sub> Minerva and Iuno 89

*In relation to* Iupiter 95<sub>2</sub>

— on column of Mayence 96

See also Herakles

Hercynian Forest 466

Herkyna

*Cult:* Lebadeia 1073 1075

*Myth:* Kore 1075

*Function:* stream-goddess 1075

*Attributes:* goose 1075 snake coiled

round staff 1075

*Associated with* Zeus 1073 1075

*Compared with* Demeter 1075 Hygieia

1075

Herkynia 1075

Hermazontes 1157<sub>3</sub>

Hermaon See Hermes

Hermaphroditos

*Myth:* reared by Naiades on Mt Ide in

Crete 933<sub>0</sub>

*Types:* herm 1091 nursing Eros 152<sub>0</sub>

Hermeias See Hermes

Hermeracrae 388

Hermes

*Cults:* Ainos in Thrace 496<sub>0</sub> Athens

1043 1117 Egypt 382<sub>2</sub> Gortyna 723<sub>0</sub>

Halikarnassos 872<sub>0(5)</sub> Hierapytna

723<sub>0</sub> Kaulonia (?) 1042 Kyzikos 834

Magnesia ad Sipylum (?) 957<sub>0</sub> Meta-

pontum 118<sub>3</sub> Mostene 563 Nisyros

1157<sub>3</sub> Olympia 231<sub>8</sub> 859 878<sub>0(5)</sub>

Orchomenos in Boiotia 1150<sub>0</sub> Pei-

raieus 487<sub>0(1)</sub> Polyrrhenion 1042

Priansos 723<sub>0</sub> Tallaia range 948<sub>1</sub>

Thespiiai 1150<sub>0</sub> Troizen 466 Volat-

terrae (?) 383

*Epithets:* Ἀγώνιος 1042 (?) Ἀργεῖφόντης

385<sub>0</sub> ἀργεῖφόντης 384<sub>0</sub> 956<sub>2</sub> διάκτορος

384<sub>0</sub> 954<sub>0</sub> 956<sub>2</sub> διπρόσωπος 382<sub>2</sub> Δρό-

μιος 1042 δώτορ ἐάων (ἐάων) 385<sub>0</sub>

Ἐναγώνιος 859 Εὐκόλος 118<sub>1</sub> θέσιμος

876<sub>0(5)</sub> θυραῖος 953<sub>0</sub> Καταιβάτης 14

κερδῶς 31<sub>7</sub> Κτάρος 384<sub>0</sub> οἶνιος (?)

1042 Περφεραῖος 196<sub>0</sub> Πολύγλιος 466

Τρισμέγιστος 611 943<sub>0</sub> χαριδῶτα 385<sub>0</sub>

Χθόνιος 14 1130<sub>1</sub> Ψιθυριστής 1043

ψυχοπομπός 563

*Rite:* libation from first *kratēr* 1124<sub>0</sub>

*Worshippers:* Ἐρμαῖζοντες 1157<sub>1</sub>

*Myths:* Amphion 1013 conducts god-

desSES to judgment of Paris 266

conducts Io to Zeus 961<sub>0</sub> consorts

with Apemosyne 923<sub>0</sub> 924<sub>0</sub> Lykos

1013 sceptre of Zeus 547<sub>2</sub> 956<sub>2</sub>

sinews of Zeus 449<sub>0</sub> slays Argos

379 f. steals oxen of Apollon 1042 (?)

uses Typhon's sinews as lyre-

strings 450<sub>0</sub> Zethos and Amphion

1019<sub>2</sub>

*Genealogy:* f. of Pan by Penelope 691

s. of Pikes who is also Zeus 942<sub>0</sub>

s. of Polyktor 381<sub>0</sub> s. of Zeus 385<sub>0</sub>

*Functions:* bearer of oblations to the

dead 384<sub>0</sub> chthonian 385<sub>0</sub> 1068 1075

dispenser of treasures 385<sub>0</sub> divmised

ancestor (?) 1068 mes-enget 479

phallic 1068 pillar 383 -layer of

Argos (?) 385<sub>0</sub> slayer with lightning-

flash (?) 385<sub>0</sub>

*Etymology:* 383<sub>7</sub>

*Attributes:* caduceus 1117 *endromides*

713 lance 713 *oinochōē* 1117 *pētasos*

383 386 388 713 snakes 1111 vervain

395<sub>2</sub> winged *caduceus* 718 winged

cap 718 winged hat 388 winged

sandals 718

*Types:* bifrontal 341<sub>0</sub> 382 f. column or

pillar of stone 384<sub>0</sub> double bust

(with Dionysos) 388 double bust

(with Herakles) 388 double bust

(with Hestia) 292 double bust (with

Zeus) 388 (?) Gigantomachy 713

heap of stones 383<sub>7</sub> 384<sub>0</sub> herm 152<sub>0</sub>

384<sub>0</sub> 834 955<sub>0</sub> Janiform head (with

Zeus) 1219 Lysippos<sub>1</sub> (?) 859<sub>0</sub> phallic

post 384<sub>0</sub> Pheidias 479<sub>6</sub> *psycho-*

*stasia* 733 seated 859<sub>0</sub> seated 751<sub>1</sub>

Hermes (*cont.*)

*Identified with* Kasmilos 314, Monimos

428 Phaunos 694, 943, Thothis 611

Triphonios (Trephonios) 1075

*Associated with* Aphrodite 146, 872<sub>(5)</sub>

1043 Daimones 1150, Polis 1155,

Zeus 957<sub>(?)</sub>

*Compared with* Plouton 385, Zeus 385,

Zeus Κτήσιος 384, Zeus Κτήσιος and

Penates 1058 Zeus Πλουτοδότης 385,

— blood of (vervain) 395, sceptre of

1132, 1132,

Hermes, the planet

*Function:* λόγος 558,

Hermione

*Cults:* Demeter Σθονία 1077 Trajan

1180, Zeus Ἀσκληπιός 1077 Zeus

Ἀσκληπιός 1061 Zeus Ἐμπατήριος

(= Trajan) 1006 1180,

Hermippe, d. of Boiotos 1150

Hermopolis

*Cults:* ogdoad 701, Ostanes 701,

Herodotos, portrait-herm of (with Thoukydides) 389 f.

Herois

*Cult:* Athens 1123

*Rites:* food fallen on floor reserved for them 1129, libation from second *kratér* 1123

Herois 240 242

Heros

*Cults:* Alexandraia 1127, Megara 896,

897, Olympia 897,

Hesiod, portrait-herm of (with Homer) 389

Hesione, d. of Danaos 1150

Hesperides

*Epithet:* λεγέφανοι 1030

*Myth:* golden apples 1017 1021

Hesperos 261 430, 430,

Hestia

*Cults:* Aigai in Aiolis 259, Athens 259,

Delphoi 1216 Gortyna 723, Hierapytna 342, 723, Kos 19, 238, Lyttos

723, 934, Miletos 317, 1220 Paros

875<sub>(5)</sub>, Pergamon 259, Phaleron

183 f. Philadelphieia in Lydia 960,

1229 Priansos 723, Skythia 292,

Sparta 259, Syracuse 916,

*Epithets:* Βολλαία (? Βόλλαία) 259,

Βουλαία 259, 317, Δημήτη 875<sub>(5)</sub>,

Ταμία 19, 238,

*Rite:* meal burnt 19,

*Personated by* Agrippina, w. of Germanicus Caesar 260,

*Function:* cosmic 43 316,

*Types:* double bust (with Hermes) 392

*Identified with* Tabiti 293,

*Associated with* Zeus 259, 317, 960,

Zeus Εὐμένης 1228

Heudonos 587

Hiera in Lesbos

*Cults:* Apollon Μαλόεις 488<sub>(2)</sub>, Artemis

488<sub>(2)</sub>

## Hierapolis in Phrygia

*Cults:* Apolline hero 571 Apollon Ἀρχ-

ηγέτης 567 Attis 306, emperor 571

Lairbenos 566 Mother of the god-

306, youthful hero (? Lairbenos) on

horseback bearing double axe 566

Zeus Βαΐος (Βαΐος) 570 Zeus Τρωϊος

571

*Festival:* Hilaria 306,

— coins of 565 f. 571 1158, *latubasion* at 14

## Hierapytna

*Cults:* Aphrodite 723, Apollon Περϊος

(= Πύθιος) 723, Ares 723, Artemis

723, Athena Πολιάς 723, Athena

Σαλαωνία 723, Athena Ὀλεβία 723,

Eleithyia Βουαρία 723, Hera 342,

723, Hera Μηλιχία 1157, Hermes

723, Hestia 342, 723, Korybantes

(Kyrbantes) 723, Kouretes (Koretēs)

723, Leto (Lato) 723, Nymphs 723,

Zeus Βιδάρας 723, 934, Zeus Δε-

ταίος 342, 723, 929, cp. 930, Zeus

Μηλιχίος 1157, Zeus Μορνίος 723,

Zeus Ὀπάριος (= Φάριος) 342, 723,

Zeus Σκύλιος 723,

— coins of 342, oath of 723, 731,

929,

## Hiera Syke 1103

*Rite:* exhibition of fig (?) 291, cp. 292,

1103

*Myth:* Demeter reveals fig to Phytalos

291, 1092, 1103

## Hierokaisareia in Lydia

*Cults:* Dionysos Ἡρικεπαῖος 1025 Theos

Ἡριστος 881<sub>(2)</sub>

*Priest:* ἱεροφάντης 1025

## Hieron Oros in Crete 945

Hieron, the potter 777

## Hieronymos 1023

Hiketesia 1040

## Hilaera

*Cult:* Sparta 1015,

*Associated with* Phoibe 1015,

## Hilaria 306

Himera, coin of 558,

## Hippa See Hipta

Hippodameia, d. of Danaos 1150,

Hippodameia, d. of Oinomaos 706,

Hippodameia, w. of Autonooos 414,

Hippokrene 898,

Hippolyte, queen of the Amazons

*Myth:* Herakles 559 f.

## Hippolytos

*Myths:* Artemis 393 buried beside

temple of Aphrodite Καρασκοπία at

Troizen 944, death 414 ff. Nemi

149 Phaidra and Theseus 1043

raised from dead by Asklepios 394,

1087

*Genealogy:* s. of Theseus 1087

*Functions:* mythical prototype of *rex*

*Nemorensis* 399

*Type:* Janiform (with Virbius) 392 ff.

*In relation to* Artemis 149 414 417

Hippothoitis, a Tegeate tribe 1118 1149,  
Hippothoon 1137<sub>2</sub>  
Hippothoos, s. of Lethos 1154<sub>3</sub>  
Hipta 347<sub>0</sub> (?) 937<sub>2</sub> (?)  
Hiram 425  
Hiraṇyagarbha 1035

*Identified with Brahmā* 1035 Prajāpati 1035

Histie See Hestia

Hittites

*Cults*: Artemis (?) 410<sub>1</sub> bull of bronze or iron or silver 910<sub>1</sub> dagger-god (akin to Kronos?) 550 ff. 845 god with grape-bunches and corn-ears 564 f. lion-god (akin to Kronos?) 550 ff. Sutekh 621 f. 623 Tešub 766<sub>1</sub> 767<sub>0</sub> 910, winged deities 457 youthful god bearing double axe 599<sub>2</sub> youthful god on lioness (?) 552

*In relation to Amazons* 560 Artemis Χερώνη (?) 410<sub>1</sub> Iupiter *Dolichenus* 615 Tenedos 662 Zeus Ἀραξίπιος in Rhodes 615

— axes of 560 double eagle of 779<sub>2</sub> reliefs of, from Babylon 766<sub>1</sub> 767<sub>0</sub>, reliefs of, at Eyuk 620 f. reliefs of, from Sinjerli 767<sub>0</sub> rock-carvings of, at Boghaz-Keui 550 ff. 845 thunder-weapon of 790

Hlōdyn 66<sub>0</sub>

Hludana 65<sub>1</sub> See also Hluθena

Hluθena 65<sub>1</sub> See also Hludana

Hōdhr

*Myth*: stabs Baldr with lance of mistletoe 305<sub>0</sub>

Holda 66<sub>0</sub>

*Functions*: snow 66<sub>0</sub> spinning 65 66<sub>0</sub> winter 65 66<sub>0</sub>

*Identified with Minerva* 65 66<sub>0</sub> 94<sub>1</sub>

*In relation to Milky Way* 66<sub>0</sub>

Holden 66<sub>0</sub>

Holl 66<sub>0</sub>

Holle 66<sub>0</sub>

Holmos (?) 209<sub>2</sub>

Holy Cross Day 326<sub>1</sub>

Homer, apotheosis of 1203<sub>1</sub> indebted to early Orphic theogony 1020 omits mere magic 989 portrait-herm of (with Hesiod) 389

Homole (Homolos), Mt

*Cult*: Zeus Ὁμολῶιος (?) 904<sub>1</sub>

Homolion

*Cults*: St Elias 1227 Zeus Ὁμολῶιος (?) 1227

— bronze rings from 166<sub>2</sub>

Homoloia, d. of Enyeus 900<sub>1</sub>

Homoloia, festival of Zeus Ὁμολῶιος 900<sub>1</sub>

Homoloion, Mt, near Thebes in Boiotia

*Cult*: Zeus Ὁμολῶιος (?) 900<sub>1</sub>

Homonoia

*Cult*: Dorylaeion 280<sub>1</sub>

*Epithet*: Σεβαστή 280<sub>1</sub>

Homoroka 558<sub>0</sub>

Honos

*Type*: with sheathed sword and captured armour 99

— on column of Mayence 96 100

Hoplodamos (Hoplodamos?) 291<sub>0</sub>

Horae

*Associated with Ianus* 336<sub>0</sub>

Horai

*Genealogy*: daughters of Zeus by Themis 37<sub>1</sub> 94<sub>2</sub>

*Functions*: attendants of Zeus 94<sub>2</sub> seasons 479 year 94<sub>2</sub>

*Etymology*: 94<sub>2</sub>

*Types*: four Seasons pass over starry globe beside Tellus reclining under vine 373 four Seasons sent forth from the orbis annuus held by Iupiter 372 f.

*Associated with Apollon and Pan* (?) 165<sub>0</sub> Zeus 94<sub>2</sub>

— as attribute of Zeus 1138<sub>3</sub> symbols of 1054

Horatii 363 f.

Horatius Cocles, statue of, struck by lightning 9

Horkos

*Genealogy*: s. of Eris 723<sub>0</sub> s. of Zeus 723<sub>0</sub>

Horomazes See Ahura Mazda

Horos

*Cults*: Athens 985<sub>0</sub> Denderah 773<sub>0</sub> Egypt 255 Koptos 450<sub>0</sub>

*Myths*: eye swallowed by Typhon 450<sub>0</sub> nursed by Isis 986<sub>0</sub>

*Genealogy*: s. of Isis 126

*Etymology*: 255

*Types*: child seated on lotos 773<sub>0</sub> hawk on lotos 774<sub>0</sub>, holding genitals of Typhon 450<sub>0</sub>

*Identified with Apollon* 252 255

— ladder of 126 soul of, identified with Orion 450<sub>0</sub>

Hortensii 147

Hrimnir 682

Hūdān's (= Ἰδηνός?)

*Cult*: Sardeis 1227 f.

But see P'dān's

Hulda 66<sub>0</sub>

Hulle 66<sub>0</sub>

Hungary, prince with golden sun and princess with golden moon in folk-tale from 1012<sub>1</sub>

Hunni

*Myth*: sword of Mars 548<sub>0</sub>

Hyades 274 f.

Hyades, the constellation 477

Hyakinthia 246<sub>1</sub>

Hyakinthos

*Myth*: slain by *dis-kos* of Apollon 1256

*In relation to Apollon* 491<sub>0(w)</sub> (?) 1042 (?) Dioskouroi 435 (?)

Hyde, old name of Sardeis 1228

Hydisos

*Cult*: Zeus Ἀπειος 705 f. 848

— coins of 705 f.

- Hydra**  
*Myth:* Herakles 665<sub>3</sub>
- Hygieia**  
*Cults:* Oropos 1072 Philadelpheia in Lydia (?) 1229  
*Epithet:* *Θεσπεσίη* 954<sub>0</sub>  
*Attributes:* sceptre 1077 snake 1075  
*Type:* seated 1072 1077  
*Identified with* Salus 94<sub>3</sub>  
*Associated with* Amphiaraios and Pan 1072 Asklepios and Telesphoros 1078  
*Compared with* Herkyna 1075
- Hyllos** 902<sub>2</sub> (?)
- Hymenaios** 1164<sub>0</sub>
- Hymettos, Mt**  
*Cults:* Apollon *Ἡρόψιος* 897<sub>5</sub> Zeus 873<sub>1</sub> Zeus *Ὀμβριος* 897<sub>5</sub> 1226 Zeus *Τμήτιος* 897<sub>5</sub>
- Hynnaron, Mt**  
*Cult:* Zeus *Ἰνναρεῖς* 987<sub>1</sub>  
*Etymology:* 987<sub>1</sub>
- Hypaipa**  
*Cult:* youthful hero with double axe and bay-branch in guise of Apollon *Τριμυρος* 564
- Hypata**  
*Cults:* Hermes 1155; Poths 1155<sub>3</sub>
- Hypatios, St** 32 f.
- Hypatos, Mt**  
*Cult:* Zeus *Ἰπταρος* 875<sub>1</sub>(1) 898<sub>2</sub>
- Hyperbios** 712
- Hyperborean Land** 465
- Hyperborean Maidens, arrival of, in Delos** 453; bring bronze tablets to Delos 1226 grave of, in Delos 466 names of 452 f.
- Hyperboreoi** 493 ff.  
*Cults:* Apollon 501 844 Artemis *Ὀρηία* (?) 501  
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*Attribute:* horn 1127<sub>0</sub>  
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- Hypseus** 1123
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*Cults:* Ak Tash (Temenothyrai?) in Lydia 881<sub>0</sub>(20) Ioudaia 888<sub>0</sub>(12) 889<sub>0</sub>(0) Kappadokia 885<sub>0</sub>(25) Sali-Tsam in Lydia 881<sub>0</sub>(20)  
*Epithet:* *Παντοκράτωρ* 885<sub>0</sub>(28)  
*Rite:* lamp-lighting 881<sub>0</sub>(20)  
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*Genealogy:* s. of *Daidalos* 30  
**Iardanos**, river in Crete 1025  
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*Cult:* *Emesa* 814;  
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**Iaribolos**  
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*Myths:* caldron of apotheosis 211 *Hera* 1088 *Kirke* 1097;  
*Genealogy* descended from *Aiolos* 1088  
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**Iasos**  
*Cults:* *Zeus* 879; *Zeus Ἰάσιος* 879; 963;  
**Iasos**, b. of *Dardanos* 317  
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**Idaia**, as name of Crete 940;  
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**Idalion**, silver bowl from 553  
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*Myths:* *Leukippides* 438; *Marpessa* 439; *Tyndaridai* 437 ff.  
*Genealogy:* b. of *Lynkeus* 317  
**Idē**, Mt. in Crete 932;  
*Cults:* *Daktyloi* 232; 929; *Holy Cross* (*Timios Stavnros*) 935; *Zagreus* 838 934; *Zan* 934; *Zeus* 941; *Zeus Bēdāras* 934; *Zeus Ἰδαῖος* 549 838 932; ff. 980;  
**Festival:** trieteric 934;  
**Rites:** annual dance of modern *Cyrians* on summit 939; funeral offering to *Zeus* 934; 942; thrice nine days spent in *Idaeian Cave* 934; 942; throne strown annually for the god 934; 942; cp. 940; wearing of black wool 934; 942;



Ide, Mt. in Crete (*cont.*)

*Myths*: Hermaphroditos reared by Naiades 933<sub>0</sub>, Kouretes 549 Kronos 549 Telchines 933<sub>0</sub>, Zeus 230 932<sub>1</sub> 933<sub>0</sub>

*Etymology*: 932<sub>1</sub>

— Arkesion, a cave on 549 939<sub>0</sub>, ascent of 939<sub>0</sub>, fruitful poplar (or willow) in mouth of Idaean Cave on 932<sub>1</sub>, Idaean Cave on 230 933<sub>0</sub> ff. 935<sub>0</sub> ff. Idaean Cave on, visited by Epimenides 933<sub>0</sub> 934<sub>0</sub>, Idaean Cave on, visited by Pythagoras 933<sub>0</sub> 934<sub>0</sub>, plateau of Nida on 935<sub>0</sub> 937<sub>0</sub>, summit of called Psiloriti 935<sub>0</sub>

See also Daktyloi, Idaean Cave

Ide, Mt. in Phrygia 949<sub>5</sub> ff.

*Cults*: Kybele 950<sub>0</sub>, Mater *Idaea* 950<sub>0</sub>, Meter 'Idaia 950<sub>0</sub>, Zeus 855<sub>2</sub>, Zeus 'Idaios 297<sub>5</sub> (?) 950<sub>0</sub> ff. Zeus *Idarpos* 950<sub>0</sub>

*Epithets*: μητέρα θηρών 950<sub>0</sub>, πολυπίδαξ 949<sub>5</sub>, 950<sub>0</sub>, πολύπτυχος 950<sub>0</sub>, σκολο-πευδρώδης 949<sub>5</sub>

*Myths*: birth of Daktyloi 949<sub>5</sub>, Daktyloi sons of Agdisthios (Agdestis?) by Ide 970<sub>0</sub>, Διὸς ἀπάγη 1021 Ide, d. of Melisseus 949<sub>5</sub>, judgment of Eros 949<sub>5</sub>, judgment of Paris 949<sub>5</sub>

*Etymology*: 932<sub>1</sub>, 949<sub>5</sub>

— in relation to Hyperboreoi (?) 453 solar phenomenon on 949<sub>5</sub>

Ide, personification of Mt Ide in Phrygia

*Type*: wreathed with fir 949<sub>5</sub>

Ide, d. of Melisseus 949<sub>5</sub>

Ide, m. of Idaean Daktyloi 970<sub>0</sub>

Idmon 471

Idomeneus

*Myth*: Phaiastos 947<sub>0</sub>

*Genealogy*: descended from Helios 947<sub>0</sub>, s. of Deukalion, s. of Miuos, s. of Zeus 793<sub>7</sub>

Idrieus 715

Iguvium

*Cult*: Iupater *Sancius* 724<sub>0</sub> f.

Iki kulisse in Galatia

*Cult*: Zeus *Bροντων* 835<sub>3</sub>

Ikonion

*Cults*: Agdistis (Angdistis) 970<sub>0</sub>, Meter *Βοηθηνή* 970<sub>0</sub>, Meter Theon 970<sub>0</sub>, Theoi *Σωτήρες* 970<sub>0</sub>, — *stèle* from 799

Iliia 1016

Ilion

*Cults*: Athena 'Ιλιάς 950<sub>0</sub>, Zeus 'Ιδαίος 950<sub>0</sub> f.

— coins of 950<sub>0</sub>

Ilissos 1115 ff. 1123 1135 1138<sub>5</sub> 1139

— small Ionic temple on 1118<sub>1</sub> 1119<sub>0</sub>

Ilissos-*'island'* 1119<sub>1</sub>

Illyrioi

*Cults*: Apollon 458 sky-god (Ianus, Zan) 349 (?) 353 (?) 842 (?)

*In relation to Dorians* 341 Leleges 354<sub>0</sub>, Ligures 340<sub>3</sub>

Illyrioi (*cont.*)

— *Aggyieus*-pillars of 165 f. eight-year cycle of 440<sub>2</sub>, tattooed 123<sub>0</sub>

Ilos

*Myths*: foundation of Troy 349 Paladion 8

*Genealogy*: gf. of Priamos 8

Imbros

*Cults*: Bendis 314<sub>0</sub>, Dionysos 314<sub>0</sub>, Zeus *Ψίστος* 878<sub>0</sub> (s) 922<sub>1</sub>

Inachos

*Myth*: drives Io from home 503

*Genealogy*: f. of Kasos and Belos 981<sub>1</sub>

India

*Cults*: Brahmā 774<sub>1</sub>, Civa 790 f. non tridents and stone axes 790 792 850 Kāma 774<sub>1</sub>, Krishna 774<sub>1</sub>, Lakshmi 774<sub>1</sub>, Rudra 791 Sarasvatī 774<sub>1</sub>, Vishnu 774<sub>1</sub>

*Myths*: cosmic egg 1035 f. Egyptian Herakles and Dionysos 7<sub>2</sub>

— pillars of Herakles and Dionysos in 423

Inessa 908<sub>1</sub>

Inhissar in Phrygia

*Cult*: Zeus *Βροντων* 835<sub>4</sub>

Ino

*Myths*: lashes Maenads with ivy-sprays 1041 plots death of Phrixos 904<sub>1</sub>

*Type*: Bacchant milking herself 347<sub>0</sub> (?)

Inonū in Phrygia

*Cults*: Zeus *Βροντων* 835<sub>4</sub>, Zeus ἐξ Ἀλῆς 249<sub>2</sub>, Zeus ἐξ Ἀλῆς *Ἐπήκοος* 836 ff. 1226 Zeus *Τελεσφόρος* 838 1089

— altars from 836 ff.

Intercidona 643<sub>5</sub>

Invidia 505<sub>2</sub>

Io

*Myths*: bride of Zeus 961<sub>0</sub> driven from home by Inachos 503 pursued by Zeus as fly (?) 782<sub>1</sub>

*Genealogy*: m. of Epaphos by Zeus 961<sub>0</sub>

*Types*: heifer 379 horned maiden 379

Ione

*Cults*: fire (πῦρ ἀθάνατον) 1187 Zeus *Ἐπικάρπιος* 1186 Zeus *Κεραύνιος* 1187 Zeus *Νέμειος* 1186

*Myths*: Perseus 1186 f. Triptolemos 1186

Iopolis 1187<sub>2</sub> 1188

Ioudaia

*Cults*: Hypsistos 888<sub>0</sub> (s) 889<sub>0</sub> (w) Jehovah 888<sub>0</sub> (s) 889<sub>0</sub> (w) Theos *Ψίστος* 888<sub>0</sub> (s) 889<sub>0</sub> (w)

— coins of 1202

Iovilae See Iuvilas

Iovis

*Cult*: Gallia Lugudunensis 547<sub>0</sub>, 619 *Associated with Esus and Volcanus* 619

Iphikles

*Genealogy*: b. of Herakles 317 1017

Iphikles (*cont.*)

*In relation to Herakles* 445 447<sub>5</sub>

See also Iphiklos (= Iphikles)

Iphiklos (= Iphikles) 451 f.

See also Iphikles

Iphiklos, s. of Phylakos

*Myth*: cured by Melampous 452 634 f.

Iphithea (?) 353<sub>3</sub>

Iphitos, king of Elis 466 f.

Ipsara See Psara

Irbos (= Virbius?) 421

Iring

*Identified with Ziu* (?) 51 f.

— road of 52

Iris

*Type*: with spread wings and outstretched arms 473

Irmim

*Etymology*: 52<sub>6</sub> 1212

*Identified with Ziu* 52 114

*In relation to Armenios* (?) 54 114

Irmimšil 50 ff.

— as effigy of sky-god 57 as link between earth and heaven 82 as prototype of column at Mayence 109 as support of sky 56 as vehicle of sky-god 56 f. as wooden trunk 74 1212 compared with *Agypten*-pillar 166 178 compared with *Diana*-pillar 157 166

Isauroi 973<sub>1</sub>

Ischys, s. of Elatos 1089

Isinoe (?), d. of Danaos 1150<sub>2</sub>

Isis

*Cults*: Athens 985<sub>0</sub> Delos 922<sub>0</sub>

*Epithets*: *Pharia* 928<sub>0</sub> *Taroseipias* 985<sub>0</sub>

*Rites*: effigy of Osiris buried in pine-tree 303<sub>3</sub> libation of milk from golden bowl shaped like female breast 347<sub>0</sub>

*Myths*: founds Pelousion 986<sub>0</sub> nurses Diktys 986<sub>0</sub> nurses Horos 986<sub>0</sub> nurses Pelousios 986<sub>0</sub>

*Function*: earth 557<sub>1</sub>

*Attributes*: leafy spray (?) 1129<sub>0</sub> *modius* (?) 1129<sub>0</sub> poppy 1165<sub>1</sub>

*Types*: bust on couch 1171<sub>3</sub> double bust (with Apis) 392 enthroned under arch 362

*Identified with Demeter* 252 Tethys 481<sub>0</sub>

*Associated with Sarapis* (Serapis) 1128<sub>0</sub> (?) 1171<sub>3</sub> Zeus *Kivthos* and Sarapis 922<sub>0</sub>

— soul of, identified with Kyon by Greeks, with Sothis by Egyptians 450<sub>0</sub>

Isityche 1128<sub>0</sub> (?)

Islands of the Blest 36 117 465

Isodartes (= Plouton) 1113<sub>0(2)</sub>

Isopata, gold ring from 49<sub>1</sub>

Istar

*Attribute*: axe (*i.e.* woodpecker?) 696<sub>0</sub>

*Associated with Sin and Sibitti* 545<sub>0</sub>

Isthmia, the festival 490<sub>0(3)</sub> 951<sub>0</sub>

Istia See Hestia

Istros, springs of 465 494

Italy

*Cults*: Lares 1059 Penates 1059 Picus 696<sub>0</sub>

*Rite*: burial within the house 1059

— coins of 1063

Itanos

*Cults*: Apollon *Ilithios* 929<sub>0</sub> Athena

*Polias* 929<sub>0</sub> Hera 929<sub>0</sub> Zeus *Agoraios* 929<sub>0</sub> Zeus *Δικταίος* 929<sub>0</sub> ep.

930<sub>0</sub> Zeus *Ἐπώπιος* 1130<sub>7</sub>

— coins of 1130<sub>7</sub> oath of 929<sub>0</sub>

Ithake, coins of 706<sub>5</sub> the cave in 42

Ithomaia (Ithomaia, Ithomai-) 741<sub>4</sub> 890<sub>6</sub>

Ithome, Mt

*Cult*: Zeus *Ἰθωμάτας* 741 ff. 890<sub>6</sub> 1222

*Festival*: Ithomaia (Ithomaia, Ithomai-) 741<sub>4</sub> 890<sub>6</sub>

*Rites*: human sacrifice 890<sub>6</sub> water from Klepsydra brought daily to sanctuary of Zeus 890<sub>6</sub>

*Myth*: Zeus brought up by nymphs

Ithome and Neda 810<sub>6</sub>

Ithome, the nymph 890<sub>6</sub>

Iulia Apta

*Cult*: Ianus *Vaeosus* 325

Iuno

*Cults*: Aquincum 68<sub>2</sub> Blatsche 1084

Mogontiacum 96<sub>1</sub> 96<sub>2</sub> Rome 364

Thibursicum Bure 68<sub>2</sub> Urbs Salvia (?) 803

*Epithets*: *Augusta* 61<sub>0</sub> *Caelestis* 68<sub>2</sub>

*Cinria* 899<sub>0</sub> *Lucetia* 61<sub>0</sub> *Lucina*

59<sub>3</sub> 60<sub>0</sub> 61<sub>0</sub> 1226 *Pronuba* 61<sub>0</sub> *Regina*

59<sub>3</sub> 87<sub>3</sub> 95<sub>1</sub> 96 96<sub>1</sub> 96<sub>2</sub> 98 *Sancta*

96 98 *Sororia* 364

*Festivals*: *Kalendae Martuae* 61<sub>0</sub> *Kalendae Octobres* 364

*Rite*: brandishing torches 61<sub>0</sub>

*Metamorphosed into Beroe* 1031

*Functions*: *Kalendae* 336<sub>0</sub> light 61<sub>0</sub>

marriage 61<sub>0</sub> motherhood 1226

procreation 1226 spring 59 61<sub>0</sub>

94<sub>1</sub>

*Attributes*: flower 61<sub>0</sub> girdle (?) 61<sub>0</sub>

iris (?) 61<sub>0</sub> lily 61<sub>0</sub> peacock 60<sub>0</sub> 67

sceptre 98 f. torch or torches 59 61<sub>0</sub>

two snakes (?) 61<sub>0</sub>

*Types*: bearing babe and flower 61<sub>0</sub>

bearing babe and lily or iris (?) 61<sub>0</sub>

bearing babe and torch 60<sub>0</sub> bearing

*patera* and sceptre 60<sub>0</sub> bearing

torch or torches 59 clad in goat-

skin (?) 60<sub>0</sub> grouped with children

60<sub>0</sub> 61<sub>0</sub> standing on cow 99<sub>0</sub> veiled

60<sub>0</sub> with foot on head of cow 98 f.

with foot on head of ox 98<sub>3</sub>

*Identified with Frijja* 59 94<sub>1</sub> *Iuna*,

Diana, Ceres, Proserpina 256

*Associated with Hercules and Minerva*

89 Jupiter *Optimus Maximus* 96<sub>1</sub>

96<sub>2</sub> Mercurius and Ceres 1181<sub>0</sub>

Mercurius, Hercules, Minerva 57 ff.

Mercurius and Minerva 89

## Iuno (cont.)

*In relation to Frijia* 67

— breasts of 37<sub>2</sub> of a woman corresponds with Genius of a man 1059

## Iupater

*Cults*: Iguvium 724<sub>0</sub> f. Umbria 724<sub>0</sub>

*Epithet*: *Sancius* 724<sub>0</sub>

*Rite*: calf offered by man holding wheel 724<sub>0</sub> f.

See also Diespiter, Iupiter

## Iupiter

*Cults*: Aizanoi 968<sub>0</sub>, Alban Mt 46<sub>3</sub> Allmendingen 619 1221 Allobroges 570<sub>0</sub>, Antiocheia on the Orontes 1188 Apulum 754<sub>1</sub>, Aquileia in Venetia 328 842 Blatsche 1084 Brixia in Cisalpine Gaul 726<sub>0</sub>, Clunia in Spain 1102, Corinth (?) 1214 Mt Dikte 927<sub>1</sub> 928<sub>0</sub>, Mt Gerizim 887<sub>0(31)</sub> 888<sub>0(40)</sub> 983<sub>0</sub> (?) Gothia 620 Heliopolis in Syria 745<sub>1</sub>, Jerusalem 984<sub>1</sub> Kassiope 906<sub>1</sub>, Mt Ladicus in Gal-laecia 320<sub>0</sub>, Lambaesis 369<sub>0</sub>, Luxovium in Germania Superior (?) 1213 Matilica 401<sub>0</sub>, Mogontiacum 96<sub>1</sub> 96<sub>2</sub> Naissos 948<sub>1</sub>, Napoca 754<sub>1</sub>, Pannonia 823<sub>1(2)</sub>, Patrai 1214 Pergamon 1179 f. Pompeii 1158 Ravenna 1091 Rome 45 46 46<sub>1</sub>, 111<sub>0</sub>, 369<sub>0</sub>, 400<sub>1</sub>, 401<sub>0</sub> 403<sub>0</sub> 546<sub>0</sub>, 601 708 708<sub>3</sub> 835<sub>0</sub> 838 f. 1102<sub>x</sub> 1103<sub>0</sub> 1172<sub>0</sub> 1181<sub>0</sub> 1195<sub>1</sub>, Salona 69<sub>0</sub> 401<sub>0</sub>, Mt Silpion (?) 1188 Sirmium 1194<sub>1</sub>, Spolegium 803<sub>2</sub>, Tiber-island 726<sub>0</sub>, Tomoi 823<sub>1(1)</sub>, Urbs Salvia 803 ff. Venafrum 69<sub>0</sub>, 401<sub>0</sub>, Vichv 285<sub>0</sub>

*Epithets*: *Arpilo* (= *Ἐπιλόφιος*) 948<sub>4</sub>, *Aezanensis* 968<sub>0</sub>, *Aezaniticus* 968<sub>0</sub>, *Ambisagrus* (= *Ambisacer* rather than *Ambisager*) 328 421<sub>0</sub> 673<sub>1</sub> 842 *Amicalis* (= *Zeus Φιλίος*) 1177<sub>2</sub> 1179 f. 1186<sub>0</sub>, *Ataburius* 588<sub>1</sub>, *auctor bonarum Tempestatum* 94<sub>2</sub>, *Augustus Ultor* 1102<sub>1</sub>, *Baginus* 570<sub>0</sub>, *Bronton* 835<sub>0</sub>, *Caelestinus* 369<sub>0</sub>, 401<sub>0</sub>, *Caelestis* 69<sub>0</sub>, 400<sub>1</sub>, 401<sub>0</sub>, *caelipotens* 401<sub>0</sub>, *Caelius* 400<sub>1</sub>, *Caelus* (?) 400<sub>1</sub>, *Capitolinus* 601 1188 *Casius* 588<sub>1</sub>, *Casius* (*Cassius*) in Korkyra 906<sub>3</sub>, *Cenaeus* 902<sub>2</sub>, *Conservator* 88<sub>1</sub> 327 328 369<sub>0</sub>, 1195<sub>1</sub>, *Custos* 367<sub>1</sub> (?) 1181<sub>0</sub>, *Dapalis* 1172 *Deus* 958<sub>0</sub>, *deus unus et idem* (?) 1060 *Dianus* 328 842 *Dictaeus* 927<sub>1</sub> 928<sub>0</sub>, *Dictaeus rex* 928<sub>0</sub>, *divom pater atque hominum rex* 1070 *Dolichenus* 99<sub>0</sub>, 609 614 f. *Epulo* 1172<sub>0</sub>, *Fagutalis* 403<sub>0</sub>, *Farreus* 1172 *Feretrius* 111<sub>0</sub> 546<sub>0</sub>, 601 613 *Fulgur* 46<sub>0</sub>, *fulgurator* 815<sub>1</sub>, *Genetacius* 616<sub>3</sub>, *Heliopolitanus* 745<sub>1</sub>, *Heros* 823<sub>1(1)</sub> 823<sub>1(2)</sub>, *Hospitalis* (= *Zeus Ξένιος*) 1101<sub>3</sub> 1177<sub>2</sub>, *Idaeus* 950<sub>0</sub>, *Imperator* 708 848 917<sub>0</sub>, *Iurarius* 726<sub>0</sub>, *Iutor* 803 ff. 850 *Labryandius* 588<sub>1</sub>, *Ladicus* 320<sub>0</sub>, *Lapis* 260<sub>0</sub> 546<sub>0</sub>, *Laprius* 588<sub>1</sub> 599 *Latiarius* 46<sub>3</sub>, *Liberator* (Nero) 1214 *matutinus*

## Iupiter (cont.)

338<sub>1</sub>, *Milichius* 1158 *Militaris* 706 848 *Molio* 588<sub>1</sub>, *omnipotens rerum regumque repertor* (?) 1060 *Optimus Maximus* 10 87<sub>2</sub> 87<sub>3</sub> 88<sub>1</sub> 88<sub>2</sub> 89<sub>0</sub> 89<sub>1</sub> 90 f. 91<sub>1</sub> 93 95<sub>1</sub> 96 96<sub>1</sub> 96<sub>2</sub> 328 361 620 1194<sub>1</sub> 1196 *Optimus Maximus Caelestinus* 401<sub>0</sub>, *Optimus Maximus Celestis Patronus* 401<sub>0</sub>, *Optimus Maximus Conservator* 88<sub>1</sub>, *Optimus Maximus Heros* 823<sub>1(1)</sub> 823<sub>1(2)</sub>, *Optimus Maximus Paternus Aepilo* 948<sub>4</sub>, *Optimus Maximus Tavianus* 754<sub>1</sub>, *Paternus Aepilo* 948<sub>4</sub> (= *Zeus Πατῆρ Ἐπιλόφιος*) 948<sub>4</sub>, *Patronus* 401<sub>0</sub>, *Peregrinus* 887<sub>0(31)</sub>, *Pistor* 260<sub>0</sub>, *prodigialis* 19<sub>0</sub>, *progenitor genetrisque deum* 1060 *Propagator* 369<sub>0</sub>, 706<sub>8</sub> (?) *Propugnator* 707<sub>0</sub>, *Ruminus* 365<sub>1</sub>, *Sabasius* (= *Sabazius*) 285<sub>0</sub>, *Sabazius* 1197 *Sanctus Bronton* 835<sub>0</sub> 836 838 *Sarapis* 888<sub>0(40)</sub> (?) 983<sub>0</sub> (?) *Stator* 46<sub>0</sub> 422<sub>1</sub> 708<sub>3</sub>, *Summanus* (?) 319 725<sub>0</sub>, *Summus* (?) 319 *Svel-surdus* (?) 822<sub>13</sub>, *Tanarus* 32 *Taranus* 32 *Tarianus* 754<sub>1</sub>, *Tempestatum divinarum potens* 94<sub>2</sub>, *Terminalis* 1090 f. 1133<sub>1</sub> (?) *Terminus* 1090 *tertius* 940<sub>0</sub>, *Tigillus* 110<sub>0</sub> 363 365 *Tonans* 39<sub>1</sub> 60<sub>0</sub>, 111<sub>0</sub> 505<sub>2</sub> 811 835<sub>0</sub> 1041 (?) *Triumphator* 706<sub>8</sub>, *Tropaeophorus* 706<sub>8</sub>, *Ultor* 1102<sub>1</sub> 1103<sub>0</sub>, *Urus* (?) 822<sub>13</sub>, *Velsurus* (?) 822<sub>13</sub>, *Victor* 708 848 *Zbelsurdus* (?) 1226

*Festivals*: *Epula Iovis* (Sept. 13 and Nov. 13) 1172<sub>0</sub>, May 94<sub>2</sub> Quinquennialia 601

*Rites*: feast of roast flesh and wine 1172<sub>1</sub>, *lectisternia* 1170<sub>0</sub>, 1171 oath by Iupiter *Lapis* with flint in hand 546<sub>0</sub>, ox as *piaculum* 803<sub>2</sub>, *spolia opima* 601 *summanalia* 725<sub>0</sub>, table swept with vervain 395<sub>2</sub> 397<sub>0</sub>, treaty struck with flint of Iupiter *Feretrius* 546<sub>0</sub>

*Priest*: *flamen Dialis* 341<sub>0</sub> 828

*Personated by* Antoninus Pius 811 Augustus 1091 Diocletian (*Iovius*) 903<sub>2</sub> 1194<sub>1</sub>, Domitian 338<sub>1</sub> 811 emperor 100 ff. forefather of family 1059 Galerius 1194 king 633 847 1059 Licinius 1195 Licinius Iunior 1195 Maximinus ii 1194 f. Nero 1214 Romulus Silvius 24<sub>1</sub> Titus (?) 810 Trajan 810 f. triumphing general 361 Vespasian (?) 810

*Myths*: consorts with Semele 1031 drives Saturnus from his kingdom 448<sub>1</sub>, mutilates Saturnus 448<sub>1</sub>, *Pallens* 909<sub>0</sub>

*Genealogy*: f. of Genius 1060 f. of Liber by Proserpina 1031 f. of Olympus (?) by the nymph Chalcea 973<sub>1</sub> gf. of Tages 1060 s. of Caelus 941<sub>0</sub> s. of Saturnus 940<sub>0</sub> 941<sub>0</sub>

**Jupiter (cont.)**

*Functions:* aether 1090 celestial 1090  
(See also sky) chthonian 1090 container and sustainer of the world 110<sub>5</sub> earth 803 father and mother of the gods 1060 flesh, wine, and bread 1173(?) good weather 94<sub>2</sub> holder of scales 734<sub>3</sub> lightning by night 725<sub>0</sub> nocturnal sky 725<sub>0</sub> nurture 365<sub>1</sub> oak-tree 570<sub>0</sub> sea 803 sky 337 340 f. 373 803 (See also celestial) thunder 830<sub>6</sub> Thursday 70 treaties 725<sub>0</sub> universe 335<sub>5</sub> a younger Ianus 335 ff.

*Attributes:* bay-wreath 751<sub>2</sub> dog(?) 367<sub>1</sub> dolphin 803 f. double axe 609 eagle 400<sub>11</sub> 751<sub>2</sub> 812 eagle on globe 95<sub>2</sub> *feretrum* 601 f. 613 fork 850 mallet 620 sceptre 400<sub>11</sub> 812 spear 711 f. 848 thunderbolt 803 f. 810 ff. 850 trident 803 f. 850 trophy 1195<sub>2</sub> two-pronged fork 803 ff. violet mantle 803 wheel 57<sub>6</sub> 1213

*Types:* advancing with thunderbolt, trident, and fork 803 f. bearded head 331 334 bundle of herbs clothed as puppet 1171 bust 1133<sub>1</sub> bust with thunderbolt in right hand and spear in left 712 on column 46 eating sacrificial meal(?) 1172<sub>0</sub> enthroned on a pillar 47 flint (unhafted neolithic celt?) 546<sub>0</sub> grasping or hurling thunderbolt in chariot 82 831<sub>1</sub> cp. 76<sub>0</sub> handing thunderbolt to Trajan 1181<sub>0</sub> on horseback with uplifted bolt 82 Janiform 326 ff. protecting emperor 104<sub>1</sub> seated with thunderbolt in right hand and sceptre in left 1103<sub>0</sub> 1194<sub>1</sub> 1214 seated with Victory in right hand and sceptre in left 1103<sub>0</sub> (fig. 940) sending forth the four Seasons from the *orbis annuus* 372 f. standing with eagle on right hand and sceptre in left 1214 standing with sceptre in raised right hand and thunderbolt in lowered left 751 standing with spear (sceptre?) in raised right hand and thunderbolt in lowered left 708<sub>5</sub> standing with thunderbolt in lowered right hand and sceptre in raised left 70<sub>1</sub> standing with thunderbolt(?) in outstretched right hand and spear in raised left 711 f. standing with thunderbolt, sceptre, and eagle 285<sub>0</sub> 1194<sub>1</sub> standing with thunderbolt and sceptre under arch 367 standing with thunderbolt and sceptre in four-horse chariot driven by Victory 331 334 831<sub>1(2)</sub> tree-trunk 109

*Identified with* Donar 64<sub>0</sub> 95<sub>2</sub> Genius 1060 Ianus 328 365 Jehovah 1197 Sucaelus 620 Theos Hypsistos

**Jupiter (cont.)**

886<sub>0(30)</sub> Thor 620 Vediovis(?) 726<sub>0</sub>  
*Assimilated to* Hercules 95<sub>2</sub>

*Associated with* Fontes 369<sub>0</sub> Fontes and Minerva 401<sub>0</sub> Fortuna 1195<sub>2</sub> Genius Fontis 369<sub>0</sub> Genius huius loci 1194<sub>1</sub> Hercules 1194<sub>1</sub> Iuno Regina 96<sub>1</sub> 96<sub>2</sub> Lares 751 Mater Phrygia 950, Victoria 1195<sub>2</sub>

*In relation to* emperor 708 Erinyes 1102<sub>7</sub> Furiae 1102<sub>7</sub> Hercules 95<sub>2</sub> Ianus 328<sub>6</sub> 331 335 ff. 353 842

— acorn of (walnut) 775<sub>0</sub> beard of (silver-bush) 775<sub>0</sub> chariot of 76<sub>0</sub> 82 331 334 830<sub>6</sub> 831<sub>1</sub> flame of (a flower) 775<sub>0</sub> footprints of 37<sub>2</sub> *pullus Iovis* 35<sub>0</sub> *regalia* of 811 f. statue of, made of armour 46<sub>3</sub> throne of 1102<sub>7</sub> and Ianus on coins 331 ff. and Ianus in the Salian hymn 328 ff.

See also Diespiter, Iupater

Iupiter, the planet 480<sub>3</sub>

Iustitia 99<sub>1</sub>

Iuturna

*Genealogy:* w. of Ianus 368<sub>3</sub> 394<sub>3</sub>

Iūvilas 823 1226

Ivritz 564 f.

Ixion

*Myths.* Hera 1088 Zeus 1098<sub>4</sub>

*Genealogy:* descended from Aiolos 1088 s. of Antion s. of Periphas s. (or f.) of Lapithes 1122 f.

Jachin 426 f.

Jacob and Esau 451<sub>1</sub> ladder of 127 f. 129<sub>1</sub> 136

Jains, sacred column of 150<sub>2</sub>

James, St, b. of the Lord

*Type:* on chalice of Antioch 1202<sub>0</sub>

James, St, s. of Zebedee

*Type:* on chalice of Antioch 1200<sub>4</sub> 1202<sub>0</sub>

Janina

*Etymology:* 350

— folk-tale from 678 f.

Jehovah

*Cults:* Mt Gerizim 887<sub>0(31)</sub> Ioudaia 888<sub>0(32)</sub> 889<sub>0(30)</sub>

*Epithets.* Κύριος Ἰψίστος 888<sub>0(32)</sub> Theos Ζῶν 1102<sub>7</sub> Theos Ἰψίστος 888<sub>0(32)</sub> 889<sub>0(30)</sub> Ἰψίστος 888<sub>0(32)</sub> 889<sub>0(30)</sub>

*Rite:* θυσίαι ἐντελείς ὁλόκαυτοι...καθ' ἐκάστην ἡμέραν 888<sub>0(32)</sub>

*Priest:* ἀρχιερεὺς 889<sub>0(30)</sub>

*Function:* hills 887<sub>0(31)</sub>

*Identified with* Bacchus 1197 Dionysos 1197 'El 'Olām 1037 Iupiter Sabazius 1197 Liber Pater 1197 Zeus Ἰψίστος 889

Jerusalem

*Cults:* Aphrodite (Venus) 984<sub>1</sub> Liber Pater (supposed) 282<sub>0</sub> Zeus (Iupiter) 984<sub>1</sub>

— Antiochos iv Epiphanes and 1189<sub>1</sub> 'cup-marks' at 793<sub>4</sub> golden vine

- Jerusalem (*cont.*)  
 at 281<sub>1</sub> pyramids built by Helene  
 of Adiabene near 1146<sub>0</sub> tomb of  
 'Zechariah' near 1146<sub>0(1)</sub>
- Jews  
*Cult:* Theos Ὁ Θεός 884<sub>0(0)</sub>  
 — of the Dispersion propagate the  
 cult of Theos Hypsistos 889 f. use  
 gentile formula ὑπὸ Δία. Γῆν, Ἡλίου  
 884<sub>0(1)</sub>
- Jodute See Tiodute
- John, St  
*Type:* on chalice of Antioch 1200,  
 1202<sub>0</sub>  
*Supersedes* Zeus Ἀραβύριος in Rhodes  
 923<sub>0</sub>  
 — on the marriage supper of the  
 Lamb 1168
- John Klimax, St 134 f.
- Jordan, as name of Milky Way 480
- Jude, St  
*Type:* on chalice of Antioch 1202<sub>0</sub>
- Juktas, Mt  
*Cults:* Authentes Christos 945<sub>0</sub> Pan-  
 agia 945<sub>0</sub> Rhea (?) 944<sub>0</sub>  
*Festival:* Transfiguration (Aug. 6) 945<sub>0</sub>  
*Rite:* annual pilgrimage to church on  
 summit 945<sub>0</sub>  
*Myths:* Britomartis pursued by Minos  
 939<sub>1</sub> burial of Minos (?) 944<sub>0</sub>  
*Etymology:* 939<sub>1</sub>  
 — profile of Zeus (originally Minos?)  
 on 939<sub>1</sub> 940<sub>0</sub> remains on summit of  
 943<sub>0</sub> 944<sub>0</sub> tomb of Zeus on 940<sub>0</sub> ff.
- Kabeirion, apsidal temple of Theban 900<sub>0</sub>
- Kabeiro  
*Identified with* Bendis 314<sub>0</sub> Hekate  
 314<sub>0</sub>
- Kabeiroi  
*Cults:* Lemnos 663 ff. Pergamon 953 f.  
 Phoinike 314<sub>0</sub> Samothrace 313 842  
 Thrace 313 ff.  
*Epithet.* Μεγάλοι Θεοί 313 f. 954<sub>0</sub>  
*Rite:* mysteries 314<sub>0</sub> 953 f.  
*Myth:* witness birth of Zeus 954<sub>0</sub>  
*Genealogy:* sons of Ouranos 954<sub>0</sub>  
*Functions:* control storms 953<sub>3</sub> Father  
 and Son 317 Mother (Axiokersa),  
 Father (Axiokersos), and Son (Axi-  
 eros) conceived as rebirth of the  
 Father 314  
*Etymology:* 313<sub>11</sub> 313<sub>1</sub>  
*Attributes:* double axe 953<sub>3</sub> ram's head  
 954<sub>0</sub> sword 953<sub>3</sub>  
*Types:* two youthful males 953<sub>3</sub> two  
 youthful warriors 953<sub>1</sub>  
*Identified with* crabs 664 f. Zeus and  
 Dionysos 664<sub>1</sub>  
*Associated with* Zeus Σαβάριος (?) 664<sub>1</sub>  
 Kabeiros, a Pergamene *prêtres* 953<sub>3</sub>
- Kadmilo  
*Cults:* Phoinike 314<sub>0</sub> Samothrace 314<sub>0</sub>  
*Identified with* Ešmun 314<sub>0</sub>  
 See also Kasmilos
- Kadmos  
*Myths:* helps Zeus against Typhoeus  
 449<sub>0</sub> seeks Europe 449<sub>0</sub> takes charge  
 of Semele's child 28 f.
- Kadoi  
*Cult:* Artemis Ἐφεσία 408<sub>0</sub>  
 — coins of 408<sub>0</sub>
- Ka-Hegal 483
- Kaikias 488<sub>0(2)</sub>
- Kaineus  
*Myth:* sets up his spear as a god 547<sub>2</sub>
- Kairos 859 ff.  
*Cult:* Olympia 859  
*Genealogy:* youngest s. of Zeus 859  
 861  
*Etymology:* 860 f.  
*Attributes:* butterfly 860 globe 860  
 mirror (?) 863<sub>1</sub> razor 859 f. 861 f.  
 rudder 862 wheel 863 863<sub>1</sub> whip  
 863<sub>1</sub>  
*Types:* bearded runner 860 f. female  
 figure (Occasio) on little wheel 863  
 Lysippos 859 f. 864 Pheidias (?)  
 862 f. winged runner in military  
 dress (?) 863<sub>1</sub> youthful runner 859 f.  
 861 f.  
*Identified with* Bios 864 Chronos 861  
 864  
*Assimilated to* Kronos 861
- Kaisareia in Kappadokia  
*Cults:* Mt Argaios 977<sub>1</sub> ff. Sarapis 978<sub>0</sub>  
 Tyche (Tranquillina) 978<sub>0</sub>  
 — coins of 978<sub>0</sub> ff. 983<sub>0</sub> earlier names  
 of 978<sub>0</sub>
- Kalaas  
*Genealogy:* s. of Boreas by Oreithyia,  
 d. of Erechtheus 444  
*Etymology:* 444
- Kalaos, f. of Attes 444
- Kalauraia  
*Cult:* Zeus Σωτήρ 728<sub>0</sub>
- Kalchas, of Siris in Lucania  
*Myth:* slain by Herakles 490<sub>0(1)</sub>
- Kalchas, s. of Thestor  
*Myth:* contest with Mopsos 489<sub>0(1)</sub>
- Kalchedon  
*Cult:* Zeus Βουλαῖος 259<sub>0</sub>  
 — coins of 461<sub>0</sub>
- Kalchedonia, m. of Solymos 973<sub>1</sub>
- Kalchos, king of Daunia 490<sub>0(1)</sub>
- Kaldene, d. of Pisias (Pisides?) 973<sub>1</sub>
- Kalikantzaraioi See Kallikantzaroī
- Kallikantzaroī  
*Myth:* attack the tree or column or  
 columns supporting the earth or  
 sky 56<sub>2</sub>
- Kalliope  
*Genealogy:* m. of Orpheus 1024
- Kallirrhoe, spring adjoining Ilissos 1116  
 1119 1119<sub>1</sub>
- Kallirrhoe (Kalliroe), d. of Acheloios  
*Cults:* Athens 1117 (?) Phaleron 183  
*Attributes:* cornu copiae and phiale  
 1117 (?)  
*Type:* Caryatid 184

- Kallirrhoe (Kalliroe), d. of Acheloios (*cont.*)  
*Associated with* Acheloios and Zeus  
 Μελίκιος (?) 1117 Hestia, Kephisos,  
 Apollon Πέθιος, Leto, Artemis  
 Λοχία, Eileithyia, Acheloios, the  
 Geraistian birth-nymphs, Rhapso  
 183
- Kallirrhoe, d. of Okeanos 716
- Kalliste (= Hekate) 1114<sub>(14)</sub>
- Kallisto  
*Cult:* Arkadia 1114<sub>(10,6)</sub>  
*Myth:* Zeus 228<sub>3</sub> 228<sub>7</sub> 1217  
*Metamorphosed into* bear 228f.  
*Function:* bear-goddess (?) 1114<sub>(10,6)</sub>
- Kalydon  
*Myth:* Calydonian boar 799
- Kalymna  
*Cults:* Apollon 808<sub>(11)</sub> Zeus Κεραίνιος  
 808<sub>(11)</sub>
- Kāma  
*Cult:* India 774<sub>1</sub>  
*Function:* love 774<sub>1</sub>
- Kamares, Mt  
*Cults:* Rhea (?) 934<sub>0</sub> Zeus Ἰδαῖος (?)  
 935<sub>0</sub>  
 — *Maurospeiaion on* 934<sub>0</sub> 935<sub>0</sub>
- Kameiros, relief-ware from 614 f.
- Kamikos 30
- Kamise, st. and w. of Ianos 330<sub>0</sub>
- Kanachos 1165<sub>1</sub>
- Kanai (Kane)  
*Cult:* Zeus Καναῖος 902<sub>2</sub>
- Kanake 684<sub>2</sub>
- Kandaules 559
- Kane See Kanai
- Kanobos (Kauopos)  
*Cult:* Sarapis 985<sub>0</sub>  
*Myth:* Io, touched by Zeus, becomes  
 m. of Epaphos 961<sub>0</sub>
- Kapaneus  
*Myth:* struck by lightning 23 824 f.  
*Genealogy:* f. of Sthenelos 824<sub>1</sub> 825<sub>2</sub>
- Kappadokia  
*Cults:* Mt Argaios 977<sub>1</sub> ff. Hypsistos  
 885<sub>(1,2)</sub> Zeus Δακηνῶς 616 Zeus  
 Στραῖος 594<sub>2</sub> 595<sub>0</sub>  
 — coins of 296<sub>0</sub> Kyklops in folk-tale  
 from 992 f.
- Kar. s. of Phoroneus 168<sub>1</sub> 257<sub>4</sub>
- Karbina 29
- Karia  
*Cults:* Apollon 573<sub>10</sub> 574<sub>1</sub> 574<sub>2</sub> 574<sub>3</sub>  
 Dionysos Μάραπος 565<sub>2</sub> Ge 729<sub>0</sub>  
 Helios 729<sub>0</sub> Zeus 573 f. 705 729<sub>0</sub>  
 745<sub>1</sub> Zeus Ἐλευθέριος 763<sub>1</sub> Zeus  
 Κάριος 577 Zeus Λαβραδεύς 559 f.  
 572  
 — coins of 573 f.
- Karia, *akropolis* of Megara 168<sub>1</sub> 257<sub>4</sub>
- Karia, personification of the district 320<sub>0</sub>
- Karien, near Mt Pangaion  
*Cults:* Zeus Ἐρεῖος Παρῶος 1066 Zeus  
 Κτήσιος 1066
- Karkinar 666<sub>2</sub>
- Karko 666<sub>2</sub>
- Karmania  
*Cult:* Ares 464
- Karmanor 190<sub>0</sub>
- Karne 190<sub>0</sub>
- Karneales 237<sub>0</sub>
- Karneia 237<sub>0</sub>
- Karousa  
*Cult:* Zeus Δικαίσωνος Μέγας 1092<sub>2</sub>
- Karyanda  
*Festival:* bull-sports 582<sub>2</sub>
- Karystos  
*Rite:* Hyperborean offerings 497
- Kasion, Mt, in Egypt 984<sub>1</sub> f.  
*Cult:* Zeus Κάσιος 907<sub>0</sub> 984<sub>1</sub> f.  
*Myth:* temple founded by descendants  
 of Dioskouroi 984<sub>1</sub>  
*Etymology:* 981<sub>1</sub>
- Kasion, Mt, in Syria 981<sub>1</sub>  
*Cults:* Triptolemos 981<sub>1</sub> Zeus Κάσιος  
 907<sub>0</sub> 981<sub>1</sub> ff. 1191 f.  
*Rites:* hecatomb 982<sub>0</sub> incubation 982<sub>0</sub> (?)  
*Myths:* Kyparissos 981<sub>1</sub> *Seleucides at es*  
 981<sub>1</sub> Zeus fights Typhon 449<sub>0</sub> 981<sub>1</sub>  
*Etymology:* 981<sub>1</sub>  
 — injured by earthquake 1191
- Kasion, town in Egypt 984<sub>1</sub> f.
- Kasios, eponym of Mt Kasion in Egypt  
*Cult:* Pelousion 986<sub>0</sub> 987<sub>0</sub>  
*Epithet:* ὁ ναύκληρος 987<sub>0</sub>
- Kasios, eponym of Mt Kasion in Syria 981<sub>1</sub>
- Kasiu, an Aramaean god 983<sub>0</sub>
- Kasmilos  
*Identified with* Hermes 314<sub>2</sub>  
 See also Kadmilos
- Kasos, f. of Kleomachos 981<sub>1</sub>
- Kasos, one of the Kyklades 981<sub>1</sub>
- Kasos, s. of Inachos 981<sub>1</sub>
- Kassiope  
*Cults:* Jupiter *Casius* (*Cassius*) 906<sub>2</sub>  
 Zeus (?) 907<sub>0</sub> Zeus Κάσιος (Κάσσος)  
 906<sub>3</sub> 907<sub>0</sub>
- Kastabos  
*Cult:* Hemithea 670  
*Myth:* Staphylos and his daughters  
 Molpadia, Rhoio, Parthenos 670 f.
- Kastalia 460
- Kastalios 190<sub>0</sub>
- Kastor  
*Epithet:* ἱππόδαμος 436  
*Genealogy:* b. of Polydeukes 317 1015<sub>7</sub>  
 ep. 1097<sub>2</sub> s. of Zeus by Leda 1015<sub>7</sub>  
*Type:* fight- Calydonian boar 799  
 See also Dioskouroi
- Katabasion of Trophonios at Lebadeia  
 1075 f. 1088
- Katane 908<sub>1</sub>  
*Cult:* Apollon 486<sub>2</sub>  
 — coins of 486<sub>2</sub>  
 See also Aithe
- Kato Zakro. clay seal-impression from  
 623 652
- Katreus  
*Myth:* 923<sub>0</sub> 924<sub>0</sub>  
*Genealogy:* s. of Minos and f. of Al-  
 thaimenes and Apemosyne 923<sub>0</sub>

- Kankasos**, the giant 694<sub>0</sub>  
**Kaulon** or **Kaulos** 1042 (?)  
**Kaulonia**  
*Cults*: Agon (?) 1042 Apollon 1042 f.  
 Demos (?) 1042 Dionysos 1041 (?)  
 Herakles 1041 f. (?) Hermes Ἑρμῆς (?) 1042  
 wind-god (?) 1042 Zephyros (?) 1042  
*Festival*: Hiketesia 1040  
*Myth*: Kaulon or Kaulos 1042 (?)  
 — coins of 1040 ff.  
**Kebrénioi** 130  
**Kekrops**  
*Myth*: founds altar of Zeus Ἰσθμίου  
 875<sub>1(2)</sub>  
*Genealogy*: s. of Ge 1121  
**Kelaino** 176<sub>1</sub>  
**Keleos**, a Cretan 929<sub>0</sub>  
**Keltoi**  
*Cult*: Zeus 570<sub>0</sub>  
*Myths*: Apollon sheds tears of amber  
 484 843 Kyknos 477  
*In relation to Sabines* 340<sub>3</sub>  
 — poplar in land of 468  
**Kenaion**, Mt  
*Cults*: Zeus Κηναῖος (Κηναῖος) 902<sub>2</sub>  
 Zeus Παρτικός 902<sub>2</sub>  
*Myth*: Herakles 902<sub>2</sub>  
**Kenchreai** 1145<sub>1(b)</sub>  
**Kenelm**, St 116 f.  
**Kentauros**  
*Genealogy*: s. of Apollon by Stilbe  
 1134 f.  
*Type*: marine, with head-dress of  
 crab's-claws 665<sub>3</sub>  
 See also Centaurs, Centaurus  
**Kentoripa** (Kentouripai)  
*Cult*: Agathos Daimon (?) 1129<sub>0</sub>  
 — coins of 784<sub>7</sub>  
**Keos**  
*Myth*: Oidipous 1152  
**Kephallenia**  
*Cult*: Zeus Αἰνῆσιος 907<sub>2</sub>  
**Kepheus**, s. of Aleos 1083 1148  
**Kephisos**, river in Attike near Athens  
 1091 1139<sub>5</sub>  
**Kephisos**, river in Attike near Eleusis 1103  
**Kephisos**, the river-god  
*Cult*: Phaleron 183 f.  
*Type*: horned (?) 184  
**Kephissos**, river in Phokis 460  
**Ker**  
*In relation to Eros* 315<sub>3</sub>  
**Keramos** in Karia  
*Cults*: long-haired god (Zeus?) with  
 double axe and sceptre or spear  
 575 f. Zeus 575 f. Zeus Αἰβράνδος (?)  
 599<sub>2</sub>  
 — coins of 575 f. 599<sub>2</sub>  
**Keraunia** 807<sub>3(1)</sub>  
**Keraunos**  
*Cult*: Kition 807<sub>3(1)</sub> Mytilene 807<sub>3(3)</sub>  
 Syria 807<sub>3(2)</sub>  
*Epithet*: Ἰσθμίου 807<sub>3(3)</sub>  
 See also Zeus *Epithets* Κεραύνιος  
**Keraunos**  
*Cult*: Emesa 814<sub>3</sub>  
*Epithet*: ἀστροβλήτης (?) 119<sub>1</sub>  
*Types*: god in oriental military cos-  
 tume 814<sub>3</sub> small male figure em-  
 bodying thunderbolt (?) 784  
*Identified with Zeus* 12 f. 119<sub>1</sub>  
 See also Index II s.v. 'Thunderbolt'  
**Kerberos**  
*Myths*: Dionysos 256 Herakles 469  
 899<sub>1</sub>  
*Rite*: offering of honey-cake 1142<sub>10</sub>  
*Type*: three-headed 802  
*Compared with* golden hound 1227  
**Kerberos**, a Cretan 929<sub>0</sub>  
**Kerdylion**  
*Cults*: Theos Ἰσθμίου 878<sub>0(9)</sub> Zeus  
 Ἰσθμίου 906<sub>2</sub>  
**Keres**  
*Functions*: avenging deities 1101 souls  
 1101  
**Kerkidas** 290<sub>0</sub>  
**Kerkopes**  
*Myth*: Herakles 1041 f. (?)  
**Kerkops**, the Pythagorean 1024  
**Keteus** 228<sub>5</sub>  
**Keyne**, St 117  
**Keyx**  
*Myth*: claims that his w. Alkyone is  
 Hera 1088  
**Khem**  
*Type*: ithyphallic 772<sub>1</sub>  
**Khnemu**  
*Attribute*: snake 1084  
*Type*: lion-headed snake with radiate  
 crown 1084  
**Khonsu** 126  
**Kibuka** 450<sub>1</sub>  
**Kibyra**  
*Cult*: Zeus 771  
 — coins of 771  
**Kierion**  
*Cult*: Zeus 743<sub>7</sub>  
 — coins of 743<sub>7</sub>  
**Kilikia**  
*Cult*: Zeus Βόρειος 380  
 — coins of 1210  
**Kinyras**  
*Myths*: buried in sanctuary of Aphro-  
 dite at Paphos 944<sub>0</sub> Myrrha and  
 Adonis 680 848  
*Genealogy*: f. of Adonis 694<sub>0</sub> f. of  
 Myrrha 680  
**Kios**  
*Cults*: Demeter Καρποφόρος 815<sub>5</sub> Zeus  
 Ὀλύμπιος καὶ Ἀστροπαῖος 815<sub>5</sub>  
**Kirke**  
*Myths*: Iason 1097<sub>2</sub> Medea 1097<sub>2</sub>  
 Odysseus 188  
**Kithairon**, Mt  
*Cults*: Hera Κιθαῖρῳα 898<sub>6</sub> 899<sub>0</sub> Pan  
 899<sub>0</sub> Sphragitides 899<sub>0</sub> Zeus 581  
 Zeus Κιθαῖρῳος 898<sub>6</sub>  
*Festival*: Daidala Megala 977<sub>0</sub>  
*Rites*: burning of oaken images (δαί-

**Kithairon, Mt (cont.)**

δαλα) on altar of wood piled with brushwood 898<sub>6</sub> 977<sub>0</sub> sacrifice of bulls to Zeus and cows to Hera, these victims being filled with wine and incense 898<sub>6</sub>

*Myths*: singing-match with Mt Helikon 899<sub>0</sub> Zeus pretends marriage with Plataia, d. of Asopos 898<sub>3</sub>

Kithairon, king of Plataiai 898<sub>6</sub>

Kition in Kypros

*Cults*: Aphrodite 807<sub>5(4)</sub> Esmun 1095<sub>0</sub> Keraunios and Keraunia 807<sub>3(1)</sub> Theos "Τψιστος 879<sub>0(15)</sub> 980<sub>3</sub> Zeus Κεραύνιος 807<sub>3(4)</sub> (Zeus?) Κεραύνιος and (?) Κεραυνία 807<sub>3(1)</sub>

Klareotis, a Tegeate tribe 1148 cp. 1149<sub>0</sub>

Klaros

*Cults*: Apollon Κλάριος 489<sub>0(4)</sub> Zeus Κλάριος 873<sub>2</sub>

*Myth*: contest of Kalchas with Mopsos 489<sub>0(4)</sub>

Klazomenai, sarcophagi of 521<sub>5</sub>

Kleagoras 1106

Kleantes' *Hymn to Zeus* 854 ff.

Klearchos of Rhegion 739 875<sub>1(4)</sub>

Kleinis 463<sub>1</sub> 501

Kleite, m. of Kaulon or Kaulos 1042

Kleomachos, s. of Kasos 981<sub>1</sub>

Kleonai, coins of 892<sub>4</sub> 1079

Kleophema, w. of Phlegyas 488<sub>0(6)</sub>

Kleophrades 733

Kleostratos 1151

Klepsydra, spring on Mt Ithome 830<sub>6</sub>

Klodones 133<sub>6</sub>

Klotho 212<sub>5</sub> 1023

Klymene, m. of Phaethon 473<sub>3</sub> 479 (?)

Klymenos (= Hades) 1113<sub>0(2)</sub>

Klymenos, f. of Erginos

*Function*: hypostasis of Zeus (?) 1075

Klytaimestra

*Genealogy*: d. of Zeus by Leda and st. of Helene 1015<sub>7</sub>

— ghost of, seen in mirror 206<sub>2</sub>

Kneph

*Cult*: Egypt 1127<sub>0</sub>

*Type*: hawk-headed snake 1127<sub>0</sub>

*Identified with Agathos Daimon* 1127<sub>0</sub> 1128<sub>0</sub>

Knidos

*Cults*: Apollon Λέκιος 729<sub>0</sub> Ge 729<sub>0</sub> Zeus 72<sub>0</sub> Zeus Μέγιστος (?) 1157<sub>3</sub> Zeus Μελίκιος 1157

— Triopion at 684<sub>2</sub>

Knossos

*Cults*: Elchanos (?) = Velchanos 948<sub>0(3)</sub> Rhea 520<sub>3</sub> 548 Theos "Τψιστος 879<sub>0(14)</sub> two double axes 537 Zeus Έλχάρος (?) = Φελχάρος 948<sub>0(13)</sub>

*Myths*: founded by Hestia 940<sub>0</sub> founds Brundisium 30<sub>3</sub>

— ancient grove of cypresses at 520<sub>3</sub> clay seal-impressions from 552<sub>1</sub> 652 coins of 491<sub>0(6)</sub> gold ring from 49 f. incised gem from 623 oath of 731<sub>0</sub>

**Knossos (cont.)**

road from, to Idaean Cave 933<sub>0</sub> tomb of Zeus at 695<sub>0</sub> wall-painting from 528 f.

Kodros

*Myth*: dressed as woodman with double axe or bill-hook 627<sub>6</sub>

— on trophy at Delphoi 1137<sub>2</sub>

Koios 915<sub>0</sub> (?)

Kokkygion, Mt

*Cults*: Hera Τελέια 893<sub>2</sub> Zeus 893<sub>2</sub>

*Myth*: Zeus married to Hera 893<sub>2</sub> — formerly called Thronax (Thornax?), later Kokkyx 893<sub>2</sub>

Kokynthos, headland of Bruttii 1042 (?)

Kolchis

*Cult*: Phasis 471

*Myth*: Phrixos 904<sub>1</sub>

Kolchoi

*Cult*: Diana 411

*Myth*: Orestes 421<sub>3</sub>

— Egyptian *khrbeis* of 1095<sub>0</sub>

Kolikantzaroï See Kallikantzaroï

Koloe

*Cults*: Apollon Βοζηνός 568 Apollon Ταρσεύς 568 f. Theos Τψιστος 881<sub>0(20)</sub> Zeus Κρήσιος 1067 Zeus Σαβάσιος 285<sub>0</sub>

Kolonai

*Myth*: Kyknos, s. of Poseidon 669

Kolonos

*Cults*: Athena Ηολοούχος 1152<sub>5</sub> Demeter 1152<sub>5</sub> Zeus (?) 1152<sub>5</sub> Zeus Χθόνιος 1154 f.

*Myth*: Oidipous 1152<sub>5</sub>

Kolophon

*Myth*: Polytechnos 693

Kolotes 1078

Komana in Kappadokia

*Cult*: Ma 616

— priestly kings at 965<sub>0</sub>

Komana in Pontos, priestly kings at 965<sub>0</sub>

Koptos

*Cult*: Horos 450<sub>0</sub>

Korakoi (= Philoi Daimones)

*Cult*: Skythia 1179<sub>1</sub>

*Etymology*: 1179<sub>1</sub> (?)

Kore

*Cults*: Eleusis 314<sub>0</sub> 314<sub>2</sub> Megalopolis 1178 Megara 1117<sub>7</sub> Nysa in Lydia (?) 564 Paros 131 Phlyeis 1066 Samothrace 314<sub>0</sub> 314<sub>2</sub> Selinous 489<sub>0(10)</sub> Tegea 1140<sub>5</sub>

*Epithets*: Μελίσβοια (?) 1113<sub>0(3)</sub> Πασιπάρεια 489<sub>0(10)</sub> Ηρωτογόνη 1066

*Rite*: bridal hymn 132<sub>2</sub>

*Myths*: carried off by Plouton 315<sub>6(2)</sub> consorts with Zeus 1029 Herkyna 1075 Plouton 1103

*Genealogy*: d. of Zeus by Rhea or Demeter 1029 m. by Zeus of the chthonian Dionysos or Zagreus 1029 w. of Klymenos (= Hades) 1113<sub>0(3)</sub>

*Function*: Corn-maiden 295<sub>2</sub>



- Kore (cont.)**  
*Attributes.* double axe (?) 564 pig 1140;  
 snake (?) 564 torches 1117;  
*Type:* horned, four-eyed, two-faced  
 1029  
*Identified with* Phersephone 1029  
*Associated with* Demeter 1113<sub>(3)</sub> 1178  
 Dionysos 120<sub>1</sub> Zeus and Demeter  
 258<sub>1</sub> 259<sub>1</sub> Zeus, Hera, Demeter  
 Θεσμοφόρος, Baubo 259<sub>0</sub>  
 — Κόρης θήρα (?) near Lebadeia 899<sub>2</sub>  
 See also Persephone, Phersephone,  
 Proserpina
- Koressos, Mt**  
*Cult:* Zeus 962<sub>2</sub>  
 — rock-cut throne on 962<sub>2</sub>
- Koretas 190<sub>0</sub>**
- Korkyra**  
*Cults:* Apollon 730<sub>0</sub> Artemis 457 De-  
 meter 730<sub>0</sub> Zeus 675 f. 730<sub>0</sub> Zeus  
 "Ψιστος 879<sub>0</sub>(12) 907<sub>1</sub>  
 — coins of 906<sub>3</sub> 907<sub>0</sub> coins struck in  
 675 f. 'Corcyraean whip' at Dodona  
 826 851
- Koronis**  
*Myths:* bears Asklepios to Apollon at  
 Lakereia 484 bears the second As-  
 klepios to Ischys s. of Elatos 1089  
 cp. 210<sub>0</sub>  
*Genealogy:* d. of Phlegyas 463<sub>1</sub> m. of  
 Asklepios 833<sub>0</sub>
- Korybantes (Kyrbantes)**  
*Cults:* Gortyna 723<sub>0</sub> Hierapytna 723<sub>0</sub>  
 Priansos 723<sub>0</sub>  
*Myths:* drown cries of infant Zeus  
 928<sub>0</sub> hide Zeus from Kronos 940<sub>0</sub>
- Korybas**  
*Cult:* Haimonoi 295  
*Rite:* Eleusinia 133<sub>0</sub>  
*Identified with* Attis 235
- Korykia 901<sub>2</sub>**
- Koryphon (Koryphaion), Mt**  
*Cult:* Artemis Κορυφαία 869<sub>1</sub>
- Kos**  
*Cults:* Asklapios Καῖσαρ (= Claudius)  
 1088 Hestia (Histie) Ταμία 19<sub>0</sub>  
 238<sub>0</sub> Theos "Ψιστος 880<sub>0</sub>(13) 964<sub>1</sub>  
 Zeus Ικέσιος 1095<sub>0</sub> Zeus Πολιεύς  
 238<sub>0</sub>  
*Rite:* wearing of white-poplar 470  
*Myth:* Merops 1132<sub>1</sub>
- Kosingas 130 505<sub>1</sub>**
- Kosmos**  
*Cult:* Orphists 141<sub>1</sub> 827  
*Type:* four-pillared 141<sub>1</sub> 827
- Kotiaieion**  
*Cult:* Zeus Βροντῶν 835<sub>4</sub>
- Kottos 1023**
- Kotys, s. of Manes 311 f. with Atys as**  
 Dioskouroi (?) 312
- Koujounlou in Bithynia**  
*Cult:* Zeus Βροντῶν 835<sub>3</sub>
- Koula** See Koloe
- Kounados, Mt, in Paros**  
*Cults:* Aphrodite 875<sub>1</sub>(5) Histie Δημίνη
- Kounados, Mt, in Paros (cont.)**  
 875<sub>1</sub>(5) Zeus Καραΐάρης 20<sub>1</sub> (Zeus)  
 "Τρατος 875<sub>1</sub>(5) 918<sub>2</sub>
- Koures**  
*Rite:* Eleusinia 133<sub>0</sub>  
 — Epimenides as 191 934<sub>0</sub>
- Kouretes (Koretes)**  
*Cults:* Gortyna 723<sub>0</sub> Hierapytna 723<sub>0</sub>  
 Lyttos 723<sub>0</sub> Mylasa 586 f. Priansos  
 723<sub>0</sub>  
*Epithet:* "Ιδαῖοι 296<sub>1</sub>  
*Rites:* personate Zagreus 549 sacrifice  
 children to Kronos 548  
*Myths:* clash shields about infant  
 Zeus 961<sub>0</sub> clash weapons to aid  
 Leto against Hera on Mt Solmissos  
 962<sub>2</sub> drown cries of infant Zeus  
 928<sub>0</sub> flee from Kronos 549 Labran-  
 dos, Panamoros, and Palaxos or  
 Spalaxos 587 rear Zeus on Mt  
 Dikte 929<sub>0</sub> receive infant Zeus from  
 Rhea 931<sub>0</sub> taught to dance by  
 Athena 1029 Mt Sipylos 950<sub>2</sub>  
 wreathed with olive 1029  
*Genealogy:* sons of Zeus 940<sub>0</sub>  
*Function:* δαίμονες ἢ προπόλους θεῶν  
 931<sub>0</sub>  
*Types:* Assyrian 938<sub>0</sub> grouped about  
 the child Zeus or Dionysos 1210  
*Associated with* Zeus 938<sub>0</sub> Zeus Κρη-  
 ταιεὺς 587
- Kourion in Kypros, silver-gilt bowl from**  
 553
- Kragaleus 163<sub>0</sub>**
- Kragasos 669**
- Kragos, Mt 971<sub>2</sub>**  
*Cults:* Kragos 971<sub>2</sub> Theoi "Αγριοί 971<sub>2</sub>
- Kragos, eponym of Mt Kragos**  
*Cults:* Mt Kragos 971<sub>2</sub> Lykia 972<sub>0</sub>  
*Epithet:* ἀστεργής 972<sub>0</sub>  
*Genealogy:* f. of Cheleidon 971<sub>2</sub> s. of  
 Tremilos (Tremiles?) by the nymph  
 Praxidike, b. of Tloos and Pinalos  
 971<sub>2</sub>  
*Identified with* one of the Theoi "Αγριοί  
 971<sub>2</sub> f. Zeus 972<sub>0</sub> 974<sub>0</sub>
- Krannon**  
*Cult:* Zeus 833  
*Rite:* rain-charm 831 ff.  
*Myth:* two ravens 832  
 — coins of 832 f.
- Krariotai** See Klareotis
- Krastouia**  
*Cult:* Dionysos 114 f.
- Kratiaisi (= Hekate) 1114<sub>0</sub>(4)**
- Krateuas, herbal of 395<sub>2</sub>**
- Kres, eponym of Crete, hides Zeus on Mt**  
 Dikte 924<sub>0</sub>
- Kresion, Mt 1147<sub>0</sub>**
- Kretenia 922<sub>3</sub> 923<sub>0</sub>**
- Krishna**  
*Cult:* India 774<sub>1</sub>  
*Function.* solar (?) 774<sub>1</sub>  
*Attribute:* lotos 774<sub>1</sub>
- Kroisos 311, 465**

Kronia, island in Ionian Gulf 555<sub>0</sub>  
Kronia, later called Hierapolis 554<sub>3</sub>  
Kronion, in Sicily 555<sub>0</sub>  
Kronion, Mt, at Olympia 554<sub>1</sub>  
Kronion, Mt, in Lakonike 554<sub>2</sub>  
Kronos

*Cults*: Athens 554<sub>2</sub> Byblos 887<sub>0(a)</sub>  
Crete 548 f. Delos (?) 920<sub>0</sub> Gaza (?)  
675 Mt Kynthos (?) 920<sub>0</sub> Lebadeia  
899<sub>2</sub> Olympia 554<sub>2</sub> Phrygia 1155 f.  
Sicily 910<sub>0</sub> Solymoi 972<sub>0</sub>

*Epithets*: ἀγκυλομήτης 549 845 Ἀκρι-  
στας 1156<sub>1</sub> ἀσπράττων καὶ βροντῶν (?)  
558<sub>0</sub> 558<sub>1</sub> βροντοεραυνοπάτωρ 558<sub>1</sub>  
ἡρόεις 557<sub>1</sub> Πέας πύσι, σεμνὲ Προ-  
μῆθευ 549; ὑψίποδος 557<sub>1</sub> ὑψίπορος (?)  
557<sub>1</sub>

*Rites*: human omophagy (?) 549 sacri-  
fice of children by Kouretes 548  
sacrifice at spring equinox by Ba-  
σῖλαι 554<sub>2</sub>

*Priests*: Βασίλαι at Olympia 554<sub>2</sub>

*Personated by* magician (?) 558<sub>0</sub>

*Myths*: bound beneath oak-trees by  
Zeus 1027 buried in Sicily 555<sub>0</sub>  
consulted by Zeus 1027 devours  
his children 549 928<sub>0</sub> 933<sub>0</sub> driven  
out by Zeus 941<sub>0</sub> 942<sub>0</sub> driven out of  
Assyria by Zeus, reigns over Italy  
693<sub>1</sub> 694<sub>0</sub> 943<sub>0</sub> founds Byblos in  
Phoenike 552 founds Kronia (= Hie-  
rapolis) 554<sub>3</sub> made drunk on honey  
by Zeus 1027 mutilated by Zeus  
448<sub>1</sub> 685 1027 mutilates Ouranos  
447, pursues Kouretes 549 receives  
from Rhea stone instead of Zeus  
793<sub>0</sub> 901<sub>1</sub> reigns over Italy, Sicily,  
most of Libye, and the west 554<sub>3</sub>  
reigns over the west 695<sub>0</sub> seeks to  
destroy Zeus 928<sub>0</sub> slays Arsalos,  
Dryos, and Tosobis 972<sub>0</sub> swallows  
stone in place of Zeus 191<sub>10</sub> thrust  
down by Zeus below earth and sea  
1020 yields the kingship of Italy to  
Zeus 694<sub>0</sub>

*Genealogy*: f. of Aphros and Cheiron  
by Philyra 695<sub>0</sub> f. of Attis 294 f. of  
Cheiron by Philyra 871<sub>0</sub> f. of Zan  
940<sub>0</sub> f. of Zeus 943<sub>0</sub> f. of Zeus by  
Rhea 941<sub>0</sub> f. of Zeus, Poseidon,  
Hades 785 forefather of Pikos who  
is also Zeus 695<sub>0</sub> h. of Rhea 548  
673 845 s. of Okeanos by Tethys  
1020 s. of Ouranos by Gaia 447,  
s. of Phanes by Nyx 1026

*Functions*: dark air 557<sub>1</sub> lightning 558  
mountain 554 pole 557<sub>1</sub> rain 557  
557<sub>1</sub> 558<sub>0</sub> rain, hail, wind, and  
thunderstorms 558<sub>0</sub> sea 557<sub>1</sub> 558<sub>0</sub>  
sky 601 1156<sub>2</sub> solar (?) 552 thunder  
and lightning 558<sub>1</sub> water 557<sub>1</sub> winter  
557<sub>1</sub>

*Etymology*: 549 557<sub>1</sub> 660<sub>1</sub> 845 861

*Attributes*: bulls 553 f. corn-grains (?)  
558<sub>1</sub> disk 552 double axe 553 f.

Kronos (cont.)

601 drépanon 448<sub>0</sub> hárpe 447, 549 f.  
550 553 f. 845 861 head-dress of  
feathers 552 f. sceptre 552 thunder-  
bolt (?) 558<sub>1</sub>

*Types*: aged 861<sub>3</sub> 1030 bald-headed  
861 four-winged 552 f. Janiform 552  
lion-headed (See Ahriman) six-  
winged 552 stabbing lion 553 stand-  
ing with double axe and hárpe  
between two bulls 553 f.

*Identified with* Adonis (?) 886<sub>0(10)</sub> Ba'al-  
hammán 554<sub>3</sub> Bel 558<sub>0</sub> Chronos 861  
El 558<sub>0</sub> Ianus 374 Prometheus 549;  
Saturnus 555<sub>0</sub> Tholathes (?) 558<sub>0</sub>

*Compared with* Zeus 554 f.

*Confused with* Chronos 374

*Superseded by* Saturnus 550 Zeus 554  
601 845

— imitated by Marcus Aurelius 105<sub>0</sub>  
laws of 933<sub>0</sub> pillars of 422 sceptre  
of 1026 sweat of 558<sub>0</sub> tear of 557<sub>1</sub>  
tomb of 555<sub>0</sub> 556<sub>0</sub> tower of 36  
52

Kronos, the planet

*Functions*: δάκρυ 558<sub>0</sub> rain, hail, wind,  
and thunderstorms 558<sub>0</sub> 558<sub>1</sub>

*Identified with* Nebrod (Nimrod) and  
Orion 693<sub>1</sub> 694<sub>0</sub>

Kroton

*Cults*: Heia Λακνία 1021 Muses 1021  
Pythagoras as Apollon Ὑπερβόρειος  
223

*Rite*: sacrifices to Apollon on seventh  
day of month 237<sub>0</sub>

*Myth*: Pythagoras' eagle 222<sub>1</sub>

*In relation to* Pythagoreans 45

— coins of 225 f. garden of Heia  
Λακνία at 1021

Kteatos

*Genealogy*: b. of Eurytos 317 s. of  
Molione, nominally by Aktoí, really  
by Poseidon 1015

Ktesios (?) 1066

Kurshumlu in Phrygia

*Cults*: Phoibos 839 Zeus βροντῶν 839

Kurtkói in Phrygia

*Cult*: Zeus βροντῶν 835<sub>1</sub>

Kyaneai

*Cults*: Ares Μεγας 101<sub>1</sub> Eleutheria  
Ἀρχηγέτης Ἐπιφανής 101<sub>1</sub> Zeus  
Ἀντοκράτωρ Καίσαρ Τίτος Αἰλῶς  
Ἀδριανὸς Ἀντωνεῖνος Σεβαστὸς Εὐ-  
σεβής (= Antoninus Pius) 101<sub>1</sub>

Kybele

*Cults*: Mt Ide in Phrygia 950<sub>0</sub> My-  
kenai (?) 1221

*Rites*: effigy worn by votaries 299 f.  
tat oolng 123<sub>0</sub>

*Priests*: Archigallus 299 ff. Gallus  
298 f.

*Priestesses*: chief priestess 301 f.

*Genealogy*: w. of Zeus 298

*Function*: mountain-mother 298

*Attributes*: lion 299 lions 970<sub>0</sub> 1221 (?)

Kybele (*cont.*)

mural crown 300 pine-tree 951<sub>0</sub>  
timbrel 300

*Types*: seated in *aedicula* with two lions 970<sub>0</sub> standing between two lions with double axe and ritual horns (serpentine?) on her head 1221 (?)

*Identified with* Agdistis 970<sub>0</sub> Meter

Theon 970<sub>0</sub> Rhea 970<sub>0</sub>

*Associated with* Attis 301<sub>1</sub>

*In relation to* Attis 293 842

## Kyklopes

*Myth*: slain by Apollon 241<sub>4</sub>

*Genealogy*: sons of Ouranos by Ge 1023

*Function*: underground smiths 784 805<sub>8</sub>

*Attribute*: lightning 805<sub>6</sub>

*Types*: one-eyed 828 four-eyed 999 monstrous giants 851

— two, in Albanian folk-tale 999 f.

## Kyklops

*Myth*: Odysseus 990 997

*Functions*: sky (?) 989 f. sun (?) 989 f.

*Compared with* Zeus 990

— in folk-tales 988 ff.

Kyknos, king of Liguria 477 ff.

Kyknos, s. of Ares

*Myth*: Herakles 274<sub>0</sub>

Kyknos, s. of Poseidon

*Myth*: Hemitheia (Leukothea) and Tennes (Tenes) 669 ff.

*Genealogy*: h. of Philonome 669 h. of Prokleia 669

Kylikranes tattooed 123<sub>0</sub>

## Kyllene

*Cult*: Asklepios 1078

## Kylon 1138

Kymak in Phrygia

*Cult*: Zeus Βροντῶν 835<sub>4</sub>

Kynados, Mt. See Kounados, Mt

Kynon (*leg.* Κυνών, *sc.* πῶλις)

*Cult*: dog 987<sub>0</sub>

Kynortion, Mt 487<sub>3(1)</sub>

Kynosoura in Lakonike 1088 f.

Kynosouris in Thessaly (?) 1089

## Kynthos, Mt

*Cults*: Athena Κυνθία 919<sub>0</sub> 920<sub>0</sub> 921<sub>0</sub>

922<sub>0</sub> Kronos (?) 920<sub>0</sub> Rhea (?) 920<sub>0</sub>

921<sub>0</sub> Zeus Κύνθιος 919<sub>0</sub> 920<sub>0</sub> 921<sub>0</sub>

922<sub>0</sub>

— cistern-mosaic on 919<sub>0</sub> 920<sub>0</sub> 922<sub>0</sub>

## Kyparissos

*Myth*: 981<sub>1</sub>

## Kypris

*Epithet*: Διωραία (Διαναία) 351<sub>0</sub>

*Function*: maidens the lover 1164<sub>0</sub>

## Kypros

*Cults*: Aphrodite Παφία 424 Apollon 246, Ba'al-hammán 1208<sub>2</sub> Dionysos Σάωτης (?) 599<sub>2</sub> Janiform god and goddess 673 tree 157<sub>1</sub> Zeus Ζητήρ 444 1102<sub>4</sub> Zeus Σάωτης (?) 599<sub>2</sub> Zeus Τιμωρός 874<sub>2</sub> 1099<sub>0</sub>

Kypros (*cont.*)

— coins of 424 three-eyed ogre in folk-tale from 995 f.

Kypselos, chest of 451 739<sub>0</sub> golden Zeus dedicated at Olympia by 737 vow of 737<sub>6</sub>

## Kyrene

*Cults*: Artemis Ἀγγορέα 1177<sub>3</sub> Zeus

Εὐβουλεύς 259<sub>0</sub> (Zeus) Φίλιος 1177<sub>3</sub>

*Festival*: Karneia 237<sub>0</sub>

— coins of 708<sub>2</sub> leaden anchor from 876<sub>0</sub>

Kyrene, eponym of the town

*Myth*: carried off by Apollon 460<sub>2</sub>

Kyrios Sabaoth 884<sub>0(0)</sub>

## Kyrros

*Cult*: Zeus Καραβάτης 15 f. 745<sub>1</sub> 983<sub>1</sub>

## Kys

*Cult*: Zeus Ἐλευθέριος (= Augustus) 97<sub>0</sub>

Kytissoros 904<sub>1</sub>

## Kyzikos

*Cults*: Hermes 834 Theos Ὑψίστος 953<sub>1</sub>

Zeus 743<sub>7</sub> Zeus Βρονταίος 833 ff.

852 Zeus Ὑψίστος 881<sub>0(21)</sub> 953<sub>1</sub>

Zeus Ὑψίστος Βρονταίος 833 ff.

882<sub>0(0)</sub>

*Myth*: nurses of Zeus 227 f.

— coins of 180 319<sub>5</sub> 460<sub>2</sub> 743<sub>7</sub>

Kyzikos, personification of the town 319<sub>5</sub>

## Labaro (?)

*Cult*: Norba in Lusitania 609<sub>3</sub>

## Labranda

*Cults*: Zeus Λαβράνδος (Λαμβράνδος,

Λαβραύνδος, Λαβραύνδος (?), Λα-

βραύνδος, Λαβράνδος (?), Λαβράνδος,

Λάβρονδος, Λάβρανδος (?), Λαβραν-

δεύς, Λαβραδεύς, Λαβρανδηνός) 576 f.

585 ff. 597 846 Zeus Στρατός 576 ff.

585 591 594 713 722 846 976<sub>0</sub>

*Priests*: distinguished citizens priests for life 576 f.

*Etymology*: 586 600

— remains of temple at 588 ff. sacred plane-trees at 590 976<sub>0</sub>

Labrandos, the Koures 587

Labrantidai 881<sub>0(20)</sub>

Labrayndos, god of Mylasa 586 ff.

See also Zeus *Epithets* Λαβράνδος

Labryandos, the king 588

## Laburus

*Cult*: Emona 609<sub>3</sub>

## Labyadai

*Etymology*: 629

— oaths of 233 233<sub>7</sub> 730<sub>0</sub> sacrifice of 243 f.

## Labyrinth

*Myth*: Daïdalos 600 f.

*Etymology*: 600 846

*In relation to* double axe 600 f.

— as circular maze-like structure 943<sub>0</sub> as mediaeval maze 601

Labys 629

- Lachesis**  
*Genealogy:* d. of Ouranos by Ge 1023  
*Function:* cosmic 316<sub>0</sub>
- Lactora** in Aquitania  
*Rites:* *vires escepit* 306<sub>1</sub> *vires tauri* *consacravit* 306<sub>4</sub>
- Ladicus**, Mt, in Gallaeia  
*Cult:* Iupiter *Ladicus* 320<sub>0</sub>
- Ladon**, the dragon 1017
- Lagina**  
*Cults:* Hekate 714<sub>2</sub> Zeus "Τυσιςτος 963<sub>0</sub>  
 Zeus "Τυσιςτος και Θεός ο βασιλικός 879<sub>0(17)</sub>
- Laïos**, a Cretan 929<sub>0</sub>
- Laios**, f. of Oidipous  
*Myth:* Oidipous 923<sub>0</sub> 1154<sub>3</sub>
- Lairbenos**  
*Cult:* Hierapolis in Phrygia 566  
*Types:* radiate bust 566 youthful hero on horseback bearing double axe (?) 566  
*Identified with* Apollon 566 ff. 845
- Lairmenos**  
*Cults:* Badinlar, in Phrygia 567 Dionysopolis in Phrygia (?) 566  
*Type:* youthful hero on horseback bearing double axe (?) 566  
*Identified with* Apollon 566 ff. 845  
 Helios 568 845
- Lakereia** 484
- Lakonike**  
*Cults:* Apollon Κορινθίος 322<sub>6</sub> Apollon Τερράχειρ or Τερράχειρος 322<sub>6</sub> Apollon Τερράωτος 322 Asklepios 1085
- Lakshmi**  
*Cult:* India 774<sub>1</sub>  
*Genealogy:* w. of Vishnu 774<sub>1</sub>  
*Attribute:* lotos 774<sub>1</sub>
- Lambaesis**  
*Cults:* Fons 369<sub>0</sub> Genius Fontis 369<sub>0</sub> Ianus Pater 369<sub>0</sub> Iupiter Propagator Conservator 369<sub>0</sub>
- Lamia** 666<sub>2</sub> 828 f. 994<sub>2</sub> 1131
- Lamis** 694<sub>0</sub>
- Lammas** 325<sub>8</sub> 326<sub>1</sub>
- Lamponcia** 951<sub>0</sub> f.
- Lampsakos**  
*Cults:* Meter Theon Τηπειν 697 Priapos 464  
 — coins of 674<sub>1</sub> Xenophon at 1106 f.
- Laodike** 452 f. 466 501
- Laodikeia Katakekaumene**  
*Cult:* Zeus Βροντῶν και 'Αστράπτων 817
- Laodikeia on the Lykos**  
*Cults:* Caracalla 1186 Gaia 1186 Thallassa 1186 Theos "Τυσεστος (sic) 882<sub>0(23)</sub> Theos "Τυσιςτος 968<sub>3</sub> Zeus 319 f. 319<sub>7</sub> 745<sub>1</sub> Zeus (= Caracalla) 1186 Zeus 'Ασείς 321<sub>0</sub>  
*Festivals:* Deia 320<sub>0</sub> Deia Sebastia Oikoumenika 320<sub>0</sub>  
*Myth:* Zeus nursed by Rhea under protection of Kouretes 968<sub>3</sub>  
 — coins of 319<sub>7</sub> 571 f. 933<sub>0</sub> 1186
- Laodikeia**, personification of the city on the Lykos  
*Types:* seated with statuette of Zeus in right hand and cornu copiae in left 320<sub>0</sub> seated with statuette of Zeus in right hand and sceptre in left 319<sub>7</sub> standing with phiale in right hand and statuette of Zeus in left 320<sub>0</sub>
- Laodikeia on the sea**  
*Cult:* Zeus 1192  
*Myth:* shepherd struck by lightning 886<sub>0(30)</sub>  
 — coins of 1192 formerly called Leuke Akte, and before that Ramitha 886<sub>0(30)</sub>
- Laodokos** 452
- Laomedon** 892<sub>3</sub>
- Laonoë** See Laonome
- Laonome** (Laonoe) 472
- Lapersai**  
*Cult:* Zeus 'Αγαμέμνων 1069
- Laphystion**, Mt, in Boiotia  
*Cults:* Dionysos Λαφύστιος 899<sub>1</sub> Herakles Χάροψ 899<sub>1</sub> Zeus Λαφύστιος 899<sub>1</sub>
- Lapithai**  
*Myths:* Ixion 1088 Periphas 1122 f.  
*Type:* fighting Centaurs 615<sub>2</sub> (?)  
 — migration of (?) 1123
- Lapithes**, eponym of the Lapithai  
*Genealogy:* f. (or s.) of Periphas 1122 1134 s. of Apollon by Stilbe 684<sub>2</sub> 1134 f.
- Lapps**  
*Cult:* Thor (?) 423<sub>3</sub> 533<sub>2</sub>  
*Rites:* erection of beam pierced by iron nail 423<sub>3</sub> 533<sub>2</sub> sacrifice of bare bones 423<sub>3</sub> world-pillars 57<sub>1</sub>
- Lar**  
*Epithet:* familiai...pater 1059  
*Rite:* meal 19<sub>0</sub>  
*Genealogy:* Larunda progenitus 1059  
*Identified with* Genius 1059
- Larasa** in Media 958<sub>0</sub>
- Lares**  
*Cults:* Italy 1059 Rome 401  
*Epithets:* familiares 1059 Querquetulani 401  
*Festival:* Compitalia 1171<sub>2</sub>  
*Rite:* corn-ears 19<sub>0</sub>  
*Function:* souls of deified ancestors 1159<sub>1</sub>  
*Etymology:* 1159<sub>1</sub>  
*Attributes:* goat-rhyton 1060 cp. 751<sub>1</sub> pail 1060 cp. 751<sub>1</sub>  
*Types:* dancing 1060 seated 751<sub>1</sub> standing 751<sub>1</sub> woollen effigies 1171<sub>2</sub>  
*Assimilated to* Attis 308<sub>1</sub>  
*Associated with* Genius Neronis 96 98 Iupiter 751  
*In relation to* Manes, Genii, Lemures, Larvae 1059
- Larisa** at Argos  
*Cults:* Athena 892<sub>3</sub> 893<sub>0</sub> three-eyed Zeus 892<sub>3</sub> Zeus Λαρισαίος 892<sub>3</sub> 893<sub>0</sub>

- Larisa, old name of Tralleis 587<sub>2</sub>  
 Larisa on the Caystrian Plain  
*Cult*: Apollon *Λαρισινός* 958<sub>0</sub>  
 Larisa on Mt Messogis  
*Cult*: Zeus *Λαρίσιος* 958<sub>0</sub> ff. Zeus *Λαρίσιος* 958<sub>0</sub> Zeus *Λαρίσιος* 957<sub>3</sub> f.  
 Larissa in Thessaly  
*Cults*: Akrisios 1155 Athena 1155 Enhodia 1155 Enhodia *Φαστικὰ* 1155<sub>4</sub>  
 Polis 1155 Zeus *Μελίχιος* 1155 f.  
*Myths*: Akrisios slain by Perseus 1155  
 Gargaros, s. of Zeus 950<sub>4</sub>  
 Larissa Kremaste  
*Cults*: Hermes 1155<sub>5</sub> Polis 1155<sub>5</sub>  
 — compared with Larisa on Mt Messogis 957<sub>3</sub>  
 Larunda  
*Genealogy*: m. of Lar 1059  
*Etymology*: 1159<sub>1</sub>  
 Larvae  
*In relation to Manes, Genii, Lemures, Lares familiares* 1059  
 Lasimos 1159<sub>1</sub>  
 Latinus 1071  
 Latinus Silvius 404<sub>0</sub>  
 Latmos, Mt 589  
 Lato See Leto  
 Latos, oath of 730<sub>0</sub>  
 Lavinium  
*Cult*: Penates 1068  
 — *caducei* of iron and bronze together with Trojan pottery preserved at 1063  
 Lear 325 f. See also Llyr  
 Lebadeia  
*Cults*: Apollon 899<sub>2</sub> St Christopher 1076 chthonian Zeus (or Hermes) 233<sub>0</sub> St Elias 899, Hera 899<sub>2</sub> Herkyna 1073 1075 Kronos 899<sub>2</sub> Trophonios (Trophonios) 899, 1073 ff. Zeus 899, Zeus *Βασιλεύς* 899<sub>2</sub> 900<sub>0</sub> 1073 f. 1076 Zeus *Τρεφώνιος* or *Τρεφώνιος* 1061 1073 ff.  
*Festival*: Basileia 900<sub>0</sub>  
*Rite*: honey-cakes offered to snakes 1074 f.  
*Myth*: Trophonios (Trophonios) swallowed by earth 1075  
 — *bóthros* of Agamedes at 1075 contract for building temple of Zeus *Βασιλεύς* at 900<sub>0</sub> *Katábasion* at 14 1075 f. 1088 *Κόρης θήρα* (?) near 899<sub>2</sub>  
 Lebedos 662  
 Lebeua  
*Cult*: Asklepios 1082  
*Rite*: incubation 1082  
 — temple-spring at 1082  
 Lebuinus, St 117  
 Lectisternia See Index II  
 Leda  
*Myths*: consorts with Zeus 1015<sub>7</sub> 1131<sub>1</sub> cp. 941<sub>0</sub> keeps egg of Nemesis in chest 1015 lays two eggs containing Castor and Pollux, Clytemnestra and Helena 1015<sub>7</sub>  
 Leda (cont.)  
*Attribute*: Phrygian cap 432<sub>2</sub> (?)  
 — egg of (?) 1062  
 Leibethra (Libethra)  
*Rite*: mysteries 1024  
 Leicester  
*Cult*: Janiform god 325 f.  
*Rite*: workmen begin the year's work in underground chamber sacred to Janiform god 325 f.  
*Myth*: Cordelia buries King Lear in underground chamber beneath the Soar 325 f.  
 Leimon 164<sub>6</sub>  
 Leis 414<sub>2</sub>  
 Leleges 354<sub>9</sub> 458<sub>1</sub> 666<sub>0</sub> 949<sub>5</sub> 951<sub>0</sub>  
 Lemnos  
*Cults*: Bendis 314<sub>0</sub> crabs 664 f. Dionysos 314<sub>0</sub> Kabeiroi 663 ff.  
 Lemures  
*In relation to Manes, Genii, Larvae, Lares familiares* 1059  
 Lenaia 236 244<sub>2</sub>  
 Leo 43, 734<sub>2</sub>  
 Leochares 281<sub>4</sub>  
 Leon (*leg.* *Λεόντων*, sc. *πόλις*)  
*Cult*: lion 987<sub>0</sub>  
 Leonard, St 134  
 Leonidas 6  
 Lepetymnos  
*Cult*: Mt Lepetymnos 832  
 Lepetymnos, Mt  
*Cults*: Apollon 832 Lepetymnos 832  
*Myth*: two ravens 832  
 Lerne (Lerna)  
*Cult*: Dionysos *Σαώτης* 599<sub>2</sub>  
 — spring at 1022  
 Lesbos  
*Cult*: Dionysos *Ἐνδραχῆς* 1021  
*Festival*: Theodaisia 1021  
*Rite*: cannibalism 1021  
*Myths*: Enorches 1021 head of Orpheus 290<sub>0</sub>  
 — name-trick in folk-tale from 999  
 Leto (Lato)  
*Cults*: Argos 455 Athens 163, Badinlar, in Phrygia 567 568<sub>6</sub> Delphoi 1216 Gortyna 723<sub>0</sub> Heleia (?) 931<sub>0</sub> Hierapytna 723<sub>0</sub> Lyttos 723<sub>0</sub> 934<sub>0</sub> Phaleron 183 Priansos 723<sub>0</sub>  
*Epithets*: *Ἀσιάρης* 455 *Μήτηρ* 567 568<sub>6</sub>  
*Myths*: aided by Kouretes on Mt Solmissos 962<sub>2</sub> bears Apollon and Artemis to Zeus in Lykia 455<sub>2</sub> Kleinis 463<sub>1</sub>  
*Genealogy*: m. of Apollon 237<sub>0</sub> 434 m. of Apollon and Artemis by Zeus 453 m. of Apollon and Artemis 456 m. of Artemis 463 501  
*Etymology*: 455  
*Associated with Apollon* 567 Apollon and Artemis 183 202, 203<sub>0</sub> 317<sub>2</sub>  
*In relation to Artemis* 501

- Leukas  
*Cult:* Apollon Ἀκτίος 782  
*Rite:* ox sacrificed to flies 782
- Leuke, d. of Okeanos 468
- Leuke, island in Euxine sea 925<sub>0</sub>
- Leuke Akte 886<sub>0(30)</sub>
- Leukippides 438<sub>2</sub>
- Leukippos, b. of Aphareus 438<sub>3</sub> 1089
- Leukophrys, old name of Tenedos 669
- Leukothea 211
- Leukothea, st. of Tenes 670
- Leuktron or Leuktra in Lakonike  
*Cult:* Zeus Ἰθωδάρας 891<sub>0</sub>
- Libanos, Mt  
*Cult:* Zeus (Abad) 983<sub>7</sub>  
*Myth:* Libanos 981<sub>1</sub>
- Liber  
*Cults:* Jerusalem (supposed) 282<sub>0</sub>  
Rome 307<sub>0</sub>  
*Epithets:* *Bimater* 1031 *bis genitus* 1031 *Pater* 220<sub>0</sub> 244<sub>1</sub> 256 282<sub>0</sub> 1031 1197  
*Festival:* Magna Corona 244<sub>1</sub>  
*Priest:* *archibucolus* 307<sub>0</sub>  
*Myths:* Agdistis 969<sub>1</sub> born in India 1031 descent to the dead 256 reared by Nysus 1031 slain by Titans 1031  
*Genealogy:* s. of Iupiter by Proserpina 1031  
*Function:* triumphs 244<sub>1</sub>  
*Attributes:* bay 244<sub>1</sub> ivy 244<sub>1</sub>  
*Identified with* Apollo and Sol 256 f.  
Apollon 244<sub>1</sub> Dionysos 220<sub>0</sub> 1031 Jehovah 1197 Osiris 244<sub>1</sub>  
*Associated with* Minerva and Hercules 1181<sub>0</sub>
- Libera (?) 98<sub>1</sub>
- Libethra See Leibethra
- Libye, the country  
*Cult:* Aphrodite 987<sub>0</sub>  
*Rite:* taboo on garlic among priests of Aphrodite 987<sub>0</sub>
- Libye  
*Type:* double bust (with Triton) 392
- Lichades 903<sub>0</sub>
- Lichas 902<sub>2</sub> 903<sub>0</sub>
- Licinius  
*Personates* Iupiter 1195
- Licinius Iunior  
*Personates* Iupiter 1195
- Ligourio 1145<sub>1(10)</sub>
- Liguria  
*Myth:* Kyknos 477
- Ligurians  
*In relation to* Illyrians and Iberians 340<sub>3</sub>  
— rock-engravings of 688<sub>0</sub>
- Lindos  
*Cults:* Athena 346<sub>3</sub> 925<sub>0</sub> Athena Ἰολιάς 923<sub>0</sub> Dionysos 925<sub>0</sub> Psithyros the god 1044 Zeus Ἀραξίπιος 925<sub>0</sub> Zeus Ἰολιάς 923<sub>0</sub>  
*Festival:* Sminthia 250<sub>2</sub>  
*Myth:* Helene dedicates electrum cup to Athena 346<sub>0</sub>
- Linos 164<sub>3</sub> 164<sub>6</sub>
- Lips in Phoenician cosmogony 1037 f.
- Litai 1097<sub>2</sub> 1098<sub>0</sub> 1099<sub>2</sub> 1100<sub>0</sub> 1101  
*Functions:* avenging deities 1101  
prayers of injured man 1100<sub>0</sub> 1101  
prayers of injurer 1100<sub>0</sub>  
*Type:* halt, wrinkled, squinting 1099<sub>2</sub> 1100<sub>0</sub>
- Liternum  
*Cult:* Mater deum 306<sub>4</sub>  
*Rite:* (*vires*) *condidit* 306<sub>4</sub>
- Lithuanians  
*Cults:* *Sondergötter* 13<sub>1</sub> wind-god (*Wėjo-patis*) 445<sub>1</sub>  
*Myth:* Road of the Birds 38 462  
— star-lore of 158<sub>1</sub>
- Lityerses 295<sub>2</sub> 1096<sub>3</sub>
- Livia, fresco from house of 145 ff.
- Livinus, St 117
- Ljod 682
- Llyr  
*Cult:* Celts 326  
*Identified with* Ianus 326
- Loki 305<sub>0</sub>
- Longinus, the blind soldier 305<sub>0</sub>
- Lopta, near Sidyma  
*Cult:* Apollon 971<sub>2</sub>
- Lotis  
*Metamorphosed into* lotus-tree 486<sub>2</sub>
- Lousoi  
*Cult:* Artemis 646
- Loxo 452<sub>11</sub>
- Lucania  
*Cult:* Zeus 709  
— coins of 709
- Ludi Plebei 1172<sub>0</sub>
- Ludi Romani 1172<sub>0</sub>
- Lugdunum  
*Cults:* Mars 99<sub>1</sub> Vesta 99<sub>3</sub> Vulcanus 99<sub>3</sub>  
*Rite:* *vires excipit et a Vaticano translit* 306<sub>4</sub>
- Lugdunum Convenarum  
*Cult:* Fagus 402<sub>1</sub>
- Luke, St  
*Attribute:* amulet 1200<sub>3</sub> 1200<sub>4</sub>  
*Type:* on chalice of Antioch 1200<sub>4</sub> 1202<sub>0</sub>
- Luna  
*Function:* Monday 70  
*Attribute:* torch 1050  
*Types:* bust with crescent on head 555<sub>0</sub> colossal 254<sub>3</sub> driving chariot 96  
*Identified with* Diana, Ceres, Iuno, Proserpina 256  
*Associated with* Sol 59<sub>0</sub> 96 98 555<sub>0</sub> 1050
- Lupercalia 20<sub>0</sub>
- Lussoius See Luxovius
- Luxovium in Germania Superior  
*Cults:* Brixia (Bucia) 86<sub>3</sub> Iupiter (?) 1213 Luxovius (Lussoius) 86<sub>3</sub>  
Luxovius (Lussoius) 86 86<sub>3</sub>
- Lydia  
*Cults:* Zeus 1228 Zeus Ἀσκραῖος 872<sub>0(5)</sub>  
Zeus Κάριος 577 Zeus Κεραῖνιος 807<sub>5(16)</sub> Zeus Μηδεύς (Μηδῆνεις) 312<sub>2</sub>

## Lydia (cont.)

*Myth*: Sandon Herakles 560  
— coins of 296<sub>0</sub> 1210 religious prostitution in 959<sub>0</sub> f.

## Lyk(abas?)

*Cult*: Themisonion 312<sub>5</sub> 313<sub>8</sub>  
*Epithet*: Σώζων 312<sub>5</sub> 313<sub>8</sub>

## Lykabettos, Mt 1115

## Lykaion, Mt

*Cult*: Zeus 423 Zeus Λύκαιος 761 891<sub>3</sub>  
*Rite*: human sacrifice 891<sub>0</sub>  
*Myth*: Kallisto 228<sub>3</sub>  
— bronze statuettes of Zeus from 737 745<sub>0</sub>

## Lykaon

*Myth*: 223<sub>5</sub>  
*Genealogy*: f. of Dia 486<sub>1</sub> f. of Kallisto 228<sub>5</sub> s. of Pelasgos 1096<sub>4</sub>

## Lykaonia

*Cult*: Zeus Βροντῶν καὶ Ἀστράπτων 817<sub>2</sub> 835<sub>5</sub>

## Lykia

*Cults*: Apollon 453 Apollon Λύκειος 458 Artemis Ἐλευθέρα 681<sub>1</sub> Theoi Σκληροί 972<sub>0</sub> Zeus Κράτος 972<sub>0</sub>  
*Rite*: imprecations by the Theoi Σκληροί 972<sub>0</sub>  
*Myth*: Apollon winters there 455  
*Etymology*: 453  
— solar symbol of 698

Lykios, s. of Kleinis 463<sub>1</sub>

## Lykokatzaraioi See Kallikantzaroι

## Lykon (Λύκων, sc. πέλαις)

*Cult*: wolf 987<sub>0</sub>

## Lykoreia

*Cults*: Apollon Λυκωρεὺς 901<sub>2</sub> 902<sub>0</sub>  
Phoibos Λυκώπειος or Λυκωρεὺς 901<sub>2</sub> 902<sub>0</sub> Zeus Λυκώπειος 901<sub>2</sub>  
*Myth*: Deukalion 901<sub>2</sub>  
*Etymology*: 901<sub>2</sub>

## Lykoreion, Mt

*Cult*: Zeus Λυκώπειος 901<sub>2</sub> 902<sub>0</sub>

## Lykoreus See Lykorus

Lykorus (Lykoreus), s. of Apollon by Korykia 901<sub>2</sub>

## Lykos, Boeotian hero

*Myths*: Antiope 1013 Zethos and Amphion 1013 1015 1019<sub>2</sub>

Lykos, god of light (?) 902<sub>0</sub> 1013Lykos, river in Phrygia 572<sub>2</sub>

## Lykourgos, tomb of, struck by lightning 9

Lyktos 925<sub>1</sub>

See also Lyttos

## Lymphae

*Associated with Vires* 306<sub>4</sub>

## Lyneus 317 437 ff.

## Lyons, marble statuette of Zeus at 759 f.

Lysippos 45 746<sub>2</sub> 748<sub>0</sub> 749 762 859 f. 864 1046 1139<sub>0</sub> 1143<sub>5</sub> 1145<sub>0</sub>

## Lyttos

*Cults*: Aphrodite 723<sub>0</sub> Apollon Πύθιος (Πύθιος) 723<sub>0</sub> 934<sub>0</sub> Ares 723<sub>0</sub> Artemis 934<sub>0</sub> Athena Πολιάς 723<sub>0</sub> Athena Ὠκερία 723<sub>0</sub> Belchanos (?) = Velchanos 948<sub>0(4)</sub> Britomartis 934<sub>0</sub>

## Lyttos (cont.)

Hera 723<sub>0</sub> Hestia 723<sub>0</sub> 934<sub>0</sub> Kouretes (Koretes) 723<sub>0</sub> Leto (Lato) 723<sub>0</sub> 934<sub>0</sub> Nymphs 723<sub>0</sub> Zeus 934<sub>0</sub> Zeus Βελχάριος (?) = Βελχάριος 948<sub>0(4)</sub> Zeus Βιδάρας 934<sub>0</sub> Zeus Μοννίριος 723<sub>0</sub> Zeus Ὀπάριος 723<sub>0</sub>  
*Festivals*: Belchania (May 1?) 948<sub>0(4)</sub>  
*Theodaisia* 948<sub>0(4)</sub>  
— oath of 723<sub>0</sub> 731<sub>0</sub>  
See also Lyktos

## Ma

*Cults*: Asia Minor 294<sub>0</sub> Komana 616 Mastaura 565<sub>2</sub>  
*Rite*: sacrifice of bull 565<sub>2</sub>  
*Priest*: διὰ βίου 616<sub>1</sub>  
*Myths*: follows Rhea 565<sub>2</sub> nurses Dionysos 565<sub>2</sub>  
*Identified with Rhea* 565<sub>2</sub>  
Ma as equivalent of Μήτηρ 293<sub>4</sub>  
Machaireus 170<sub>2</sub>

## Machaeon

*Genealogy*: b. of Podaleirios 317  
*Function*: surgeon 451<sub>1</sub>  
*Etymology*: 451<sub>1</sub>

Macon, silver statuettes from 746<sub>2</sub> 755

## Macrobii of Apollonia on Mt Athos 500

## Maenads

*Epithet*: Λαφύστια 899<sub>1</sub>  
*Myth*: lashed with ivy-sprays by Ino 1041  
*Attribute*: θύρσος 461<sub>0</sub>  
*Types*: dancing 476 double bust (with Pan) 392 double bust (with Priapos) 392 double bust (with Satyr) 392 milking her breast into goat-*hytōn* 347<sub>0</sub> neo-Attic 165<sub>0</sub> Skopas 476<sub>3</sub>  
*Associated with Apollon* 461<sub>0</sub> Dionysos 115 245<sub>0</sub> 246<sub>0</sub> 262 f. 265 Satyrs 929<sub>0</sub>  
— in amber 1221 on votive tablet 903<sub>0</sub>

Magi 33 395<sub>2</sub> 507 546<sub>0</sub> 701 977<sub>0</sub>Magna Corona 244<sub>4</sub>

## Magna Mater See Mater

Magnes, a herdsman of Mt Ide in Phrygia, discovers loadstone 949<sub>5</sub>

## Magnesia ad Maeandrum

*Cults*: Apollon Αὔλαειτης (Αὔλαίτης, Αὐλαίτης, Αὐλητήης) 249<sub>2</sub> Apollon Βελκάνιος 948<sub>0</sub> Zeus Ἀκραῖος 873<sub>0(7)</sub> 963<sub>1</sub>  
— coins of 249<sub>2</sub>

## Magnesia ad Sipylum

*Cults*: Apollon ἐν Πάνδοις 729<sub>0</sub> Ares 729<sub>0</sub> (Artemis) Ταυροπόλος 729<sub>0</sub> Athena Ἀρεία 729<sub>0</sub> Ge 729<sub>0</sub> Helios 729<sub>0</sub> Hermes (?) 957<sub>0</sub> Meter Σπυληνή 729<sub>0</sub> ἡ τοῦ βασιλέως Σελεύκου Τύχη 729<sub>0</sub> Zeus 729<sub>0</sub> 957<sub>0</sub>  
— coins of 957<sub>0</sub>

## Magnesia in Thessaly

*Cults*: Apollon Κοροπαῖος 730<sub>0</sub> Artemis Ἰωλκία 730<sub>0</sub> Asklepios 1079 Zeus Ἀκραῖος 730<sub>0</sub> 871<sub>3(1)</sub>  
— coins of 1079

Magni, s. of Thor 64<sub>0</sub>

Magoi See Magi

Magrè

*Cult:* Rit- 1220

Mahalinae 64<sub>0</sub>

Maia

*Identified with* Rosmerta 94<sub>3</sub>

*Associated with* Mercurius 96 (?)

Maiandros, river-god 408<sub>0</sub>

Maidike

*Cult:* Dionysos Ἀσδούλης 270

Maionia

*Cult:* Zeus 745<sub>1</sub>

Maira 164<sub>6</sub>

Makedonia

*Cults:* Apollon 458 Arantides 1102<sub>1</sub>

Muses 255<sub>3</sub> Zeus Ἰψίστος 878<sub>0(9)</sub>

— coins of 323 412 548<sub>0</sub> 1136<sub>1</sub> folklore in 36

Malachbelos

*Cult:* Emeša (?) 814<sub>3</sub>

See also Malakba'al

Malakba'al (Melekba'al) 1108<sub>2</sub>

See also Malachbelos

Malea (Maleai), Cape

*Cults:* Apollon Μαλεάτης (?) 488<sub>0(9)</sub>

Zeus Μαλειῶς 488<sub>0(9)</sub> 890<sub>4</sub>

Malea, headland in Lesbos 488<sub>0(2)</sub>

Maleates

*Cult:* Peiraiens 487<sub>3(1)</sub>

*Associated with* Apollon 487<sub>3(1)</sub>

Maleventum See Beneventum

Malkandros, f. of Palaistinos or Pelousios 986<sub>0</sub>

Mallos in Kilikia

*Myth:* founded by Amphilochoi and

Mopsos 489<sub>0(4)</sub>

— coins of 552 845 983<sub>0</sub> (?)

Maloeis in Lesbos 488<sub>0(2)</sub>

Malophoros See Demeter *Epithets* Μαλοφόρος

Malos, s. of Zeus 488<sub>0(9)</sub>

Malthayiah, rock-cut relief at 769<sub>2</sub>

Mandaïtes 1024

Mandas, bronze shrines from 141 ff. 154

Manes

*In relation to* Genii, Lemures, Larvae,

Lares familiares 1059

Manes, forefather of the Lydians 311 f.

*Genealogy:* f. of Akmon 312<sub>3</sub> s. of

Zeus by Ge 312

*Identified with* Zeus 312

Manichaeans 44 1211

Manthea (?) 229<sub>1</sub>

Mantineia

*Cults:* (Artemis) Πηνελόπη (?) 691 f.

Asklepios 1078 Poseidon Ἰππιος

581 (Zeus) Ἐπιδωτης (Ἐπιδότης)

321<sub>1</sub> Zeus Εὐβωλεύς 259<sub>0</sub> Zeus Κε-

ραυνός 12 f. 807 Zeus Σωτήρ 321<sub>1</sub>

*Myths:* refounded by Antinoe 1083

sea-water in sanctuary of Poseidon

Ἰππιος 581

— coins of 1078

Manto, d. of Teiresias 488<sub>0(2)</sub> 489<sub>0(4)</sub>

Mantua, relief at 811 f.

Marathon

*Cult:* Zeus Ἰππῆτος 875<sub>1(3)</sub> 898<sub>1</sub>

— battle of 854 tetrapolis of 875<sub>1(3)</sub>

Marathon, the hero

*Personates* Zeus (?) 1146

*Genealogy:* f. of Sikyon 1146 s. of

Epopeus 1146

Marcellinus See Petrus

Marduk

*Cult:* Babylon 128<sub>2</sub> 769<sub>1</sub>

*Epithet:* Bél 128<sub>2</sub>

*Function:* storm 769<sub>0</sub>

*Attribute:* dragon 769<sub>1</sub> 770<sub>0</sub>

*Type:* advancing with double lighting-fork in either hand (?) 769<sub>0</sub>

*Identified with* Adad 769<sub>1</sub>

Maria de' Greci, St

*Supersedes* Athena 910<sub>1</sub>

Marina, St 1114

Mark, St

*Attribute:* water-jar 1200<sub>2</sub> 1200<sub>1</sub>

*Type:* on chalice of Antioch 1200<sub>1</sub> 1202<sub>0</sub>

Marnas

*Cult:* Gaza 675

*Identified with* Zeus 675

Maroneia, coins of 271<sub>3</sub>

Marpessa 439

Mars

*Cults:* Agedincum 99<sub>3</sub> Alani 548<sub>0</sub> Bor-

covicium 51<sub>1</sub> Cadenet 619 Lug-

dunum 99<sub>3</sub> Rome 547<sub>2</sub> Tiora Ma-

tiene 1133<sub>1</sub> 1230

*Epithets.* Thingsus 51 Ultor 114<sub>0</sub>

*Myth:* herdsman find- sword of Mars 548<sub>0</sub>

*Functions:* oracular 1133<sub>1</sub> 1230 Tues-

day 70

*Attributes:* goose (?) 51<sub>1</sub> spear 547<sub>2</sub>

swan (?) 51<sub>1</sub> wheel 57<sub>0</sub> woodpecker

on pillar 1133<sub>1</sub>

*Type:* spear (?) 547<sub>2</sub>

*Identified with* Ziu 50

*Associated with* Vesta and Volcanus

99<sub>3</sub>

— head of, as shield-sign of Salii

376<sub>2</sub> on the column of Mayence 96

99 sword of 548<sub>0</sub> 682<sub>0</sub>

Marsyas

*Myth:* contest with Apollon 248<sub>0</sub> 249<sub>0</sub>

*Etymology.* 569<sub>2</sub>

Marsyas, river in Karia 590

Marsyas, river-god 408<sub>0</sub>

Martānda 1035

Martinmas 325<sub>3</sub>

Mary Magdalene 305<sub>0</sub>

Marys, the three 138<sub>0</sub>

Masnes 312

See also Manes, forefather of the

Lydians

Mastaura

*Cults:* Ma 565<sub>2</sub> Rhea 565<sub>2</sub> youthful

hero on horseback bearing double

axe 563 Zeus Σπάλωξος 587

— coins of 563



## Mater

*Cults*: Mt Ide in Phrygia 950<sub>6</sub> Pessinous 969<sub>4</sub> Rome 969<sub>4</sub>

*Epithets*: *Idaea* 950<sub>6</sub> *Magna* 969<sub>4</sub> 971<sub>0</sub> *Phrygia* 950<sub>6</sub>

*Myths*: Mt Agdos 969<sub>4</sub> Attis 969<sub>4</sub> 970<sub>0</sub> made of stone from Mt Agdos hung by Deukalion 971<sub>0</sub>

*Associated with* *Iupiter Idaeus* 950<sub>6</sub>

See also *Mater deum*, *Meter*, *Mother of the gods*

## Mater deum

*Cults*: *Liternum* 306<sub>1</sub> *Rome* 301 f. 306<sub>1</sub>

*Epithets*: *Idaea* 302<sub>1</sub> *Magna* 302<sub>1</sub>

*Priest*: *sacerdos* 306<sub>1</sub>

*Priestess*: *sacerdos maxima* 302<sub>1</sub>

*Associated with* *Attis* 306<sub>1</sub>

## Mater divum

*Identified with* *Virgo* 734<sub>3</sub>

## Matilica

*Cult*: *Iupiter Caelestis* 401<sub>0</sub>

## Matres

*Cult*: *Allmendingen* 619

## Matronae

*Cult*: *Allmendingen* 619

## Matthew, St

*Attribute*: city-gate with coin above it (?) 1200, 1200<sub>4</sub>

*Type*: on chalice of *Antioch* 1200, 1202<sub>0</sub>

## Matutinus 74

## Maximinus i, lance of, struck by lightning 10

## Maximinus ii

*Personates* *Iupiter* 1194 f.

## Mayence, column of 93 ff. 1213 f.

Mazaka, old name of *Kaisareia* in *Kappadokia* 978<sub>0</sub>

## Medeia

*Epithet*: *ἐλάνορα* 211<sub>1</sub>

*Myths*: *Kirke* 1097<sub>2</sub> wooed by *Zeus* 1088

Medesigiste 270<sub>1</sub>

## Mediomatrici

*Cult*: *Janiform* gold 324

— coins of 324

## Medousa

*Epithet*: *Γοργάς* 1148<sub>1</sub>

*Myth*: *Perseus* 716 ff. 1018

*Genealogy*: m. of *Chrysaor* 457

*Type*: winged 457

*Identified with* *Artemis*, *Rhea*, *Kybele*, *Demeter*, etc. as a form of the Great Mother (?) 457

*Compared with* *Tzitzimaina* 1018

— hair of 191<sub>10</sub> 1148

Médum 1145<sub>1(6)</sub>Megala Dionysia 250<sub>1</sub>Megala Panhellenia 1121<sub>0</sub>

## Megalai Theai

*Cult*: *Megalopolis* 1178

Megaloi Theoi See *Kabeiroi*

## Megalopolis

*Cults*: *Agathos Theos* 1125<sub>1</sub> *Aphrodite* 1178 *Apollon* *Ἀγυαίς* 160<sub>3</sub> 163 *As-*

## Megalopolis (cont.)

*klepios* 1090 *Athena* *Ἐργάνη* 164<sub>7</sub>

*Demeter* 1178 *Ἐργάται* 164<sub>7</sub> *Kore*

1178 *Megalai Theai* 1178 *Zeus*

*Φαίλος* 1178 f. 1183

## Megara

*Cults*: *Acheloios* 1117<sub>7</sub> 1138<sub>3</sub> *Agathos*

*Daimon* (?) 1117<sub>7</sub> *Aphrodite* *Ἐπι-*

*στροφή* 257<sub>1</sub> *Apollon* *Καρυνός* 165<sub>3</sub>

168<sub>1</sub> *Demeter* (?) 1117<sub>7</sub> *Dionysos*

*Νυκτέλιος* 257<sub>1</sub> *Erleithyiai* 168<sub>1</sub>

*Heros* 896<sub>0</sub> 897<sub>0</sub> *Kore* 1117<sub>7</sub> *Meg-*

*garos* (?) 1117<sub>7</sub> *Muses* 1139<sub>0</sub> *Nyx*

257<sub>1</sub> *Pan* 1117<sub>7</sub> *Plouton* (?) 1117<sub>7</sub>

*Saron* (?) 414<sub>1</sub> *Sithnides* 1117<sub>7</sub> (?)

*Zeus* 257<sub>1</sub> 1138<sub>3</sub> *Zeus* *Ἀφείσιος* 895<sub>1</sub>

896<sub>0</sub> 897<sub>0</sub> *Zeus* *Κώνιος* (not *Κρόνιος*,

nor *Κώνιος*, nor *Σκόνιος*, nor *Χθόνιος*)

257<sub>1</sub> 1139<sub>0</sub>

*Festivals*: *Ἡνθάεια* 185<sub>2</sub> *Ἡνθάεια Σε-*

*βάστρεα* 185<sub>2</sub>

*Myth*: deluge 1138<sub>3</sub>

— coins of 163 168<sub>1</sub> 185 f. 1139<sub>0</sub>

votive relief from 1117<sub>7</sub>

Megareus See *Megaros*

## Megaris

*Cult*: *Zeus* *Ἀφείσιος* 179

Megaros (Megareus), s. of Zeus by one of the Sithnides 897<sub>1</sub> 1117<sub>7</sub> (?)Meidias, the potter 244<sub>4</sub>Meilichia 1091 f. 1092<sub>3</sub>

## Meilichieion at Alaisa (Halaesa) 1158

## Meilichioi

*Cult*: *Thebes* in *Boiotia* 1154<sub>4</sub>

## Meilichion at Orchomenos in Boiotia 1149

Meilinoe (?) 1114<sub>1(11)</sub>

## Mekone

*Etymology*: 1165<sub>1</sub>

Melama 176<sub>1</sub>

## Melampous

*Myths*: cures *Iphiklos*, s. of *Phylakos* 452 684 f. rears naked in oak before his house 1087

*Etymology*: 1153<sub>1</sub>

*Type*: anguiform (?) 1153<sub>1</sub>

*Compared with* *Oidipous* 1153<sub>1</sub>

Melanis 176<sub>1</sub>Melantheia 176<sub>1</sub>Melantho 176<sub>1</sub>

## Meleagrides 497

## Meleagros

*Myth*: *meleagrides* 497

Meles, river near Smyrna 998<sub>3</sub>Meliai, nymphs of Mt Dikte 933<sub>0</sub>Meliboia (?) (= *Kore*) 1113<sub>0(13)</sub>Melichios See *Zeus* *Μηλιχίος*

## Melikertes

*Myth*: caldron of apotheosis 212

*Identified with* *Melqart* or *Melqarth* 1109<sub>0</sub>

Melindia (?) (= *Persephone*) 1113<sub>0(13)</sub>Melindia, m. of *Persephone* by *Aides* king of the *Molossoi* 1113<sub>0(13)</sub>Melinoe (?) 1114<sub>0(13)</sub>Melinoia (?) (= *Persephone*) 1113<sub>0(13)</sub>

## Melissa

*Metamorphosed into bee* 928<sub>0</sub>

Melisseus 928<sub>0</sub> 949<sub>5</sub>

## Melissos

*Genealogy*: f. of the nymphs Adrasteia and Eide (Ide) by Amaltheia 933<sub>0</sub> cp. 928<sub>0</sub>

Melitodes (= Persephone) 1113<sub>0(3)</sub>

Melitone (?) (= Persephone) 1113<sub>0(3)</sub>

## Melos

*Cults*: Theoi Ouranioi 808<sub>0(12)</sub> Tyche 1136<sub>1</sub> Zeus Καταιβάτας 16 f. Zeus Κεραύνιος 808<sub>0(12)</sub>  
— coins of 788<sub>0</sub> 1136<sub>1</sub> incised gem from 544 622 terra-cotta relief from 717

## Melqart or Melqarth

*Identified with Herakles* 762 Melikertes 1109<sub>0</sub> Zeus Μελίχιος (?) 1109<sub>0</sub>

## Memnon, s. of Heos

*Myths*: golden vine 281<sub>1</sub> *psychostasia* 733 f.

## Memphis

*Cults*: Nefer-Tem 774<sub>0</sub> ox 987<sub>0</sub>

*Priest*: Ostanes 701<sub>0</sub>

## Men

*Cult*: Eumeneia in Phrygia 970<sub>0</sub>

*Epithet*: 'Ασκαηρός 970<sub>0</sub>

*Function*: lunar 285<sub>0</sub>

*Attributes*: moon 285<sub>0</sub> starry pilos 386 winged caduceus 285<sub>0</sub>

*Identified with Attis* 295 298

*Associated with Zeus* Σαβάζιος 285<sub>0</sub>

## Menelaos

*Myth*: Helene 1044

*In relation to Agamemnon* 447;

— sceptre of 1132<sub>5</sub>

## Menestratos 1151

## Mercurius

*Cults*: Allmendingen 619 Divitia 64<sub>0</sub>

Gallia Belgica 547<sub>0</sub> Praeneste 397<sub>0</sub>

*Epithet*: secundus 1088

*Genealogy*: b. of Aesculapius secundus 1088

*Functions*: summer 62 94<sub>1</sub> Wednesday 70

*Attributes*: caduceus 70<sub>1</sub> cock 94<sub>3</sub> goat 70<sub>1</sub> purse 70<sub>1</sub> 94<sub>3</sub> winged cap 70<sub>1</sub> (?)

*Types*: running 69; running on pillar 69

*Identified with Wodan* 59 63<sub>0</sub> 69 94<sub>1</sub> 386<sub>6</sub>

*Associated with Diana* 67 (?) Iuno and Ceres 1181<sub>0</sub> Iuno, Hercules, Minerva 57 ff. Maia (?) 94 96 Minerva and Iuno 89 cp. 57 ff. Rosmerta 94<sub>3</sub> 547<sub>0</sub> (?) Venus 67

## Merides 74

## Merops, king of Kos

*Myths*: Hera (?) 1132<sub>1</sub> Rhea (?) 1132<sub>1</sub> Zeus 1132<sub>1</sub>

*Metamorphosed into bee-eater* (?) 1132<sub>1</sub> eagle 1132<sub>1</sub> 1134<sub>6</sub>

## Merops, seer of Perkote 1072

## Mesraim See Mizraim

## Messana

*Cult*: Poseidon 795

— coins of 794

See also Zankle

Messapians 30 31<sub>1</sub> 1159<sub>1</sub>

## Messene

*Cults*: Apollon Κόρυδος 458 Hera 728<sub>0</sub>

Zeus 1223 Zeus 'Ιθωμάτας 728<sub>0</sub>

741 ff.

*Festival*: Ithomaia 741<sub>1</sub>

— coins of 741 f. 1222 1223

## Messenians of Naupaktos 741

## Messogis, Mt

*Cult*: Meter 'Ισοδρόμη 957<sub>3</sub>

Metaneira 821<sub>3</sub>Metanoia 862 f. 863<sub>1</sub>

## Metapontum

*Cult*: Hermes Εἰκόλος 118<sub>3</sub>

*In relation to Pythagoreans* 45

— coins of 667<sub>3</sub>

## Meter

*Cults*: Agra 554<sub>2</sub> 1142<sub>3</sub> (?) Athens 1119<sub>0</sub>

1142<sub>3</sub> Mt Ide in Phrygia 950<sub>0</sub> Ikonion

970<sub>0</sub> Magnesia ad Sipylum 729<sub>0</sub> Mt

Messogis 957<sub>3</sub> Mt Sipylos 956<sub>2</sub>

Smyrna 729<sub>0</sub>

*Epithets*: Βοηθνή 970<sub>0</sub> Δυνδυμήνη 970<sub>0</sub>

ἐν Ἀγρας 1119<sub>0</sub> 1142<sub>3</sub> (?) 'Ιδαία 950<sub>0</sub>

970<sub>0</sub> 'Ισοδρόμη 957<sub>3</sub> 'Ιλαστήνη 956<sub>2</sub>

Σιπυλινή 729<sub>0</sub> 970<sub>0</sub>

*Associated with youthful páedros*, at

once her consort and her child 294

Zeus 950<sub>0</sub> Zeus Μελίχιος 1142<sub>3</sub>

See also Mater, Mater deum, Meter

Theon, Mother of the gods

## Meter Theon

*Cults*: Eumeneia in Phrygia 970<sub>0</sub>

Ikonion 970<sub>0</sub>

*Epithets*: Ἀγλίστις (= Ἀγδιστις) 970<sub>0</sub>

Ἀγδιστις (= Ἀγδιστις) 970<sub>0</sub>

*Identified with Kybele* 970<sub>0</sub>

See also Mater, Mater deum, Meter,

Mother of the gods

## Methydrion

*Cult*: Zeus Ὀπλόσμιος 290<sub>0</sub>

*Myth*: Hopladamos (Hoplodamos?)

protects Rhea against Kronos 291<sub>0</sub>

## Metion 1146

## Metis

*Myth*: swallowed by Zeus 12 348<sub>2</sub>

*Genealogy*: d. (?) of Erebos and Nyx 315<sub>1</sub>

## Metis (masc.)

*Epithet*: πρώτος γενέτωρ 1028

*Function*: βουλή 1024

*Etymology*: 1025

*Identified with Erikepaioi* 1024 1039

Eros 1039 Phanes 1024 1026

1032 1039 Protogonos 1039 Zeus

1028

*In relation to Protogonos* (?) 1025 Zeus

1025

Meton, the astronomer 1130<sub>7</sub>

## Metrodoros, portrait-herm of (with Epikouros) 390

## Michael, St

*Epithets*: "Αγιος Ἀσώματος 894;

*Myth*: cleft of Chonai 115

*Types*: pillar of fire 115 weighing souls 138<sub>0</sub>

*Supersedes* Zeus 894<sub>3</sub> 895<sub>0</sub>

— well of 115

## Midas

*Myth*: Attis 969<sub>4</sub> 970<sub>0</sub>

*Etymology*: 312;

Midgardh-serpent 305<sub>0</sub>

## Mid-Lent. folk-celebrations of 863

## Miletos

*Cults*: Apollon 457 Apollon Βραγχιάτης 255 Apollon Δελφίνιος 237<sub>0</sub> Apollon Διδυμεύς 1220 Apollon Δρύμας 486<sub>2</sub> Apollon Θύσιος 250 Artemis Χιτώνη 410<sub>1</sub> Asklepios 1228 Demos of Rome 1228 Διός Ἐκπίδες 962<sub>0</sub> Ἀγιάτατος Theos Ὑψίστος Σωτήρ 879<sub>0(17)</sub> Hestia 1220 Hestia Βουλαία 317<sub>2</sub> Roma 1228 Zeus Βουλαίος 317<sub>2</sub> Zeus Δουσάρης Σωτήρ (?) 317<sub>2</sub> Zeus Καταιβάτης 962<sub>0</sub> Zeus Κεραίνιος 1228 Zeus Κεραίνιος Σωτήρ 962<sub>0</sub> Zeus Λαβραϊνός 1228 Zeus Λαβ. αἰνίδιος 962<sub>0</sub> Zeus Λαβραϊνός 1228 Zeus Λαβρύντιος 962<sub>0</sub> Zeus Λαράσιος 962<sub>0</sub> Zeus Λέπυνος 962<sub>0</sub> Zeus Νόσιος 317<sub>2</sub> Zeus Ὀλύμπιος Πεισάιος 962<sub>0</sub> Zeus Ὀμβούλιος 962<sub>0</sub> Zeus Σωτήρ 317<sub>2</sub> Zeus Τελεσιουργός 1228 Zeus Τερμινθεύς 962<sub>0</sub> Zeus Ὑψίστος 879<sub>0(17)</sub> 963<sub>2</sub>

*Festivals*: Διός βοῦς 318<sub>0</sub> Ebdomaia 237<sub>0</sub>

*Myth*: Neleus, s. of Kodros 405 ff.

See also Didyma near Miletos

Miletos in Crete. *Iárnar* from 49 f.

## Miliche

*Cult*: Thespiiai 1151

## Milichus

*Genealogy*: s. of a Satyr by the nymph

Myrice 1110<sub>0</sub>

*Type*: horned 1110<sub>0</sub>

*Identified with* Ba'al Milik (Melek, Molok) (?) 1110<sub>0</sub>

## Milky Way 37 ff.

*Myths*: Furious Host 62<sub>1</sub> golden rope 1211 Gwydion 52 Iring 52 Kyknos 477 ff. milk-white lily 49<sub>1</sub> Phaethon 476 ff.

*Types*: hoop 39<sub>0</sub> starry circle 39<sub>0</sub> wavy band 48 f.

*Identified with* Hades 42 43

*In relation to* sky-ladder 476 sky-pillar 476 sun 40<sub>3</sub>

— conceived as celestial counterpart of terrestrial road 497 844 conceived as celestial river 479 ff. 516 1219 conceived as celestial road 36 ff. 476 f. 1028 conceived as celestial tree 482 f. 1219 conceived as crown 119 f. conceived as original course of sun 40 conceived as path for

## Milky Way (cont.)

gods 117 conceived as path for souls 37 ff. 840 conceived as reflection of solar rays 40 conceived as road of the birds 38 462 conceived as rope 44 1211 conceived as source of all rivers 481 conceived as track made by falling star 40 40<sub>4</sub> 43<sub>1</sub> 476 conceived as two golden bull's-horns 117 1028 constellations traversed by 477<sub>8</sub> names of 37 f. 52 62<sub>1</sub> 66<sub>0</sub> 119 f. 464 479 ff. 480<sub>0</sub> 482 482<sub>2</sub> 484 497<sub>1</sub>

## Milon, the physicist 11

## Miltiades

*Associated with* Athena and Apollon 1137<sub>2</sub>

Mimallones 133<sub>0</sub>Mimir 305<sub>0</sub>

## Min

*Cult*: Egypt 767<sub>2</sub>

*Functions*: heaven 767<sub>2</sub> thunder 767<sub>2</sub>

## Minerva

*Cults*: Allmendingen 619 1221 Rome 369<sub>0</sub> 401<sub>0</sub> Urbs Salvia 803

*Personated by* Salii (?) 376<sub>1</sub>

*Assimilated to* Athena 66<sub>0</sub>

*Associated with* Fortuna 95<sub>1</sub> 96 Hercules and Iuno 89 Iuno, Mercurius, Hercules 57 ff. cp. 89 Iupiter Optimus Maximus Caelestinus and Fontes 401<sub>0</sub> Liber and Hercules 1181<sub>0</sub> Mercurius and Iuno 89 cp. 57 ff.

*Functions*: spinning 65 66<sub>0</sub> weaving 66<sub>0</sub> winter 65 94<sub>1</sub>

*Identified with* Holda 65 66<sub>0</sub> 94<sub>1</sub>

*In relation to* Fortuna 95

— helmet of 95<sub>1</sub>

'Minoans' in Iapygia 30 f. snake-goddess of, compared with Gorgon 930<sub>0</sub> thalassocracy of 830<sub>1</sub>

## Minorca 541

## Minos

*Epithet*: Διός μεγάλων δαριστής 940<sub>0</sub>

*Myths*: buried in precinct of Rhea on Mt Juktas (?) 944<sub>0</sub> dedicates cup to Athena Πολιάς and Zeus Πολιεύς at Lindos 923<sub>0</sub> descends into Dictaeon Cave and returns with laws of Zeus 929<sub>0</sub> killed at Kamikos 30 prays Zeus for an omen 8 pursues Britomartis 939<sub>1</sub>

*Metamorphosed into* Mt Juktas 939<sub>1</sub>

*Genealogy*: f. of Glaukos 1087 f. of Katreus and gf. of Althaimenes and Apemosyne 923<sub>0</sub> s. of Zeus 8 793<sub>7</sub> s. of Zeus by Europe 342<sub>0</sub> 929<sub>0</sub>

*Functions*: human Zan (?) 945<sub>0</sub> human Zeus (?) 940<sub>0</sub> 944<sub>0</sub> lawgiver 929<sub>0</sub> 940<sub>0</sub> priestly king of Knossos 944<sub>0</sub>

*Superseded by* Zeus 940<sub>0</sub>

— tomb of 940<sub>0</sub> 945<sub>0</sub>

## Minotaur

*Type*: stone-throwing 491<sub>0(6)</sub>

Minyans as Aeolians 1149<sub>3</sub> at Orchomenos  
in Boiotia 924<sub>0</sub>

Minyas

*Cult*: Orchomenos in Boiotia 1150<sub>9</sub>

*Personates* Zeus (?) 1150

*Myth*: Orchomenos in Boiotia 1150

*Genealogy*: f. of Orchomenos 1150<sub>3</sub> s. of Aleos 1150<sub>3</sub> s. of Ares 1150<sub>3</sub> s. of Eteokles and b. of Orchomenos 1150<sub>3</sub> s. of Orchomenos 1150<sub>3</sub> s. of Poseidon by Chrysogone d. of Halmos 1150<sub>4</sub>

— *thēlos*-tomb of 1150

Misa 131

Mithras

*Cults*: Borecovicium 1053 Carnuntum

1194<sub>1</sub> Persai 255 Rome 307<sub>0</sub> 835<sub>6</sub>

838f. Sahin in Phoinike 886<sub>0(30)</sub>

*Epithets*: *Deus Sol Invictus* 835<sub>6</sub> 1194<sub>1</sub>

*Rites*: ladder 129<sub>1</sub> women excluded 1053

*Worshippers*: *heliodromus* 312<sub>3</sub> *pater*

312<sub>3</sub> *pater patrum* 307<sub>0</sub> *Perses* 312<sub>3</sub>

*Attribute*: starry *pilos* (?) 386

*Types*: emerging from rock with egg-shell above him, knife in right hand, torch in left, all within oval zodiac 1053 slaying bull 511 (fig. 390)

*Identified with* Apollon 255 Helios (?)

'Ανικτος (?) 886<sub>0(30)</sub> Sol *Invictus* 307<sub>0</sub> 1194<sub>1</sub>

Mizraim 35

Mneme

*Cult*: Philadelphia in Lydia 1229

Mnemon 670

Mnemosyne

*Genealogy*: m. of Muses by Zeus

'Ολύμπιος 1157<sub>0</sub>

Mochua, St 214<sub>0</sub>

Modena, Orphic relief at 1051

Modin 1146<sub>0</sub>

Moesia

*Cult*: Theos "Τύσιτος 878<sub>0(11)</sub> 949<sub>1</sub>

Mogontiacum 93

*Cults*: Genius 96<sub>2</sub> Genius loci 620<sub>2</sub>

Iuno Regina 96<sub>1</sub> 96<sub>2</sub> Jupiter *Optimus*

*Maximus* 96<sub>1</sub> 96<sub>2</sub> *Sucaelus* 620

Moirai

*Function*: cosmic 316<sub>0</sub>

*Attribute*: roll 479

*Type*: reading roll 479

*Associated with* Keraunos 119<sub>1</sub> Zeus and Erinys 1102<sub>7</sub>

Moirai

*Cults*: Athens 231<sub>8</sub> Delphoi 231 Olym-  
pia 231<sub>8</sub> 878<sub>0(5)</sub>

*Myths*: Dictaeon Cave (?) 929<sub>0</sub> Themis 37<sub>1</sub>

*Genealogy*: daughters of Ouranos by Ge 1023

*Type*: two standing figures 231

*Associated with* Apollon 231 Themis 37<sub>1</sub> 929<sub>0</sub> Zeus 231

— as attribute of Zeus 1138<sub>3</sub>

Molione

*Genealogy*: d. of Molos 1015<sub>8</sub> m. of Kteatos and Eurytos, nominally by Aktor, really by Poseidon 1015<sub>8</sub>

Moliones

*Epithets*: λευκίππους κόπους... ἄλικας ἰσο-  
κεφάλους (A. Meineke cj. ἰσοπάλους  
J. M. Edmonds cj. ἰσοκαρέας), ἐνι-  
γυίους 1015

*Myth*: born in silver egg 1015

*Genealogy*: sons of Molione, nominally by Aktor, really by Poseidon 1015<sub>8</sub>

*Type*: with two heads, four hands, four feet, one body 1015<sub>8</sub>

Moloch

*Cult*: Byblos 887<sub>0(0)</sub>

*Rite*: sacrifice of first-born 1108<sub>2</sub>

*Functions*: human king regarded as divine (?) 1108<sub>2</sub>

Molos, f. of Molione 1015<sub>8</sub>

Molpadia

*Myth*: Kastabos 670 f.

Molpos 670

Moneta 99<sub>1</sub>

Monimos

*Cults*: Arabia 428f. Baitokaike 431

Edessa 428

*Etymology*: 428

*Identified with* Hermes 428

Mopsion (?) in Pelasgiotis

*Cult*: Zeus Περφερέτας or Φερφερέτας 496<sub>0</sub>

Mopsos

*Myths*: contest with Kalchas 489<sub>0(4)</sub>

fighting Amphilochoos 489<sub>0(4)</sub> 490<sub>0(0)</sub>

1130<sub>1</sub> founds Mallos in Kilikia 489<sub>0(4)</sub>

Morges 934<sub>0</sub>

Morsynos 260<sub>0</sub>

Morychos 1093<sub>0</sub>

Mosa See Mousa

Moses 889<sub>0(0)</sub> 972<sub>1</sub>

Mossynoikoi tattooed 123<sub>0</sub>

Mostene

*Cults*: Demeter (?) 564 Hermes ψυχο-  
πομπός (?) 563 f. youthful hero on  
horseback bearing double axe, with  
cypress-tree before him, sometimes  
radiate, or flanked by sun and  
moon, or escorted by Hermes 563 f.  
— coins of 563 f. 657<sub>5</sub>

Mot

*Genealogy*: child of Aer and Chaos  
1038 parent of Zophasemin 1038

*Etymology*: 1023 1038

Mother of the gods

*Cults*: Athens 985<sub>0</sub> Dorylaeion 281

Hierapolis in Phrygia 306<sub>1</sub> Pessi-  
nous 310 f. 310<sub>2</sub> Phrygia 697 970<sub>0</sub>

*Epithets*: Διὸς σύνθωκος 298<sub>2</sub> μεγάλη  
298<sub>2</sub> παρθένος ἀμήτωρ 298<sub>2</sub> Πέσσι-  
νοννρίς 970<sub>0</sub> Τηρεῖη 697

*Festivals*: arbor intrat 303<sub>3</sub> Hilaria 306<sub>1</sub>

*Priests*: ἀρχιερεὺς 311<sub>3</sub> Attis and Bat-  
takes 310 f. ἱερεὺς 311<sub>3</sub>

Mother of the gods (*cont.*)

- Worshippers*: 'Αρραβοκαοί 310<sub>2</sub>  
*Myth*: instructs Idaean Daktyloi in iron-working 949<sub>3</sub>  
*Genealogy*: m. and w. of Zeus 298<sub>2</sub>  
*Identified with* Agdistis 970<sub>1</sub> Rhea 970<sub>0</sub>  
 — mysteries of 310<sub>2</sub>  
 See also Mater, Mater deum, Meter, Meter Theon

## Motos (?)

- Genealogy* child of Aer and Aura 1036 1038

## Mounychia

- Cults*: Artemis 115 Bendis 115

## Mousa

- Cult*: Thespiiai 238<sub>0</sub>  
 See also Muses

## Mouth

- Cult*: Egypt 1038  
*Etymology*: 1038

Muhammed 793<sub>4</sub>Mukasa 450<sub>1</sub>

## Muses

- Cults*: Arkesine 1157<sub>0</sub> Kroton 1021 Makedonia 253<sub>3</sub> Megara 1139<sub>0</sub> Mt Pelion (?) 870<sub>0</sub>  
*Genealogy*: daughters of Zeus 'Ολύμπιος by Mnemosyne 1157<sub>0</sub>  
*Type*: Lysippos 1139<sub>0</sub>  
*Associated with* Zeus 898<sub>3</sub>  
 See also Mousa

## Myiacoires

- Cult*: Elis 7-3

## Myiagros

- Cult*: Aliphera 782  
*Myth*: Hercules 783

## Myiagrus See Myiagros

## Myiodes

- Cult*: Olympia 783

## Mykale See Panionion

## Mykenai

- Cults*: Hera 515 Kybele (?) 1221 Rhea (?) 515 525 1221  
*Ritr.* cannibalism 1021  
 — gold *bucrania* from 538 652 654 gold rings from 47 ff. 49<sub>1</sub> 652 head from 123<sub>0</sub>

## Mykonos

- Cults*: Acheloiios 1092<sub>2</sub> Apollon 'Εκατόμβαιος 1092<sub>2</sub> Zeus Βουλεύς 258<sub>3</sub> 1105

Mylanteioi Theoi 260<sub>0</sub>

## Mylasa

- Cults*: Hera 592 Kouretes 586 f. Tyche 'Αγαθή 879<sub>0(17)}</sub> Zenoposeidon (Zanopoteidan) 578<sub>4(1)}</sub> 582 663 846 963<sub>7</sub> Zeus 574 1220 Zeus 'Αρσηλης (?) 559<sub>0</sub> Zeus Κάριος 577 Zeus Κρηταγενής 586 f. Zeus Λαβράινδος 663 848 963<sub>7</sub> 1220 (See also Labranda *Cults*) Zeus 'Οσογῶα 576 ff. 578<sub>1(3)}</sub> 579<sub>0(13)}</sub> 10-12 (14-16) (1-5) 580<sub>0(7)}</sub> 663 846 963<sub>7</sub> 1220 Zeus 'Οσογῶα Ζηνοποσειδῶν (Ζανποσιειδῶν) 578<sub>1(2)}</sub> (4) Zeus 'Οσογῶα Zeus Ζηνοποσειδῶν

Mylasa (*cont.*)

- 578<sub>1(3)}</sub> (5-7) 579<sub>0(9)}</sub> Zeus 'Οσογῶα Σωτήρ καὶ Εὐεργέτης τῆς πόλεως 579<sub>0(13)}</sub> (?) Zeus 'Οσογῶας (?) or 'Οσογῶον (?) 579<sub>0(11)}</sub> (1) Zeus 'Οτωρ-κορδέων 579<sub>0(2)}</sub> 580 f. 580<sub>10(1)}</sub> 581<sub>0(5)}</sub> (1-5) Zeus Στράτιος (Στρατεῖος) 591<sub>2</sub> 963<sub>7</sub> (See also Labranda *Cults*) Zeus 'Υψιστος 879<sub>0(17)}</sub> 963<sub>7</sub>

*Festival*: Taurophonia 582

- Priests*: dedicate temple-columns 580 νεωκόρος 582

*Myth*: sea-water appears inland 581

- as Carian place-name 958<sub>0</sub> coins of 572 ff. 577 f. 592<sub>1</sub> 597<sub>3</sub> 1220 head of Zeus from 597 f. relief at 592 stepped tomb at 1146<sub>0(0)}</sub>

Mylasos 715 720<sub>4</sub>Mylitta 960<sub>0</sub>

## Myndos

- Cult*: Zeus 'Ακραῖος 872<sub>0(6)}</sub> 963<sub>4</sub>

## Myra

- Cult*: Artemis 'Ελευθέρα (?) 681<sub>1</sub>

*Rite*: tree threatened 680 ff.*Myth*: Myrrha (?) 681 f.

- coin of 680 f.

Myrice, m. of Milichus 1110<sub>0</sub>Myrike, d. of Kinyras 681<sub>1</sub>

## Myrmidones

- Cult*: Zeus 'Ελλάδιος 894<sub>3</sub>

## Myron 742 1078

## Myrrha

- Myth*: Kinyras 680

## Myrrhinous

- Cults*: Apollon 730<sub>0</sub> Demeter 730<sub>0</sub> Zeus 730<sub>0</sub>

## Mysia

- Cults*: Phanakes 1025 Zeus Κάριος 577

Mystis 346<sub>0</sub>

## Mytilene

- Cults*: Apollon Μαλός 488<sub>0(2)}</sub> Asklepios 259<sub>0</sub> 1079 Dionysos 1022 Dionysos 'Εξδομεῖς 238<sub>0</sub> Theoi Akraioi (?) 873<sub>0(10)}</sub> Theos Κεραύνιος 'Υψιστος 807<sub>3(3)}</sub> 882<sub>0(22)}</sub> Theos 'Υψιστος 882<sub>0(22)}</sub> Zeus 882<sub>0(22)}</sub> Zeus 'Ακραῖος 922<sub>3</sub> Zeus Βουλαῖος 259<sub>0</sub> 873<sub>0(10)}</sub> (?) Zeus 'Ελευθέριος Φιλόπατρις (= Theophanes) 97<sub>0</sub>

*Rite*: human sacrifice 1022

- coins of 259<sub>0</sub> 1079 votive ladders at 130

## Naassene hymns 294 ff.

## Nabu, statue of, at Calah 1089

## Naiades See Nymphs: Naiades

Naissos<sup>a</sup>

- Cults*: Iupiter Optimus Maximus Paternus Αεπιλόγιος 948<sub>1</sub> Zeus 'Επιλόφιος 873<sub>0</sub> Zeus Πατρώος 'Επιλόφιος (?) 948<sub>1</sub>

## Nakoleia

- Cults*: Theos 'Υψιστος 882<sub>0(23)}</sub> 969<sub>1</sub> Zeus 'Αβοζήνρος 570 Zeus Βροντῶν 835<sub>4</sub> Zeus Βροντῶν καὶ Πατήρ Θεός

Nakoleia (*cont.*)

836<sub>2</sub> Zeus *Βροντῶν Νευκῆτρω Πατῆρ*  
836<sub>3</sub> Zeus *Παπας* or *Παπᾶς* 292<sub>4</sub>

Nana, d. of Sangarios 969<sub>4</sub>

Nandi 791<sub>2</sub>

Nanna, w. of Baldr 305<sub>0</sub>

Napoca

*Cult*: Iupiter *O(ptimus) M(aximus)*  
*Tavianus* 754<sub>1</sub>

Narce in the Faliscan district, celt from 509

Narona

*Cult*: Aesculapius 1086

Nāsātia 313

Nastrand 305<sub>0</sub>

Nauplia

*Cult*: Zeus *Κραταιβάτης* 32 1211

Nauplios 691

Naxos

*Cults*: Dionysos *Βακχεύς* 1093<sub>0</sub> Dionysos *Μελίχιος* 1092<sub>0</sub> 1093<sub>0</sub> Dionysos *Μουσαγέτης* 250 Zeus *Μηλώσιος* 918<sub>1</sub>

*Festival*: Megala Dionysia 250<sub>1</sub>

Neapolis in Campania

*Cults*: Apollon 486<sub>5</sub> Virbius 421

— coins of 486<sub>5</sub>

Neapolis in Karia

*Cult*: Zeus 260<sub>0</sub>

— coin of 260<sub>0</sub>

Neapolis in Samaria

*Cults*: Artemis *Ἐφεσία* 408<sub>0</sub> f. Asklepios 1080

— coins of 408<sub>0</sub> f. 887<sub>0(31)</sub> 1080

Neapolis in Skythia (?) 925<sub>0</sub>

Neaule (= Nea Aule)

*Cult*: Zeus *Σαυδάριος* (= *Σαβάριος*) *Νεαυλέτης* 285<sub>0</sub>

Nebrod See Nimrod

Neda, the nymph 890<sub>6</sub>

Nefer-Tem

*Cult*: Memphis 774<sub>0</sub>

*Function*: rising sun 774<sub>0</sub>

*Attribute*: lotos 773<sub>0</sub> 774<sub>0</sub>

*Type*: with lotos-flower on head 774<sub>0</sub>

Nehemāuit 409<sub>0</sub>

Neilos

*Epithet*: *πολύγονος* 1023

*Identified with* Eridanus the constellation 1025 Okeanos 1025

— as seed of Osiris 482<sub>0</sub>

Nekhen, spirits of 126

Neleus, b. of Pelias 317

Neleus, s. of Kodros

*Myth*: Miletos 405 ff.

Nemausus, ham-shaped coins from fountain at 1141<sub>0</sub>

Nemea

*Etymology*: 892<sub>4</sub>

Nemea, the festival 490<sub>0(5)</sub> 1226

Nemeseis

*Cults*: Alexandria 889<sub>0(31)</sub> Smyrna 524 864<sub>0</sub>

*Type*: drawn by griffins 524 two draped females touching bosom of dress

Nemeseis (*cont.*)

with right hand and holding short rod in left 863<sub>1</sub> 864<sub>0</sub>

Nemesis

*Cults*: Alexandria 864<sub>5</sub> Daphne, near Antiocheia on the Orontes 1191<sub>5</sub> Sinope 363

*Epithets*: *multiformis* 695<sub>0</sub> *ὑπέρδικος* 464

*Metamorphosed into* goose 1015 1131<sub>1</sub>

*Genealogy*: m. of Helene by Zeus 1131<sub>1</sub>

*Function*: *stádion* 1191<sub>5</sub>

*Attributes*: crown with stags 146 griffin 146; knife 863<sub>1</sub> scales 860 f. 863<sub>1</sub> stag 146; wheel 863<sub>1</sub> 1095<sub>0</sub>

*Types*: trampling on Hybris 863<sub>1</sub> under arch 363

*Identified with* Semiramis 695<sub>0</sub>

*Assimilated to* Kairos 863<sub>1</sub>

*Compared with* Spes, Amor, Furor, Occasio, Fortuna, Fata 862<sub>10</sub>

Nemi

*Cults*: Diana 393 399 f. 403<sub>1</sub> Diana *Nemorensis* 149 417 ff. 812 f. Virbius 392 ff.

*Rite*: rule of succession to office of king-priest 394 f.

*Priest*: *rex Nemorensis* 394 f. 399 f. *ξίφηρης* 680<sub>3</sub>

— Diana's tree at 417 ff.

Nemroud Dagh

*Cults*: Tyche *Νέα* 1136<sub>4</sub> Zeus *Ὠρομάσδης* 980<sub>0</sub>

Neo-Platonists 41 f. 256 f. 557<sub>1</sub>

Neoptolemos

*Myth*: Delphoi 170.

Neo-Pythagoreans 1032 f.

Neptunus

*Cult*: Allmendingen 619

*Associated with* Vires 306<sub>4</sub>

— on column of Mayence 96 99

Nereus

*Attribute*: trident 788<sub>0</sub>

Nero

*Cult*: Alexandria 1128<sub>0</sub>

*Epithets*: *Ἀπόλλων* 98<sub>0</sub> *Ἀπόλλων Κρίστης* 98<sub>0</sub> *Ἡρακλῆς* 98<sub>0</sub> *νέος Ἀγαθὸς Δαίμων* 98<sub>0</sub> 1128<sub>0</sub> *νέος Ἥλιος* 98<sub>0</sub> *ὁ Ἀγαθὸς Δαίμων τῆς οἰκουμένης* 98<sub>0</sub> 1128<sub>0</sub>

*Personates* Agathos Daimon 98<sub>0</sub> 1128<sub>0</sub>

Apollon 98<sub>0</sub> 254 1128<sub>0</sub> Dionysos 96<sub>3</sub>

97<sub>0</sub> 254 1128<sub>0</sub> Zeus 97<sub>0</sub> 1194

— contorniate medal of 1128<sub>0</sub>

Nerthus 82

Nerva

*Personates* Zeus 1194

Nestor 1203<sub>1</sub>

Netteia

*Cults*: Zeus *Ἀταξίπιος* 925<sub>0</sub> (Zeus) [*Ἰκεῖσιος* (?) 1096<sub>0</sub>

New Year's Day, pagan rites of, denounced by Christians 374<sub>2</sub>

Nida See Ide, Mt, in Crete

## Nikaia in Bithynia

*Cults*: Pan 349 Zeus Ἀσ(σ)τραπαῖος  
815<sub>5</sub> Zeus Αἰραῖος 1099<sub>2</sub> 1100<sub>0</sub> Zeus  
Μῆλιος 918<sub>1</sub>  
— coins of 349 918<sub>1</sub> 1099<sub>2</sub>

## Nike

*Cults*: Heleia 931<sub>0</sub> Olympia 1100<sub>1</sub>  
Philadelphieia in Lydia 1229  
*Attributes*: palm 866 wreath 866 1082  
*Types*: bearing wreath 964<sub>2</sub> fastening  
helmet to trophy 110<sub>6</sub> flying with  
fillet 197<sub>1</sub> hovering 261 multiplied  
for decorative purposes 309 on  
globe 860<sub>8</sub> 964<sub>2</sub> on ship's prow 254<sub>1</sub>  
Paionios 86 Pheidias 758 849  
wreathing city's title 1193<sub>1</sub>  
*Associated with Zeus* 853 1100<sub>1</sub>  
*In relation to Zeus* 982<sub>0</sub>  
— of gold 1190

## Nikolaos, St

*Cult*: Palaikastro 931<sub>0</sub>  
*Function*: sea-faring 997

## Nikomedeia

*Cult*: Glykon 1084  
— coins of 1084

## Nikopolis in Moesia

*Cults*: Souras (?) 818<sub>2(2)</sub> 822<sub>12</sub> Zeus  
Κεραῦνιος 808<sub>0(9)</sub>

## Nile See Neilos, Nilus

## Nilus, the constellation 481

## Nimrod (Nebrod)

*Myth*: Zoroastres 33 f.  
*Identified with Orion and the planet*  
Kronos 693<sub>1</sub> 694<sub>0</sub>

Nineui (Nineveh) 693<sub>1</sub>

## Ninos

*Genealogy*: h. of Semiramis Rhea 693<sub>1</sub>  
694<sub>0</sub>  
*Identified with Pikos who is also Zeus*  
695<sub>0</sub>

Niobids 475 475<sub>7</sub>

## Nisaia, port of Megara

*Cult*: Demeter Μαλφορός 488<sub>0(3)</sub>

## Nisyros

*Cults*: Aphrodite 1157<sub>3</sub> Dionysos 1157<sub>3</sub>  
Hermes 1157<sub>1</sub> Zeus Μάλχιος 1157<sub>3</sub>  
*Worshippers*: Ἀφροδισιασταὶ Σέροι  
1157<sub>3</sub> Διονυσιασταὶ Εὐρυθεμίδιοι  
1157<sub>3</sub> Διοσυμυλχιασταὶ 1157 1157<sub>3</sub>  
Ἐρμαῖζορες 1157<sub>3</sub>  
*Myth*: Poseidon 713

## Noah, axe of 609 f.

## Nomos

*Associated with Zeus* 1029

## Norba in Latium, celt from 509

## Norba in Lusitania

*Cult*: Labaro (?) 609<sub>3</sub>

## Norieum

*Cult*: Anigemius 338<sub>3</sub> Ianus Geminus  
324

Norsemen 57<sub>1</sub>Notion 958<sub>0</sub>

## Notos

*Type*: horse 830<sub>7</sub>  
— in Phoenician cosmogony 1037 f.

## Nox 74

Nuada *Argat-lám* 224<sub>1</sub> 450<sub>0</sub>

Numa Pompilius 23<sub>2</sub>

## Numina Augustorum

*Cult*: Borcovicium 51<sub>1</sub>

## Nuserat in Mysia

*Cult*: (Dionysos) Βρόμιος 882<sub>0(10)</sub>

## Nut 1035

## Nykteus

*Genealogy*: f. of Antiope 1013 f. of  
Kallisto 228<sub>5</sub>

## Nymphs

*Cults*: Athens 1118 Gortyna 723<sub>0</sub> 731<sub>0</sub>  
Hierapytna 723<sub>0</sub> Lyttos 723<sub>0</sub> Pri-  
ansos 723<sub>0</sub> Sybrita 731<sub>0</sub>

*Associated with Acheloios* 1118 Vires  
306<sub>4</sub>

— Dodonides: Polyhymno 1022

Dryades 276 683 f. Epimelides 31<sub>1</sub>

Forrinæ 808<sub>0(17)</sub> Geraistian 183 f.

Hamadryades 486 Heliades 42

485 (?) Hesperides 134<sub>1</sub> 1017 1021

1030 Hyades 274 f. Ithome and

Neda 890<sub>6</sub> Meliai 447<sub>8</sub> 933<sub>0</sub> Naiades

124<sub>1</sub> 394<sub>3</sub> 933<sub>0</sub> Naiades: Amaltheia

932<sub>1</sub> Nysai 272 f. Okeanides 473<sub>3</sub>

Phryxonides 928<sub>0</sub> Querquetulanae

Virae 402<sub>0</sub> Sithnides 897<sub>1</sub> 1117<sub>7</sub>

Sphragitides 899<sub>0</sub> Thourides 255<sub>3</sub>

Tritonides 898<sub>6</sub> as nurses of Dio-

nysos 1030 as nurses of Zagreus

1030 transform two maidens into

fir-trees 486

## Nymphs' Hill at Athens 1114

Nysa, Mt 449<sub>0</sub> cp. 272

## Nysa in Lydia

*Cult*: Kore (?) with snake (?) and

double axe 564

— coins of 564 801

## Nysa, the nymph 272

## Nysai 272 f.

## Nysaia 273

## Nyseia 273

## Nysus

*Myth*: rears Liber 1031

## Nyx

*Cults*: Ephesos 1021 Megara 257<sub>4</sub>

*Epithet*: μελανόπτερος 1020 1050

*Myths*: consulted by Zeus 448<sub>1</sub> 1027

1029 cosmic egg 1039 1050 Delphoi

238<sub>4</sub> Kronos 448<sub>1</sub>

*Genealogy*: d. and w. of Phanes 1026

m. by Erebus of Aither, Eros,

Metis 315<sub>4</sub> m. of Eros 1020 m. of

Eros by Aither 1051 m. of Eros by

Erebus (?) 1050 f. m. of Furies 825

m. by Phanes of Ge or Gaia and

Ouranos, Rhea and Kronos, Hera

and Zeus 1026

*Functions*: prophecy 257<sub>4</sub> 448<sub>1</sub> 1027

1029 queen 1026

*Type*: archaic 1021

— oracle of 257<sub>4</sub> sceptre of 1026

Oaxes, 929<sub>0</sub>

Oaxos 929<sub>0</sub> See also Axos

Occasio 862 f.

Oceanus, the constellation 481

Oche, Mt

*Cult*: Zeus superseded by St Elias 902<sub>1</sub>

*Myth*: union of Zeus with Hera 902<sub>1</sub>

Oerisia

*Etymology*: 1156<sub>5</sub>

Octavianus See Augustus

Odessos in Thrace

*Cult*: Theos Megas 1126<sub>0</sub>

— coins of 1126<sub>0</sub>

Odhin

*Myths*: fights the fire-demon Surtr 305<sub>0</sub> hangs on the tree as a sacrifice to Odhin 305<sub>0</sub> overcome by Fenrir 305<sub>0</sub> rides down to Mimir's well 305<sub>0</sub> rides through the hall of serpents on Nastrand 305<sub>0</sub>

*Genealogy*: f. of Vidharr 305<sub>0</sub>

*Attribute*: broad hat 386

*Type*: one-eyed 682

Odrysai

*Cult*: Dionysos 269<sub>1</sub> 661 f. (?)

— coin of 661 f.

Odysseus

*Myths*: axes as marriage-test 690 Kyklops 990 997 offers meal to dead 18<sub>0</sub> prays Zeus for omen 8 Telegonos 676 923<sub>0</sub> Telephos 1184<sub>3</sub> tree-bed 690

*Functions*: fire-god (?) 697 hero 698 sun-god (?) 697

— raft of 906<sub>3</sub>

Oea in Tripolitana 360<sub>2</sub>

Ogur (Ogut) in Galatia

*Cult*: Zeus Βροντῶν 835<sub>5</sub>

Ogygos 824<sub>3</sub>

Oichalia 902<sub>2</sub>

Oidipodeion at Eteonos 1152 1154

Oidipodes (= Oidipous) 1154<sub>3</sub> 1154<sub>5</sub>

Oidipous

*Cult*: Eteonos 1151 ff.

*Myths*: as explained by S. Freud 451<sub>0</sub> Eteonos 1152 Keos 1152 Kolonos 1152<sub>5</sub> Laios 923<sub>0</sub> summoned by Zeus Xθῶνιος 829 Thebes 1152

*Metamorphosed into snake* (?) 1155

*Genealogy*: f. and b. of Eteokles and Polyneikes 825<sub>2</sub> s. of Laios 1154<sub>3</sub>

*Function*: hypostasis of Zeus Xθῶνιος (?) 1154

*Etymology*: 1152 f.

*Type*: anguiform 1152 ff.

*Compared with* Melampous 1153<sub>1</sub> Zeus Μετιχῶς 1154

— grave of 1154

Oineus 1137<sub>2</sub>

Oinoanda

*Cult*: Theos Ὑψίστος 879<sub>0(16)</sub>

Oinomaos, house of, at Olympia 706 808<sub>0(15)</sub> sacrifice of 706

Oistros (?) 1041

Oite, Mt 903<sub>2</sub> 1226

*Cults*: Herakles 903<sub>2</sub> Zeus 903<sub>2</sub>

*Myths*: Dryope 486 pyre of Herakles 941<sub>0</sub> (?) (T. Faber cj. *Ατρυγής*)

— meadows that might not be mown on 903<sub>2</sub> pyre of Herakles on 903<sub>2</sub>

Oitosyros (Goitosyros, Gongosyros), the Scythian Apollon 293<sub>0</sub>

Okeanos

*Epithets*: ἀθανάτων τε θεῶν γένεσιν θνητῶν τ' ἀνθρώπων 481<sub>0</sub> ἀψόρροος 481<sub>5</sub> θεῶν γένεσις 481<sub>0</sub> καλλιρροος 1020 μέγας 1027 ὅς περ γένεσις πάντεσσι τέτυκται 481<sub>0</sub> πατήρ 1021

*Myths*: Hera 343<sub>0</sub> Themis 37<sub>1</sub>

*Genealogy*: f. of Leuke 468 f. of Phorkys, Kronos, Rhea, etc. by Tethys 1020 h. of Tethys 473 cp. 343<sub>0</sub> s. of Ouranos by Ge 1020

*Functions*: celestial river 516 seed of sky-god (?) 481<sub>0</sub>

*Types*: recumbent with head-dress of crab's-claws 665<sub>3</sub>

*Identified with* Eridanus the constellation 1025 Neilos 1025 Osiris 481<sub>0</sub>

— at first none other than Milky Way 481 garden of 1021 woods of Persephone beyond 472

Olaf, St 135

Olbia

*Cult*: Apollon 493<sub>0(7)</sub>

— coins of 493<sub>0(7)</sub> leaden bucrania and double axes from 540

Olbia, m. of Astakos 665<sub>3</sub>

Oleiai 924<sub>0</sub>

Olen 455

Olenos in Aitolia

*Cult*: Zeus 933<sub>0</sub>

*Myth*: Zeus nurtured by goat Amaltheia 933<sub>0</sub>

Olenos, s. of Zeus by Hippodameia d. of Danaos 1150<sub>2</sub>

Olor, the constellation 477 477<sub>8</sub>

Olous

*Cult*: Zeus Ταλλαῖος 948<sub>1</sub>

— oath of 730<sub>0</sub> treaty of 934<sub>0</sub>

Olymos

*Cults*: Apollon 586<sub>2</sub> Artemis 586<sub>2</sub>

Olympe, coins of 161 f. 499

Olympia

*Cults*: Agnostoi Theoi 1100<sub>1</sub> Ares (?)

706<sub>5</sub> Hephaistos 706<sub>5</sub> Hera 706<sub>5</sub>

Hermes 231<sub>1</sub> 878<sub>0(5)</sub> Hermes Ένα- γώνιος 859 Heros 897<sub>0</sub> Kairos 859

Kronos 554<sub>2</sub> Moirai 231<sub>5</sub> 878<sub>0(5)</sub>

Myiodes 783 Nike 1100<sub>1</sub> Pelops 471

Zan 349 Zeus 349 757 ff. 849 916<sub>0</sub>

947<sub>0</sub> 955<sub>0</sub> 1078 1222 1224 Zeus

Ἀπόωνιος 783 Zeus Ἀπειος 706 Zeus

Ἐρκείος 808<sub>0(15)</sub> Zeus Καθάριος

1100<sub>1</sub> Zeus Καταιβάτης 21 Zeus

Κεραύνιος 808<sub>0(15)</sub> (Zeus) Μοιραγέτας

231<sub>5</sub> Zeus Ὀλύμπιος 758<sub>0</sub> 761 Zeus

Ὀρκιος 722 726 f. Zeus Ὑψίστος 231<sub>5</sub>

878<sub>0(5)</sub> 891<sub>2</sub> Zeus Xθῶνιος 1100<sub>1</sub>



Olympia (*cont.*)

*Rites*: altar of Zeus made of ashes from thighs of victims 955<sub>0</sub> at first no victor received wreath 466 bull sacrificed to Myiodes 783 oath on cut pieces of boar 726 f. ox sacrificed to flies 782 victor receives wreath of wild-olive 467

*Priests*: *μάντεις* 466<sub>0</sub> *ἐυλαΐς* of Zeus 471

*Myths*: Herakles and the flies 783 Herakles brings wild-olive from land of Hyperboreoi 466 Pythagoras' eagle 222<sub>1</sub> Pythagoras' golden thigh 224<sub>0</sub>

— altar of Zeus at 21 *Áltis* at 915<sub>2</sub> coins of 741 757 ff. 780 f. 849 1224 house of Oinomaos at 706 808<sub>0(17)</sub> *Zāves* at 349

Olympia, the festival at Daphne, near Antiocheia on the Orontes 1191 f.

Olympia, the festival at Olympia 490<sub>0(15)</sub>

Olympia, the festival at Prousa ad Olympum 964<sub>2</sub>

Olympieion at Athens 1118 ff. 1135 1229 f.

Olympieion at Megara 1138<sub>5</sub>

Olympieion at Polichna near Syracuse 916<sub>0</sub> 917<sub>0</sub>

Olympion at Agrigentum 911<sub>0</sub> ff.

Olympos, Mt. in Arkadia 761

Olympos, Mt. in Elis

*Cult*: Zeus (?) 758 891<sub>1</sub>

Olympos, Mt. in Kilikia 980<sub>2</sub>

Olympos, Mt. in Kypros 980<sub>1</sub>

Olympos, Mt. in Lykia, fire springing from ground on 972<sub>1</sub>

Olympos, Mt. in Makedonia 904<sub>5</sub> 905<sub>0</sub> 906<sub>0</sub> 1227

*Cults*: St Elias 906<sub>0</sub> Zeus 904<sub>5</sub> 1227 cp. 760

*Epithet*: *μακρός* 1026

*Myths*: heaven and earth once met on its summit 905<sub>0</sub> Otos and Ephialtes 129 stars come down at night upon it 905<sub>0</sub> 1211 Zeus binds golden rope to it 1211

— gods on summit of 853 remains of altar on 1227

Olympos, Mt. in Mysia

*Cult*: Zeus *Ὀλύμπιος* 953<sub>2</sub>

*Myth*: boar 311<sub>1</sub>

Olympos, town in Lykia

*Cults*: Athena 972<sub>1</sub> Hephaistos 972<sub>1</sub> Zeus 972<sub>1</sub>

— coins of 972<sub>1</sub>

Olympus (?), s. of Iupiter by the nymph Chaleea 973<sub>1</sub>

Omichele

*Genealogy*: m. of Aer and Aura by Pothos 1036 1038

Omphale

*Myth*: Herakles 559 560<sub>1</sub>

Omphalian Plain 190

Omphalos in Crete 190

Onatas 947<sub>0</sub>

Onetor 950<sub>0</sub>

Onnes 569<sub>2</sub>

Onomakritos 1229

Onoskelis 666<sub>2</sub>

Ophiouchos See Ophiuchus

Ophis, king of Salamis 1087

Ophites 307<sub>2</sub> 558<sub>0</sub> 653

— double axe in diagram of 610 f.

Ophiuchus 241<sub>1</sub> 1087

Ophrynion

*Myth*: Hektor's bones 961<sub>0</sub>

— Xenophon at 1171 1157

Opis (fem.) 452 501 1226

Opis (masc.) 452 f.

Orchia (?) in Lakonike

*Cult*: Apollon *Ὀρχιεύς* 439

Orchomenos in Arkadia, coins of 228<sub>5</sub>

Orchomenos in Boiotia

*Cults*: Asklepios 1085 Charites 238<sub>0</sub>

1150<sub>10</sub> Dionysos 899<sub>1</sub> Hera *Τελεία*

1150 Hermes 1150<sub>0</sub> Minyas 1150<sub>0</sub>

Zeus *Καπαός* 873<sub>2</sub> 898<sub>1</sub> Zeus *Μει-*

*λυχος* 1149 Zeus *Σωτήρ* 1151 Zeus

*Τέλειος* 1150

*Festival*: Agrionia 164<sub>5</sub> 924<sub>0</sub>

*Rite*: burial within the house 1060

*Myth*: Minyas 1150

Orchomenos, eponym of Orchomenos in Boiotia

*Genealogy*: f. of Minyas 1150<sub>5</sub> s. of

Eteokles and b. of Minyas 1150<sub>5</sub> s.

of Minyas 1150<sub>5</sub>

Orchomenos, s. of Zeus by Hesione or Hermippe 1149 f.

Ordion 1015

Oreithyia

*Myth*: Boreas 380

*Genealogy*: d. of Erechtheus 444 m.

of Zetes and Kalais by Boreas

444

Oresteion near Megalopolis 1178 in Skythia 1178 f.

Orestes

*Epithet*: *Ξιφάρης* (?) 680<sub>3</sub>

*Myths*: Apollon 206<sub>2</sub> 1042 (?) Artemis

680 Athena 1098<sub>1</sub> Delphoi 206<sub>2</sub>

exile in Oresteion near Megalopolis

1178 Kolchoi 421<sub>3</sub> pursued by

Furies 206<sub>2</sub> Rhegion 680 848 Tele-

phos 1179<sub>6</sub> 1183

*Genealogy*: s. of Agamemnon 1179

*Functions*: human Zeus (?) 1179

hypostasis of Apollon (?) 453

*Etymology*: 453 1179

*Associated with* Pylades 1179

Orestia, a division of Megalopolis 1178

Orgas, river-god 408<sub>0</sub>

Orikos, coins of 161 ff. 499

Orion

*Cult*: Persia 35

*Epithet*: *Ξιφάρης* 680<sub>3</sub>

*Identified with* Nebrod (Nimrod) and

the planet Kronos 693<sub>1</sub> 694<sub>0</sub>

Orion, the constellation 430 483<sub>2</sub> called *Σκεπαπρέα* 547<sub>0</sub>

## Ormelle

*Cult*: Zeus Κῆριος 1067

— astragalomantic inscription from 807<sub>5(5)</sub> 1067

Orontes, personification of the river 1209<sub>5</sub>

Orontes, the river in Syria

*Myth*: Kyparissos 981<sub>1</sub>

— formerly called Drakon 1187

## Oropos

*Cults*: Amphiaraios 1070 ff. Apollon (?) 1071 Hygieia 1072 Pan 1072 Zeus Ἀμφιάραος 232 1061 1070 ff.

*Rite*: incubation 232

— Amphiareion near 1071 f. coins of 1071 f. temple-inventory of 346<sub>0</sub>

Oros, king of Troizen 414<sub>2</sub>

## Orpheus

*Epithet*: χερσάωρ 716

*Myths*: Eurydike 1022 head floats to Lesbos 290<sub>0</sub> slain by Thracian women 121

*Genealogy*: s. of Kalliope 1024 s. of Polymnia 1022

*Attribute*: sword 716

*Types*: death 121<sub>3</sub> head 290<sub>0</sub> in Christian art 1208 Polygnotos 122<sub>0</sub> with Eurydike and Hermes 211<sub>2</sub>

Orphic Dionysos See Dionysos

Orphic Eros See Eros

Orphic Herakles See Herakles

Orphic Zeus See Zeus

Orphists 117 ff. 131 ff.

*Cults*: Anemoi 141<sub>1</sub> 827 Brontai 141<sub>1</sub> 827 Kosmos 141<sub>1</sub> 827

(See also Aither, Chronos, Demeter, Dionysos, Erikepaios (Erikapaïos), Herakles, Kouretes, Nyx, Ouranos, Pan, Phanes, Pherephone, Protogonos, Rhea, Titanes, Zagreus, Zeus, Zeus ἀσπάρτιος, Zeus Κεραυνός, etc.)

*Myth*: Zagreus 838

*Rites*: ladder 124 ff. seething in milk 217

— gold tablets of 118 ff. numerical speculation of 236<sub>5</sub> soul-path of 114 117 ff. theogonies of, shown in conspectus 1033 f.

Orthosia, coins of 572 572<sub>2</sub>

Ortygia near Ephesos

*Myth*: birth of Artemis 962<sub>2</sub>

Ortygios, s. of Kleinis 463<sub>1</sub>

Oscan road-makers' tablet 1158

Oschophoria 1092

## Osiris

*Cults*: Denderah 773<sub>0</sub> Philai 773<sub>0</sub>

*Rite*: effigy buried in pine-tree 303<sub>2</sub>

*Myths*: attacked by Titans 1030 cut up by Typhon 1030 head floats to Byblos 290<sub>0</sub> ladder of Rā 126 wooden phallós 224<sub>1</sub>

*Genealogy*: s. of Rā 126

*Function*: moisture 557<sub>1</sub>

*Attribute*: lotos 773<sub>0</sub>

## Osiris (cont.)

*Type*: mummy 773<sub>0</sub>

*Identified with Attis* 294 f. Dionysos

252 Liber 244<sub>1</sub> Nu 126 Okeanos

481<sub>9</sub> Ptah 34<sub>1</sub>

— seed of 482<sub>0</sub>

Ossa the messenger of Zeus 904<sub>3</sub>

Ossa, Mt 1227

*Cult*: Zeus Ὀσσαίος (?) 904<sub>3</sub>

*Myth*: Otos and Ephialtes 129

Ostanes 699<sub>7</sub>

*Cult*: Hermopolis 701<sub>0</sub>

Osthane See Ostanes

## Ostia

*Cults*: Attis 297 ff. Attis Μηγορύπαννος 303<sub>2</sub>

— hall of Dendrophori at 297 Metroion at 297 298

Othin See Odhin

Othryades 111<sub>0</sub>

Otorkondeis 581

Otos 129 f. 130<sub>1</sub> 317

Otos (?) See Motos (?)

Ouiaros, Mt See Viarus, Mt

## Oulomos

*Genealogy*: f. of Chousoros 1037 f. s. of Aither and Aer 1037 f.

*Etymology*: 1037

Oupis = Opis (fem.) 452<sub>11</sub>

Ourania, the Carthaginian goddess

*Cult*: Epidauros 487<sub>3(1)</sub>

Ouranios 889<sub>0(4)</sub>

## Ouranos

*Epithets*: ἀσπερόεις 1023 μέγας 1023

*Myths*: flings his sons into Tartaros 1023 mutilated by Kronos 447, Titanes 1023

*Genealogy*: b. of Zeus 940<sub>0</sub> f. of Aphrodite 1029 f. of Eros by Ge 315<sub>4</sub> f. by Ge of Klotho, Lachesis, Atropos, the Hekatoncheires Kottos, Gyges, Briareos, and the Kyklopes Brontes, Steropes, Argos 1023 f. of Kabeiroi 954<sub>0</sub> f. of Kronos 447, f. of Okeanos and Tethys by Ge 1020 f. of Titanes by Ge 1023 b. of Gaia 447, s. of Phanes by Nyx 1026

*Function*: ἐκπύρωσις 557<sub>1</sub>

— sceptre of 1026

Ousoos 981<sub>1</sub> (?)

## Ouxenton

*Cults*: Ianus (?) 386<sub>1</sub> Janiform

Athena (?) 386<sub>1</sub> Janiform Roma (?)

386<sub>1</sub>

— coins of 386

## Oxylos 486

## Oxyhynchite nome

*Cult*: Athena 625

## Padus 476

## Paenitentia 863

## Pagai, port of Megara

*Cults*: Artemis Σώτεια (?) 488<sub>0(3)</sub>

Demeter (?) 488<sub>0(3)</sub>

— coin of 488<sub>0(3)</sub>

- Pagasai**  
*Cults*: Dionysos Πέλεκυς (not Πελεκᾶς or Πελεκίνος, nor Πελάγιος) 660  
 Epidotai 321<sub>1</sub>  
 Pagasos the Hyperborean 169
- Paiones**  
*Cults*: Dionysos Αἰάλης (?) and Δάαλος 270
- Paionia**  
*Cults*: Artemis Βασίλεια 500 Bendis 500 f. Dionysos Δάαλος 250<sub>4</sub>
- Paionios** 86
- Palaiā Gargaros** 951<sub>0</sub> f.
- Palaiakastro**  
*Cult*: St Nikolaos 931<sub>0</sub>  
 — excavations at 930<sub>0</sub> 931<sub>0</sub> 932<sub>0</sub>  
 hymn to Zeus Δικταίος from 931<sub>0</sub>  
 932<sub>0</sub> *lárnax* of painted earthenware from 524 529 845 stone moulds from 623 ff. 654
- Palaimon** 490<sub>0(5)</sub>
- Palaistinos**, s. of Malkandros 986<sub>0</sub>
- Palamedes** 691 902<sub>0</sub>
- Palaxos** or **Spalaxos**, the Koures 587
- Palazzola** (Palazzuolo) 1146<sub>0</sub>
- Pales** (masc.)  
*Function*: one of the Penates 1059
- Palestine**  
*Rite*: burial within the house 1059
- Palicūs**  
*Metamorphosed into eagle* 909<sub>0</sub>  
*Genealogy*: s. of Volcanus by Aetna 909<sub>0</sub>
- Palikoi**  
*Cult*: Sicily 909<sub>0</sub>  
*Rite*: human sacrifice 909<sub>0</sub>  
*Myth*: 909<sub>0</sub>  
*Genealogy*: sons of Adranos (the Syrian Hadran) 910<sub>0</sub> sons of Hephaistos 910<sub>0</sub> sons of Zeus by Aitne 909<sub>0</sub> sons of Zeus by Thaleia, d. of Hephaistos 909<sub>0</sub>  
*Functions*: *nautici dei* 909<sub>0</sub> volcanic springs 909<sub>0</sub>  
*Etymology*: 909<sub>0</sub>  
 See also Palicūs
- Palladian** 963<sub>0</sub> 1044
- Palmyra**  
*Cults*: Iaribolos 885<sub>0(20)</sub> Theos Μέγας Σαλλουντος (?) J. H. Mordtmann cJ. Ἀμμονῶδατω: see O. Höfer in Roscher *Lex. Myth.* v. 290) Ἐνεοῦάρης (?) 885<sub>0(20)</sub> Zeus Μέγιστος Κεραύνιος 807<sub>0(1)</sub> Zeus Μέγιστος Τῦσιος 983<sub>2</sub> Zeus Τῦσιος 885<sub>0(20)</sub> 983<sub>2</sub> Zeus Τῦσιος καὶ Ἐπήκοος 885<sub>0(20)</sub> 886<sub>0(0)</sub> 983<sub>2</sub> Zeus Τῦσιος Μέγιστος Ἐπήκοος 885<sub>0(20)</sub> 983<sub>2</sub>
- Palodes** 348
- Pan**  
*Cults*: Aule 249<sub>2</sub> Mt Kithairon 899<sub>0</sub> Megara 1117; Nikaia in Bithynia 349 Pelousion 986<sub>0</sub>  
*Epithets*: Μέγας 347 ὀρειβάτης 869<sub>0</sub> death of Pan 347 ff.
- Pan** (cont.)  
*Genealogy*: s. of Hermes by Penelope 691  
*Types*: androgynous with golden wings and heads of bulls and snake 1022 f. double bust (boy-Pan with girl-Pan) 392 double bust (with Maenad) 392 goat-footed 270<sub>3</sub> with goat's legs and horns 124<sub>2</sub> horned 1117; playing lyre 157<sub>0</sub>  
*Identified with Attis* 296 Phanes 1051 Protogonos 1023 1039 Zeus 349 1023 1024 1039  
*Associated with Amphiaraios and Hygieia* 1072 Harpokrates 986<sub>0</sub>  
*In relation to Erinyes* 1102; *Supersedes Zan* (?) 347 ff.  
 — cave of, at Aule in Arkadia 249<sub>2</sub>
- Panakra** 933<sub>0</sub>
- Panamara**  
*Cults*: Asklepios 1066 Hekate Σάττειρα 879<sub>0(17)</sub> Tyche 1066 Tyche of Antoninus Pius 879<sub>0(17)</sub> Zeus Καπετώλιος 879<sub>0(17)</sub> Zeus Κρήσιος 1066 Zeus Πανάμαρος 587 963<sub>8</sub> Zeus Πανημέριος 963<sub>8</sub> Zeus Πανήμερος 963<sub>8</sub> Zeus Τῦσι(σ)τος 879<sub>0(17)</sub> Zeus Τῦσιος 963<sub>8</sub>
- Panamoros**, the Koures 587
- Panathenaia** 1121<sub>0</sub> 1135 ff.
- Pandion**  
*Genealogy*: f. of Teuthras 1151
- Pangaion**, Mt  
*Myth*: Orpheus taught by Kalliope 1024  
 — oaks on 41<sub>6</sub>
- Panhellenia** 1119<sub>4</sub> See also Megala Panhellenia
- Panionion**  
*Cults*: Hera 259<sub>0</sub> Zeus Βουλαῖος 259<sub>0</sub>
- Pannonia**  
*Cult*: Iupiter Optimus Maximus Heros 823<sub>1(2)</sub>  
 — coin of 323<sub>2</sub> (?)
- Panope** in Phokis 1132<sub>6</sub>
- Panormos** near Kyzikos  
*Cults*: Apollon 882<sub>0(0)</sub> Artemis 881<sub>0(21)</sub> Dionysos (?) 882<sub>0(0)</sub> Hekate (?) 882<sub>0(0)</sub> Persephone (?) 881<sub>0(21)</sub> Zeus Τῦσιος 881<sub>0(21)</sub> 882<sub>0(0)</sub>
- Pantikapaion**  
*Cult*: Angistis (= Agdistis) 970<sub>0</sub>  
*Etymology*: 1025  
 — leaden *bucrania* and double axes (?) from 540
- Pantikapes**, river in Sarmatia 1025
- Pantokrator**, Mt  
*Cult*: Zeus (?) 907<sub>0</sub>
- Papaiois**  
*Cult*: Skythia 889<sub>0(0)</sub>  
 See also Zeus *Epithets* Παπαῖος, Πάπας or Παπᾶς, Παπίας, Παπῶος
- Papanios**, a Scythian river 293<sub>0</sub>
- Papas**  
*Cult*: Phrygia 292 ff. 313 836

- Papas (cont.)**  
*Identified with Zeus* Βροντῶν 836 883<sub>0(10)</sub>  
*In relation to Attis* 317 Kybele 842  
 See also Zeus *Epithets* Παπᾶιος, Παπᾶς  
 or Παπᾶς, Παπᾶς, Παπᾶως
- Paphlagonia**  
*Cults:* Augustus 729<sub>0</sub> Ge 729<sub>0</sub> Helios 729<sub>0</sub> Zeus 729<sub>0</sub>
- Paphos**  
*Cult:* Aphrodite 783<sub>3</sub> 944<sub>0</sub>  
*Myth:* Kinyras 944<sub>0</sub>
- Pappas** 296<sub>1</sub>  
 See also **Papas**
- Papylos** 1101<sub>3</sub>
- Paramythia**, bronze statuettes from 503<sub>0</sub>  
 746<sub>2</sub> 752 f.
- Paraśu-rāma** 660<sub>1</sub>
- Paris**  
*Myths:* judgment 262 266 Mt Gargaron (Gargara) 950<sub>0</sub>  
*In relation to Hektor* 447<sub>5</sub>  
 Parmenides 120<sub>2</sub> 315<sub>1</sub> 316<sub>0</sub> 432  
 — journey of 42 f. 43<sub>1</sub> 476
- Parnassos, Mt**  
*Cults:* Apollon 257 453 Dionysos 257  
 Zeus Λυκῶπειος 901<sub>2</sub> 902<sub>0</sub> Zeus Φύξιος 902<sub>0</sub>  
*Myths:* Deukalion 902<sub>0</sub> Semnai 19<sub>0</sub>  
 — view from summit of 901<sub>2</sub>
- Parnes, Mt**  
*Cults:* Zeus Ἀρήμιος 897<sub>6</sub> 898<sub>0</sub> Zeus Ὀμβριος 897<sub>6</sub> 898<sub>0</sub> Zeus Παρνήθιος 897<sub>6</sub> Zeus Σημαλέος 4 897<sub>6</sub>  
 — Harma on 831<sub>0</sub>
- Paros**  
*Cults:* Aphrodite 875<sub>1(5)</sub> Athena Κυβηρία 922<sub>0</sub> ep. 1227 Baubo 131 Demeter Θεσμοφόρος 131 St Elias 875<sub>1(5)</sub> Hera 131 Histie Δημήτηρ 875<sub>1(5)</sub> Kore 131 Zeus Εὐβουλεύς 131 259<sub>0</sub> Zeus Καταιβάτης 19 f. (Zeus) Ἴπταρος 875<sub>1(5)</sub> 918<sub>2</sub>  
*Rite:* uninitiated persons and women may not enter precinct of Zeus Ἴπταρος 875<sub>1(5)</sub>  
 — Delion at 1227 rock-carvings at 1117<sub>7</sub>  
 Parthenon, east frieze of 1135 ff. east pediment of 261 710<sub>1</sub> 753 f. metope from north side of 1044
- Parthenopaios**  
*Myth:* swears by his spear 13<sub>1</sub> 547<sub>2</sub>  
 Parthenos = Virgo, the constellation 399<sub>1</sub>  
 Parthenos, d. of Staphylos  
*Myths:* Boubastos 671 Kastabos 670
- Pas (Pa?)** as equivalent of Πατήρ, Pater 293<sub>4</sub>
- Pasargadai** 974<sub>1</sub> 1145<sub>1(1)</sub>
- Pasianax (= Hades)** 1113<sub>0(2)</sub>
- Pasikrateia** See Kore *Epithets* Πασικράτεια
- Pasiphae (Pasiphaa)**  
*Cult:* Thalamai 31  
*Genealogy:* d. of Helios 947<sub>0</sub>
- Pasiteles** 1101<sub>3</sub> (?)
- Passaron**  
*Cult:* Zeus Ἀπειος 706
- Passienus Crispus** 403<sub>1</sub>
- Patara**  
*Cults:* Apollon 210 921<sub>0</sub> Zeus 921<sub>0</sub>  
 — coin of 186 *omphalos* at 167 votive lions at 921<sub>0</sub>
- Patrai**  
*Cult:* Iupiter *Liberator* (Nero) 1214  
 — coins of 1214
- Paul, St**  
*Types:* 'Dioscuric' 606 1209<sub>2</sub> on chalice of Antioch 1202<sub>0</sub> on gilded glass 1207  
*Associated with St Peter* 606 1207 1209<sub>2</sub>  
 — alludes to Sandas (?) 571<sub>2</sub> is taken for Hermes 1096<sub>4</sub>
- Pautalia**  
*Cult:* Zeus 743<sub>7</sub>  
 — coins of 743<sub>7</sub> 821
- Pax**  
*Attributes:* *caduceus* 98 olive-branch 98  
*Identified with Virgo* 734<sub>3</sub>  
 — on column of Mayence 96 98
- Paxoi** 347
- Pe, spirits of** 126
- Pedasa** 958<sub>0</sub>
- Pegasus, the horse**  
*Myths:* Bellerophon (Bellerophonotes) 721<sub>2</sub> 1018 birth from neck of Medousa 716 ff. flight upward to Zeus 716 718  
*Genealogy:* b. of Chrysaor 317 716 ff. 1018  
*Functions:* bearer of thunder and lightning for Zeus 716 721 828 830<sub>7</sub> 1017 rain 721<sub>5</sub> thundercloud (?) 721<sub>5</sub>  
*Types:* winged horse 1040 winged horse approaching constellation 1017<sub>4</sub> winged horse with Eros emerging from its head 1040 wingless horse 717<sub>2</sub>
- Pegasus, the constellation** 1017<sub>4</sub> 1018<sub>0</sub>
- Peion, Mt** 962<sub>2</sub>
- Peiraieus**  
*Cults:* Agathe Tyche 1104 f. Apollon 487<sub>5(1)</sub> Asklepios 487<sub>3(1)</sub> 1105 1107<sub>5</sub> (?) 1107<sub>6</sub> (?) 1173 Hermes 487<sub>3(1)</sub> Maleates 487<sub>3(1)</sub> Zeus Κτήσιος 1065 f. Zeus Λαβράνδος 585<sub>1</sub> Zeus Μελίχιος 1104 ff. 1117 1142 1173 ff. Zeus Φίλιος 1104 1173 ff.
- Peirene** 1018
- Peisistratidai** 1229 f.
- Peitho**  
*Associated with Aphrodite* 261 1044 (fig. 893)
- Pelagones** 588<sub>0</sub>
- Pelargus or Pelasgus**  
*Myth:* 1096<sub>4</sub>
- Pelasgians**  
*Cult:* Zeus Ἐρεχθεύς (?) 793<sub>5</sub>  
*Etymology:* 588<sub>0</sub>  
 — at Dotion 683 at Knidos 683 in Thessaly 683 684<sub>2</sub>

## Pelasgos

*Myth*: buried at Argos 1144<sub>2</sub>

*Genealogy*: f. of Lykaon 1096<sub>4</sub>

## Pelargus See Pelargus

Peleg 588<sub>0</sub>

Pelegon, s. of Axios 588<sub>0</sub>

## Pelethronion 1087

## Peleus

*Myths*: fights Calydonian boar 799

teaches Achilles to use double spear

799 Theris tests his sons in caldron

of apotheosis 212

## Pelias

*Myth*: caldron of apotheosis 211

*Genealogy*: b. of Neleus 317

## Pelinnaion, Mt

*Cult*: Zeus Πελινναῖος 922<sub>4</sub>

Pelion, Mt 869<sub>2</sub> 869<sub>3</sub> 1226

*Cults*: Cheiron 869<sub>2</sub> 871<sub>0</sub> Muses (?)

870<sub>0</sub> Zeus Ἀκραιός 869<sub>3(11)</sub> (on p.

871) 904<sub>2</sub> Zeus Ἀκραιός 869<sub>2</sub> 870<sub>0</sub>

901<sub>2</sub>

*Rite*: procession of men clad in fleeces

to sanctuary of Zeus Ἀκραιός 870<sub>0</sub>

*Myths*: Asklepios 1087 Otos and Ephialtes 129

— remains on summit of 870<sub>0</sub> 871<sub>0</sub>

## Pella in Makedonia

*Cult*: Zeus 1187<sub>4</sub>

— Alexandros of Abonou Teichos at 1083 coins of 1187<sub>4</sub>

## Pelops

*Cult*: Olympia 471

*Rite*: wood of white-poplar used for sacrifices at Olympia 471

*Personates* Zeus (?) 1147

*Myths*: caldron of apotheosis 211

ivory shoulder 224 224<sub>1</sub> sceptre of

Zeus 547<sub>2</sub> 956<sub>2</sub> f. Mt Sipylus 956<sub>2</sub>

*Genealogy*: f. of Atreus 957<sub>0</sub> f. of

Sikyon 1146 f. of Thyestes 1021 f.

of Troizen and Pittheus 414<sub>2</sub> s. of

Tantalos 438 957<sub>0</sub>

— sceptre of 956<sub>2</sub> 1132<sub>1</sub> 1132<sub>0</sub> throne of 956<sub>2</sub>

## Pelousion

*Cults*: Harpocrates 986<sub>0</sub> Kasios 986<sub>0</sub>

987<sub>0</sub> onion 987<sub>0</sub> Pan 986<sub>0</sub> Zeus

Κάσιος 985<sub>1</sub> ff. Zeus Κάσιος Μέγιστος (?) 985<sub>1</sub>

*Rite*: taboo on onions 986<sub>0</sub> f.

*Myth*: founded by Isis 986<sub>0</sub>

— coins of 986<sub>0</sub>

## Pelousios, eponym of Pelousion

*Myth*: nurtured by Isis 986<sub>0</sub>

*Genealogy*: s. of Malkandros 986<sub>0</sub>

## Penates

*Cults*: Italy 1059 Lavinium 1068 Rome 1181<sub>0</sub>

*Epithet*: Publici Populi Romani 1181<sub>0</sub>

*Rite*: meal 19<sub>0</sub>

*Function*: divinised ancestors (?) protecting the *penus* 1068

*Type*: caducei of iron and bronze together with Trojan pottery 1068

## Penates (cont.)

*Identified with* Fortuna, Ceres, Genius

Iovialis, and Pales (masc.) 1059

*Compared with* Agathos Daimon 1127<sub>0</sub>

Hermes 1068 Zeus Κτήσιος 1068

*In relation to* Ianus 335

— rendered by θεοὶ Πατρῶν or Γενέθλιοι or Κτήσιος or Μήχιοι or Ἐρκίοι (leg. Ἐρκείοι) 1068

Peneios, f. of Stilbe 684<sub>2</sub>

## Penelope (Penelopeia)

*Cult*: Mantinea (?) 691 f.

*Myths*: axes as marriage-test 690 848 rescued from sea by wild ducks 691

*Genealogy*: m. of Pan by Hermes 691

*Functions*: a divinised duck 691 f. 697 a form of Artemis (?) 691 heroine 698

*Etymology*: 691

*Identified with* Artemis (?) 691 f.

Penelope (Penelopeia), a nymph 691<sub>0</sub>

## Penteskuphia, votive pinakes from 786

Penthesileia 303<sub>2</sub>

## Pentheus

*Function*: divine king 303<sub>2</sub>

*Etymology*: 303<sub>2</sub>

Penthilos 303<sub>2</sub>Pepromene 1138<sub>2</sub>Peratai 558<sub>0</sub>

## Perephoneia See Persephone

## Pergamon

*Cults*: Aphrodite Παφία 424 Apollon

729<sub>0</sub> Ares 729<sub>0</sub> 955<sub>0</sub> (Artemis) Ταυρο-

πόλος 729<sub>0</sub> 955<sub>0</sub> Asklepios 954<sub>0</sub> 956<sub>0</sub>

1077 1079 f. Asklepios Σωτήρ 956<sub>0</sub>

Athena 882<sub>0(10)</sub> 954<sub>0</sub> 955<sub>0</sub> Athena

Ἀρεία 729<sub>0</sub> 955<sub>0</sub> Athena Νικηφόρος

287<sub>2</sub> 955<sub>0</sub> Augustus 1179 1182 Com-

modus 1185 Demeter 729<sub>0</sub> 955<sub>0</sub>

Dionysos 954<sub>0</sub> Dionysos Καθηγεμών

287<sub>2</sub> 288<sub>0</sub> (?) 1184<sub>1</sub> Gaia 1185 Ge

729<sub>0</sub> 955<sub>0</sub> Geta 1186 Helios 729<sub>0</sub>

955<sub>0</sub> 1185 Hestia Βουλαία 259<sub>0</sub> Iu-

piter *Amicalis* (= Zeus Φίλιος) 1179 f.

Kabeiroi 953<sub>3</sub> f. Poseidon 729<sub>0</sub> 955<sub>0</sub>

Roma 1179 1182 Selene 1185 Tha-

lassa 1185 Theos Ὑψίστος (= Zeus ?)

882<sub>0(10)</sub> 956<sub>0</sub> Trajan 1179 ff. Zeus

729<sub>0</sub> 882<sub>0(10)</sub> (?) 954<sub>0</sub> ff. Zeus (= Com-

modus) 1185 Zeus (= Geta) 1186

Zeus Ἀσκληπιός 1061 1077 f. Zeus

Βάκχος (= Zeus Σαβάκιος) 287 287<sub>2</sub>

288<sub>0</sub> 954<sub>0</sub> 1184 Zeus Βουλαίος 259<sub>0</sub>

Zeus Εὐαγγέλιος 956<sub>0</sub> Zeus Κεραύνιος

808<sub>0(15)</sub> 956<sub>0</sub> Zeus Κτήσιος 1067 Zeus

Μέγιστος 956<sub>0</sub> Zeus Μέγιστος Σωτήρ

956<sub>0</sub> Zeus Ὀλύμπιος 956<sub>0</sub> Zeus

Σαβάκιος 287<sub>2</sub> 954<sub>0</sub> 1184 (See also

Zeus Βάκχος) Zeus Σωτήρ 955<sub>0</sub> Zeus

Τροπαίος 110<sub>0</sub> 956<sub>0</sub> Zeus Φίλιος 956<sub>0</sub>

1178 1179 ff.

*Festual*: Traianeia Deiphileia 1180

*Rites*: altar of Zeus made of ashes

from thighs of victims 955<sub>0</sub> sacrifice

of two-year-old heifer to Athena,

Pergamon (*cont.*)

three-year-old ox to Zeus, to Zeus Βάκχος, and to Asklepios, and feast of bull's flesh 287<sub>2</sub> 954<sub>0</sub>

*Priest*: ἱεροφάντης 1067

*Myths*: birth of Zeus 954<sub>0</sub> Pergamos 1184 Telephos 1179

— aqueducts of 956<sub>0</sub> art of 862 Asklepieion at 1077 coins of 260<sub>0</sub> 424 633<sub>2</sub> 953<sub>3</sub> 955<sub>0</sub> 956<sub>0</sub> 1079 f. 1082 1181 f. 1184 ff. great altar at 399<sub>1</sub> 684<sub>1</sub> 831<sub>1(4)</sub> 953<sub>3</sub> 1179<sub>6</sub> open-air altar of Zeus Φίλιος at 1180 paraphernalia of diviner from 512 rid-dance of plague at 954<sub>0</sub> temple of Zeus Ἀσκληπιός at 1077 Traianeum at 1179 ff.

Pergamos, eponym of Pergamon 1184

Perikles

*Personates* Zeus 816<sub>1</sub>

Periklymenos (= Plouton) 1113<sub>0(2)</sub>

Periklymenos, f. of Erginos

*Metamorphosed* into eagle 1134<sub>6</sub>

*Function*: hypostasis of Zeus (?) 1075

Periklymenos, s. of Poseidon 1071

Perillos 924<sub>0</sub>

Perinthos

*Cults*: Zeus Λοφείρης 874<sub>1</sub> 949<sub>3</sub> Zeus

Σάραπης 773<sub>0</sub>

— coins of 560<sub>3</sub> 665<sub>3</sub> 773<sub>0</sub>

Periphas

*Personates* Zeus 1121 ff.

*Myth*: 24<sub>1</sub> 1061 1121 ff.

*Metamorphosed* into eagle 1122 1131 1134<sub>6</sub>

*Etymology*: 1122 1122<sub>2</sub> 1122<sub>7</sub>

— both Attic autochthon and Thes-salian king (?) 1123

Periphas, s. or f. of Lapithes 1122 f. 1134

Perkúnas

*Cult*: Romove 93

Perpetua, St 133 f.

Persephassa. See Persephone

Persephatta 132<sub>2</sub>

See also Persephone, Phersephone,

Proserpina

Persephone

*Cults*: Eleusis 132<sub>2</sub> Emporion 1040

Panormos near Kyzikos (?) 881<sub>0(21)</sub>

Sicily 1040 Tarentum 1141<sub>0</sub>

*Epithets*: εἰραυνή 295<sub>2</sub> ἐπαινὴ 893<sub>0</sub> Με-

λαδία (?) 1113<sub>0(13)</sub> Μελάνοια (?) 1113<sub>0(13)</sub>

Μελιτώδης 1113<sub>0(13)</sub> Μελιτώνη (?)

1113<sub>0(13)</sub> ξανθή 1164<sub>0</sub>

*Rites*: tree decked as maiden, brought into town, mourned forty nights, and then burnt 303<sub>2</sub> union with Zeus 132<sub>2</sub>

*Myth*: consorts with Zeus 132<sub>2</sub> 1029

*Genealogy*: d. of Zeus by Rhea or

Demeter 1029 m. by Zeus of Meili-

noe (?) or Melinoe (?) 1114<sub>0(13)</sub> m.

by Zeus of the chthonian Dionysos

or Zagreus 1029 m. by Zeus of the

Persephone (*cont.*)

first three Dioskouroi (Tritopatrous,

Eubouleus, Dionysos) 1135<sub>4</sub>

*Functions*: chthonian queen 132<sub>2</sub> spring 557<sub>1</sub>

*Etymology*: 295<sub>2</sub>

*Attributes*: corn-wreath 370 pig 1141<sub>0</sub> vervain 393<sub>2</sub>

*Types*: bifrontal 370 head with flowing hair 110<sub>6</sub> rape by Plouton 801

*Identified with* Axiokersa (?) 314<sub>2</sub>

*Associated with* Zeus καταχθόνιος 893<sub>0</sub>

*In relation to* bees and honey 1142<sub>7</sub> Demeter 501

— marriage with 1164 ff. name of, taboo 1114<sub>4</sub> plant of (vervain) 395<sub>2</sub> woods of 472

See also Persephatta, Phersephone, Proserpina

Perseus 108

Perseus

*Myths*: Akrisios 1155 1155<sub>7</sub> Danaë

671 1018 Hyperboreoi 463 f. Ione

1186 f. Medousa 716 ff. 1018 sacri-

fices to Zeus Ἀπεσάρτιος 892<sub>1</sub> Tar-

sos 570<sub>1</sub> teaches Persians to worship

fire 1187

*Genealogy*: s. of Danaë 464 s. of Pikos by Danaë 1187<sub>2</sub> s. of Pikos who is

also Zeus 694<sub>0</sub> s. of Zeus 665<sub>1</sub> s. of Zeus by Danaë 694<sub>0</sub>

*Function*: solar 1156

*Attributes*: disks 1155 f. hárpe 721<sub>7</sub>

1084 kibisis 718 lobster 665<sub>1</sub> sickle

721<sub>7</sub> sword 721<sub>7</sub> winged caduceus 718

winged cap 718 winged sandals 718

*Assimilated to* Hermes 718

Perseus, the constellation 464 477<sub>2</sub>

Persia

*Cults*: fire 33 ff. Mithras 255 sky 354

Zeus 33

*Rite*: sacrifice of horses 890<sub>2</sub>

*Myth*: cosmic egg 1036

— kings of, regarded as divine 853 r for l in 588<sub>0</sub>

Perun

*Attribute*: iris 774<sub>1</sub>

Pessinous

*Cults*: Agdistis 970<sub>0</sub> Attis 970<sub>0</sub> Magna

Mater 969<sub>1</sub> Mother of the gods 310 f.

310<sub>2</sub>

*Myths*: Agdistis 969<sub>1</sub> 970<sub>0</sub> Attis 969<sub>1</sub>

970<sub>0</sub>

— priestly kings at 965<sub>0</sub>

Petelia

*Cult*: Zeus 708 f.

— coins of 708 f.

Peter, St

*Attribute*: keys 1200<sub>1</sub> 1200<sub>4</sub>

*Types*: 'Dioscurie' 606 1209<sub>2</sub> in Cata-

combs 1200<sub>4</sub> on chalice of Antioch

1200<sub>4</sub> 1202<sub>0</sub> on gilded glass 1207

*Associated with* St Paul 606 1207 1209<sub>2</sub>

Petrachos, Mt

*Cult*: Zeus 901<sub>1</sub>

Petrachos, Mt (*cont.*)

*Myth*: Kronos receives from Rhea stone instead of Zeus 901<sub>1</sub>

Petrus and Marcellinus, Catacomb of 1207  
Phaethon

*Myths*: fall from chariot of Helios 40 43<sub>1</sub> 484 Milky Way 40 43<sub>1</sub> 476 ff. parallel from Pomerania 483 f. sisters turned into larches 402<sub>0</sub>

*Genealogy*: s. of Helios by Klymene 473<sub>1</sub>

*Type*: fall from chariot of Helios 473 478 479

*Identified with* Phanes 1026 1051

*In relation to* Milky Way 40 43<sub>1</sub> 483

## Phaiaikia

*Myths*: called Δρεπάνη, Δρέπανον, Ἀρπη after the δρέπανον of Kronos or Zeus, or after the δρέπανον or ἄρπη of Demeter 448<sub>0</sub>, peopled from blood of Ouranos 448<sub>0</sub>

*Identified with* Korkyra 448<sub>0</sub>

— river in 481<sub>6</sub>

## Phaidra

*Myth*: Theseus and Hippolytos 1043

## Phaistos

*Cults*: Velchanos 946<sub>0</sub> 947<sub>0</sub> Zeus Φελ-  
χάρος 946<sub>0</sub> 947<sub>0</sub>

*Myth*: Idomeneus 947<sub>0</sub>

— celt from 509 coins of 491<sub>0(6)</sub>  
946<sub>0</sub> 947<sub>0</sub> double axe at 600<sub>3</sub>

Phalakrai, a promontory in Euboia 874<sub>2</sub>  
(on p. 875)

Phalakron, a mountain near Argos (?) 874<sub>2</sub>  
(on p. 875) 893<sub>1</sub>

Phalaktron, a promontory in Korkyra 874<sub>2</sub>  
(on p. 875) 1226

Phalakron (Phalakra, Phalakrai), the summit of Mt Ide in Phrygia 874<sub>2</sub>  
(on p. 875)

Phalaris, bull of bronze made for 910<sub>1</sub> 924<sub>0</sub>

Phalces, the Corallian 108 f.

Phalces, s. of Temenos 110<sub>4</sub>

Phalces, the Trojan 110<sub>4</sub>

## Phaleron

*Cults*: Acheloios 183 f. Apollon Πιόθιος 183 Artemis Λοχία 183 Eileithyia 183 f. Geraistian birth-nymphs 183 f. Hestia 183 f. Kallirhoe (Kal-  
liroe), d. of Acheloios 183 Kephisos 183 f. Leto 183 Rhapsos 183 f.

## Phallagogia 1022

## Phanakes

*Cult*: Mysia 1025

## Phanes

*Cult*: Thraco-Phrygians (?) 1025

*Epithets*: αὐτόγονος 1026 μονογενής 1026  
πρωτόγονος 1026 (See also Proto-  
gonos)

*Myths*: sprung from cosmic egg 1023 f. swallowed by Zeus 1027

*Genealogy*: f. by Nyx of Ge or Gaia and Ouranos, Rhea and Kronos, Hera and Zeus 1026 f. of Zeus 1051 parent and h. of Nyx 1026

Phanes (*cont.*)

*Functions*: creator 1026 1033 ἐφορος  
τῆς φωτός δυνάμεως 1025 light  
1024 1026 light or daylight or sun-  
light 1025

*Etymology*: 1025

*Attributes*: sceptre 1051 thunderbolt  
1051

*Types*: αἰδοῖον ἔχων ὀπίσω περὶ τὴν  
πυγὴν 1024 f. androgynous 1026  
nude youth standing in oval zodiac  
with egg-shell above and below him,  
wings on his shoulders, crescent on  
his back, heads of lion, goat, ram  
attached to his body, cloven hoofs,  
and snake coiled about him, bearing  
thunderbolt and sceptre 1051

*Identified with* Antauges 1026 1051  
Dionysos 1026 1051 Erikepaïos 1024  
1039 Eros 1026 1039 Eubouleus  
1026 Helios 1051 Metis (masc.)  
1024 1026 1032 1039 Pan 1051  
Phaethon 1026 1051 Priapos 1026  
Protogonos 1026 1039 1051

*Assimilated to* Dionysos (?) 1051 Helios  
1051 Pan (?) 1051 Zeus 1051

*Compared with* Christ 1026

*In relation to* Zeus 1051

— sceptre of 1026

Phanotos 217<sub>2</sub>

## Phaselis

*Cults*: Ge 729<sub>0</sub> Helios 729<sub>0</sub> Zeus 729<sub>0</sub>

## Phata in Lydia

*Cult*: Theos Ὁψίστος 881<sub>0(20)</sub>

## Phaunos

*Genealogy*: s. of Zeus 694<sub>0</sub> 943<sub>0</sub>

*Identified with* Hermes 694<sub>0</sub> 943<sub>0</sub>

Pheidias 475- 479<sub>0</sub> 598 737 746<sub>0</sub> 753 757 ff.  
760 f. 849 862 f. (?) 916<sub>0</sub> 921<sub>0</sub> 1078  
1135 1137<sub>2</sub> 1138<sub>5</sub> 1188 f.

— career of 757<sub>4</sub>

Phemonee 350<sub>1</sub>

## Phene

*Metamorphosed into* vulture 1122 1122<sub>4</sub>

*Etymology*: 1122<sub>5</sub>

## Pheneos

*Cult*: Demeter Κιθαρία 1136<sub>4</sub>

*Festival*: τελετή μείζων 1136<sub>4</sub>

*Rite*: beating of Underground Folk  
with rods 1136<sub>4</sub>

Pherekydes of Syros 315 f. 344<sub>0</sub> 351 852

## Phersephone

*Cult*: Anazarbos 14<sub>3</sub>

*Type*: horned, four-eyed, two-faced  
1029

*Identified with* Kore 1029

— bridal chamber of 1164<sub>0</sub> 1164<sub>2</sub>

See also Persephatta, Persephone,  
Proserpina

## Phigaleia

*Cult*: Dionysos Ἀκρατοφόρος 244<sub>4</sub>

## Philadelphiea in Lydia

*Cults*: Agathos Daimon 1229 Agdistis  
(Angdistis) 1228 f. Aphrodite 363  
Arete 1229 Charites 1229 Eudai-

Philadelphieia in Lydia (*cont.*)

monia 1229 Hestia 960<sub>0</sub> 1229  
Hygieia (?) 1229 Ianus 374 Mneme  
1229 Nike 1229 Ploutos 1229 Theoi  
Σωτήρες 960<sub>0</sub> 1229 Theos "Τψιστος  
881<sub>0(20)</sub> Tyche 'Αγαθή 1229 Zeus  
Εὐμένης (= Eumenes i) 960<sub>0</sub> 1229  
Zeus Κορυφαῖος 285<sub>0</sub> 869<sub>1</sub> 957<sub>1</sub>  
1217 f. Zeus Σωτήρ 1228 f.

*Rite*: procession of Ianus on *Kalendae*  
*Ianuariae* 374

— coins of 363 869<sub>1</sub>

## Philai

*Cults*: Osiris 773<sub>0</sub> Zeus 'Ελευθέριος  
(= Augustus) 97<sub>0</sub>

Philandros, s. of Apollon 218<sub>0</sub>

## Philemon

*Myth*: 1096<sub>1</sub>

## Philia

*Cult*: Athens 1163

*Genealogy*: m. of Zeus 'Επιτέλειος  
Φίλιος 1163 1169

*Associated with* Zeus 'Επιτέλειος Φίλιος  
and Tyche 'Αγαθή 1163

## Philioi Daimones (Orestes and Pylades)

*Cult*: Skythia 1179

Philioi Theoi 1177<sub>2</sub>

## Philip of Macedon

*Associated with* the twelve gods 1137<sub>1</sub>

## Philippopolis in Thessaly See Gomphoi

Philippopolis in Thrace, coins of 490<sub>0(5)</sub>Philoktetes 903<sub>0</sub>

## Philomela

*Metamorphosed into* swallow 693

## Philonome 669

## Philyra

*Genealogy*: m. of Aphros and Cheiron  
by Kronos 695<sub>0</sub> m. of Cheiron by  
Kronos 871<sub>0</sub>

## Phlegyai

*Etymology*: 1134

Phlegyas 463<sub>1</sub> 488<sub>0(0)</sub>

## Phlios

*Cults*: Asklepios 1090 Zeus Μειλίχιος  
1106 f.

Phlox 981<sub>1</sub>

## Phlyeis

*Cults*: Apollon Διονυσόδοτος (less pro-  
bably Διονυσόδωρος) 251<sub>2</sub> Athena  
Τιβρωνή 1066 Demeter 'Αρησιδώρα  
1066 Kore Πρωτογόνη 1066 Semnai  
1066 Zeus Κτήσιος 1066

## Phobos

*Cult*: Selinous 489<sub>0(0)</sub>

## Phoenicians

*In relation to* 'Minoan' culture 662

— sacred pillars of 423 425

See also Phoinike

## Phoinibe

*Cults*: Delphoi 500 Sparta 1015<sub>7</sub>

*Function*: earth 500

*Type*: Gigantomachia 399<sub>1</sub>

*Associated with* Hilaieira 1015<sub>7</sub>

*In relation to* Gaia and Themis 500

Phoibe, one of the Heliades 500<sub>11</sub>

## Phoibos

*Cults*: Delphoi 839 Kurshumlu in  
Phrygia 839 Lykoreia 901<sub>2</sub>

*Epithets*: 'Απόλλων 500 844 Λυκώρειος  
or Λυκωρεύς 901<sub>2</sub> 902<sub>0</sub>

*Functions*: interpreter of Zeus 500 sky  
500

*Etymology*: 500 500<sub>12</sub>

*In relation to* Zeus 500 844 Zeus Βρον-  
τῶν 839

*Supersedes* Helios 500

## Phoinike

*Cults*: Agathos Daimon 1127<sub>0</sub> Ba'al

Milk (Melek, Molok) 1108 bene-  
factors of society 1132<sub>0</sub> Ešmun

314<sub>0</sub> Kabeiroi 314<sub>0</sub> Kadmilos 314<sub>0</sub>

Rešef (Rešup) 630 Theos "Τψιστος

886<sub>0(30)</sub> Zeus 'Ορειος 868<sub>8</sub>

*Myth*: cosmic egg 1036 ff.  
— snake sacred in 1111<sub>1</sub>

## Phoinike, old name of Tenedos 662

Phoinikous, a name of Mt Olympos in  
Lykia 972<sub>1</sub>

## Phokis

*Cults*: Athena 731<sub>0</sub> Hera Βασίλεια 731<sub>0</sub>

Poseidon 731<sub>0</sub> Zeus Βασίλειος 731<sub>0</sub>

Phol 844<sub>6</sub>

*Etymology*: 110<sub>5</sub>

*Identified with* Apollo (?) 110<sub>5</sub> 844

Balder (?) 110<sub>5</sub> 844 St Paul (?) 110<sub>5</sub>

Pholoe, Mt 894<sub>0</sub>

## Phorkys

*Genealogy*: s. of Okeanos by Tethys  
1020

Phoroneus 168<sub>1</sub> 257<sub>1</sub>Phos 981<sub>1</sub>Phosphoros 430<sub>1</sub> 430<sub>5</sub> 478<sub>2</sub> (?) 603<sub>1</sub>

## Photeine, St 1116

## Phrixos

*Myths*: golden ram 899<sub>1</sub> 904<sub>1</sub> received  
by Dipsakos 904<sub>1</sub> Zeus Λαφύστιος  
904<sub>1</sub> Zeus Φύξιος 902<sub>0</sub>

*Genealogy*: s. of Athamas and f. of

Kytissoros 904<sub>1</sub>

— tomb 471

## Phrygia

*Cults*: Agdistis 970<sub>0</sub> Akrisias 1155 f.

Attis 313 Deos (Dios) 278 ff. Kronos

1156 Mother of the gods 970<sub>0</sub>

Mother of the gods Τηρείη 697

Papas 292 ff. 313 836 Rhea 970<sub>0</sub>

Semele 279 Zeus Βαγῆος 294<sub>0</sub> (?)

295<sub>2</sub> 569 Zeus Βέννιος or Βεννέος

883<sub>0(0)</sub> 969<sub>3</sub> Zeus Βροντῶν 835 f.

838 f. 852 Zeus Δίος 836 Zeus

Κεραύνιος 807<sub>5(5)</sub> Zeus Πάπας or

Παπᾶς 292<sub>1</sub> Zeus Σαβάκιος 252

Zeus Τερπᾶτος 322 842

*Festivals*: arbor intrat 303<sub>2</sub> Ballenaion

270<sub>5</sub>

*Rite*: man bound in sheaf 498<sub>2</sub>

*Priests*: Βεννείται 883<sub>0(0)</sub>

*Myth*: Lityerses 295<sub>2</sub>

— coins of 296<sub>0</sub>

Phrygia, Mt, pyre of Herakles on 903<sub>2</sub>



- Phrygia, personification of the district 320<sub>0</sub>
- Phrygians conceive of the Father as re-born in the Son 294
- Phrynos, the potter 785 788<sub>0</sub>
- Phryxionides 928<sub>0</sub>
- Phthonos (?) 1098<sub>5</sub>
- Phylake in Phthiotis  
*Myth*: Melampus cures Iphiklos 684 f. 848
- Phylakides, s. of Apollon 218<sub>0</sub>
- Phylakos, f. of Iphiklos 452 684 f. 848
- Phyle 815 897<sub>6</sub> 898<sub>0</sub>
- Phyleus 1137<sub>2</sub>
- Phyllis, the river-god  
*Cult*: Bithynia 904<sub>1</sub>  
*Myth*: receives Phrixos 904<sub>1</sub>  
*Genealogy*: f. of Dipsakos 904<sub>1</sub>
- Phyromachos 1079
- Phyalidai 291<sub>2</sub> 1091 ff. 1103 1114
- Phytalos  
*Myth*: Demeter 291<sub>2</sub> 1092<sub>6</sub> 1103
- Picti tattooed 123<sub>0</sub>
- Pictones, coins of 1040
- Picus  
*Cult*: Italy 696<sub>0</sub>  
*Myth*: Canens 394<sub>3</sub>  
*Types*: king 696<sub>0</sub> woodpecker 696<sub>0</sub>  
*Associated with* Faunus 400  
*Compared with* Benhadad (?) 697<sub>0</sub>
- Pikos who is also Zeus 693<sub>1</sub> 694<sub>0</sub> 695<sub>0</sub> 696<sub>0</sub> 697<sub>0</sub> 1222  
*Cult*: Crete (?) 697<sub>0</sub>  
*Myths*: buried in Crete 696<sub>0</sub> 697<sub>0</sub> 943<sub>0</sub>  
king of Assyria 694<sub>0</sub> 695<sub>0</sub> king of Italy 694<sub>0</sub> 695<sub>0</sub> reigns over the west 695<sub>0</sub> 696<sub>0</sub> 942<sub>0</sub> 943<sub>0</sub>  
*Genealogy*: b. of Belos, Ninos, Hera, and Aphros 694<sub>1</sub> 694<sub>0</sub> f. of Belos by Hera 695<sub>0</sub> f. of Hermes 942<sub>0</sub> f. of Perseus by Danae 1187<sub>2</sub> great-gs. of Kronos 695<sub>0</sub> s. of Nebrod (Nimrod) Orion Kronos by Semiramis Rhea 693<sub>1</sub> 694<sub>0</sub>  
*Functions*: deceiver 694<sub>0</sub> 695<sub>0</sub> magician 694<sub>0</sub> 695<sub>0</sub> tie between east and west 696<sub>0</sub>  
*Identified with* Ninos 695<sub>0</sub> Plouteus 'Αἰδώνιος 695<sub>0</sub> Poseidon Χρόνιος 695<sub>0</sub> 'Seratin' (Serapis?) 695<sub>0</sub> Zeus 'Ολύμπιος 695<sub>0</sub>  
*Compared with* Hadadrimmon (?) 697<sub>0</sub>  
— tomb of 220<sub>6</sub> 342<sub>0</sub>
- Pikulas  
*Cult*: Romove 93
- Pilumnus 643<sub>0</sub>
- Pinalos, eponym of the Lycian town Pinara 971<sub>2</sub>
- Pinios, Mt
- Pik. Zeus 'Ακραῖος 871<sub>3(2)</sub> 904<sub>7</sub>
- Pirot  
*Cult*: Theos 'Επ'ήκοος 'Τψιστος 878<sub>0(11)</sub> 948<sub>5</sub>
- Pisces 434 103<sub>0</sub> 664<sub>1</sub>
- Pisias (Pisides?). eponym of Pisidai 973<sub>1</sub>
- Pisidai 973<sub>1</sub>
- Pisidia  
*Cults*: Zeus Πορεύς (or Πόρης or Πόρις) 285 287<sub>1</sub> Zeus Σολυμεύς 973<sub>1</sub> f.
- Pithoigia 1139
- Pittakos 130
- Pittheus 414<sub>9</sub> 1091
- Plain of Zeus 1021
- Plakia  
*Cult*: Theos 'Τψιστος 882<sub>0(9)</sub>  
*Etymology*: 588<sub>0</sub>
- Plakiane 588<sub>0</sub>
- Plarasa  
*Cults*: Eros 572<sub>10</sub> Zeus 573  
— coins of 572 f.
- Plastene 956<sub>2</sub>
- Plataia, d. of Asopos 898<sub>6</sub>
- Plataiai  
*Cults*: Hera Κιθαῖρωνία 899<sub>0</sub> Zeus 'Ελευθέριος 238<sub>0</sub> 763<sub>1</sub>  
*Festivals*: Daidala Megala 898<sub>6</sub> Daidala Mikra 898<sub>6</sub> Eleutheria 1121<sub>0</sub>
- Platon 505<sub>1</sub> 672<sub>1</sub> 840 852 1015<sub>8</sub> 1033 1033<sub>1</sub> 1060 1065 1118 1132<sub>3</sub> 1167 f. 1168<sub>2</sub>  
— as s. of Apollon 237<sub>0</sub> portrait-herm of (with Sokrates) 390 (?)
- Πλάτων (= Apollon ?)  
*Cult*: Sardeis 1228
- Plouteus  
*Epithets*: 'Αἰδώνιος 695<sub>0</sub> κοίρανος 1164<sub>0</sub>  
*Identified with* Pikos who is also Zeus 695<sub>0</sub>  
See also Plouton
- Plouton  
*Cult*: Delos (?) 1128<sub>0</sub>  
*Epithets*: 'Αγέλαστος (?) 1113<sub>0(2)</sub> 'Αγηςίλαος or 'Αγείλαος 1113<sub>0(2)</sub> Εὐβοεύς 259<sub>0</sub> 'Ισοδαίτης 1113<sub>0(2)</sub> Κλέμενος 233<sub>0</sub> Περικλύμενος 233<sub>0</sub> 1113<sub>0(2)</sub> Πολλυδαίμων 1113<sub>0(2)</sub>  
*Myths*: Kore 345<sub>6(2)</sub> 1103 Leuke 468 f.  
*Attributes*: cornucopiae 1117<sub>7</sub> (?) fork (?) 801 f. four-horse chariot 801 modius with oak-leaves and acorns 802 sceptre 801  
*Types*: rape of Persephone 801 seated with Kerberos beside him 802  
*Associated with* Zeus and Poseidon 802 (?)  
*Compared with* Hermes 385<sub>0</sub> Zeus 1105 Zeus Πλουροδότης 385<sub>0</sub>  
— palace of 1226 tomb of 348
- Ploutos  
*Cult*: Philadelpheia in Lydia 1229
- Πυγχ 876<sub>1(1)</sub>
- Podaleia 451<sub>1</sub>
- Podaleirios  
*Genealogy*: b. of Machaon 317  
*Function*: physician 451<sub>1</sub>  
*Etymology*: 451<sub>1</sub>
- Pogla  
*Cult*: Artemis Περγαία (?) 363  
— coins of 363

- Poinai 1101  
 Pola  
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*Rites*: chariot with white horses plunged into sea 975<sub>0</sub> sacrifice of two bulls 902<sub>2</sub> sacrifice of wheat and crops 959<sub>0</sub>  
*Myths*: Aithra (?) 800 Amymone (?) 800 Erechtheus 794 Kleinis 463<sub>1</sub> strikes with trident the Akropolis at Athens 793  
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*Functions*: earthquakes 959<sub>0</sub> lightning 794 ff. 850 originally a specialised form of Zeus 81<sub>5</sub> 582 786 846 850 893<sub>0</sub>  
*Etymology*: 582 ff. 1220  
*Attributes*: bident 806<sub>6</sub> eagle 798 Nike 798 rock 713 scaled cuirass 713 sea-monster 798 sword 789 thunderbolt 794 ff. 798 trident 713 785 786 ff. 850 tunny 786  
*Types*: advancing with thunderbolt in raised right hand and left outstretched 794 f. 850 advancing with trident in raised right hand and left outstretched 795<sub>3</sub> Gigantomachy 713 syncretistic 850 with attributes of Zeus 796 ff.  
*Identified with* Erechtheus 793 Pikos who is also Zeus 695<sub>0</sub> Thamimasadas (Thagimmasada) 293<sub>0</sub> Zeus 582 ff. Zeus and Ares 1225

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*Genealogy*: f. of Aer and Aura by  
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*Cult*: Romove 93  
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*Cults*: Aesculapius 1086 Mercurius  
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*Myth*: golden hound 1227  
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*Myth*: birth 1035 f.  
*Identified with* Hiranyagarbha 1035  
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*Myth*: Erysichthon 497  
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*Cult*: (Apollon) Μαλεάρας 487<sub>3(4)</sub>  
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*Myths*: death 1069 golden vine 281<sub>1</sub>  
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*Genealogy*: gs. of Ilos 8  
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*Cults*: Aphrodite 723<sub>0</sub> Apollon Πῦθιος  
 (Πῦθιος) 723<sub>0</sub> Ares 723<sub>0</sub> Artemis 723<sub>0</sub>  
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 bantes) 723<sub>0</sub> Kouretes (Koretēs)  
 723<sub>0</sub> Leto (Lato) 723<sub>0</sub> Nymphs 723<sub>0</sub>  
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 ταῖος (?) 723<sub>0</sub> Zeus Ὀπάριος 723<sub>0</sub>  
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*Rite*: sacrifice of asses 464  
*Type*: double bust (with Maenad) 392  
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*Cult*: Zeus Κεραῖνιος 808<sub>0(7)</sub>  
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*Cult*: Thessalonike 411<sub>6</sub>  
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*Myth*: Akrisios 1146<sub>0</sub>  
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*Metamorphosed into* nightingale 693  
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*Epithet*: ἀγκυλομήτης 549<sub>7</sub>  
*Myths*: receives ring from Zeus 990  
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*Identified with* Kronos 549<sub>7</sub>  
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 505<sub>3</sub> picture of 986<sub>0</sub>  
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*Cult*: Hera 893<sub>2</sub>  
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*Cult*: Zeus Αἰνῆσιος 907<sub>2</sub>  
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*Genealogy*: m. of Liber by Iupiter 1031  
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*Epithets*: πολέμητις 1025 ταυροβόας  
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*Myth*: swallowed by Zeus 1027  
*Type*: androgynous with golden wings  
 and heads of bulls and snake 1022 f.  
*Identified with* Erikepaïos (Erikapaïos)  
 1027 1039 Eros 1039 Metis (masc.)  
 1039 Pan 1039 Phanes 1026 1039  
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*In relation to* Metis (masc.) (?) 1025  
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*Cults*: Zeus Ὀλύμπιος 964<sub>2</sub> Zeus Πα-  
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*Cult*: Zeus Βροντῶν 835<sub>1</sub>  
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Pseira, vases from 526 f. 654  
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*Cult*: Lindos 1044  
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*Cult*: Athens 1044  
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*Associated with Eros* 1047 f.  
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*Types*: embraced by Eros 1050 Hellenistic 860 ridden by Eros round race-course 1047 vintage 1050 with butterfly-wings 1050  
*Associated with Eros* 1045  
*In relation to Eros* 315<sub>3</sub>  
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*Function*: fire 34<sub>1</sub>  
*Type*: potter 1035  
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*Cult*: Kronos 553 f.  
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*Cult*: Venus *Carlestis* 68<sub>2</sub>  
 Pyanopsia or Pyanepsia 237<sub>0</sub>  
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*Etymology*: 453  
*Associated with Orestes* 207<sub>0</sub> 1179  
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 Pythaeus 173<sub>4</sub>  
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*Myths*: brought up with Astraios 230 eagle at Kroton 222<sub>4</sub> eagle at Olympia 222<sub>4</sub> exhibits golden thigh at Kroton 223 purified with thunderstone 835 934<sub>0</sub> visits Idaean Cave 933<sub>0</sub> 934<sub>0</sub> 942<sub>0</sub>  
*Metamorphosed into cock* 223<sub>1</sub>  
*Functions*: as rebirth of Apollon 221 ff. as son of Apollon 222 as specially related to Apollon 223<sub>1</sub> 225 as Apollon *Hyperboreos* or *Hyperboreios* 223 as Apollon *Paion* 223 as Apollon *Pythios* 223 as emana-

Pythagoras (*cont.*)  
 — tion from mind of Zeus 225 distinguished from god and man 223<sub>3</sub>  
*Etymology*: 223<sub>3</sub>  
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 Pythia, the priestess  
*Rite*: caldron of apotheosis 210 ff.  
*Type*: seated on tripod 213 841  
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*Myths*: slain by Apollon 217<sub>2</sub> 239<sub>0</sub> slays Apollon 221 ff.  
*Functions*: king 1087 oracular *divination* 210<sub>1</sub>  
*Type*: snake 196 239<sub>0</sub>  
 — bones and teeth of, kept in Delphic tripod 221 changes from holy snake to unholy dragon 241<sub>3</sub>  
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*Rite*: human consort 132 f. cp. 1164 ff.  
 Quinquennialia 601  
 Quirinus  
*Cult*: Rome 1165<sub>1</sub>  
*Identified with Romulus* 24  
 Rā  
*Myth*: ladder 126  
*Types*: hawk-headed 774<sub>0</sub> phoenix 1035  
 — nostrils of 773<sub>0</sub> 774<sub>0</sub>  
 Rāma-āndra 660<sub>1</sub>

- Ramah 1059  
 Ramitha 886<sub>0(30)</sub>  
 Ramman  
*Etymology*: 886<sub>0(30)</sub>  
*Types*: seated with lightning-fork 765<sub>1</sub>  
 standing on bull with lightning-fork 766<sub>1</sub> standing on bull with lightning-fork and scimitar (?) 765<sub>1</sub>  
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*Identified with* Theos Hypsistos 886<sub>0(30)</sub>
- Ravenna  
*Cult*: Iupiter Ter(minalis) 1091
- Rehtia  
*Cult*: Este 1220  
*Etymology*: 1220
- Remus  
*Myths*: infancy 1016 nursed by she-wolf 46 443 1016 reigns with Romulus 440 thrown into Tiber 671 1016  
*Function*: one of the Roman Dioskouroi 1014  
*Attributes*: star 443 f. wolf 46 443  
 See also Romulus
- Rerir 682  
 Reşef (Resup)  
*Cults*: Kition in Kypros 807<sub>3(11)</sub> (?)  
 Phoinike 630  
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- Rhapsu  
*Cult*: Phaleron 183 f.
- Rhea  
*Cults*: Delos 920<sub>0</sub> 921<sub>0</sub> Gaza (?) 675  
 Mt Juktas (?) 944<sub>0</sub> Mt Kamares (?) 934<sub>0</sub> Knossos 520<sub>0</sub> 548 Mt Kynthos (?) 920<sub>0</sub> 921<sub>0</sub> Mastaura 565<sub>2</sub> Mykenai (?) 515 525 1221 Phrygia 970<sub>0</sub>  
*Epithets*: Ma 565<sub>2</sub> μεγάλη 296<sub>1</sub> Φρυγία θεός μεγάλη 970<sub>0</sub>  
*Rites*: human consort in Crete (?) 522 524 mysteries of Zeus 'Ιδαίος 932<sub>1</sub> sacrifice of bull 565<sub>2</sub> torches carried over mountain 934<sub>0</sub>  
*Myths*: bears Zeus in Dictaeon Cave 928<sub>0</sub> consorts with Zeus 1029 entrusts infant Zeus to Kouretes 931<sub>0</sub> gives Kronos stone instead of Zeus 793<sub>0</sub> 901<sub>1</sub> hides infant Zeus in cave on Mt Aigaion 925<sub>1</sub> Merops (?) 1132<sub>1</sub> protected by Hopladamos (Hoplodamos?) against Kronos 291<sub>0</sub> puts Dionysos or Zagreus together again 1032 rescues Zeus from Kronos 928<sub>0</sub> takes Hera to Okeanos and Tethys 1020  
*Metamorphosed into* snake 1029  
*Genealogy*: d. of Okeanos by Tethys  
 • 1020 d. of Ouranos by Gaia 925<sub>1</sub> d. of Phanes by Nyx 1026 m. of Attis 294 296 m. of Phersephone or Kore by Zeus 1029 m. of Zeus 830 925<sub>1</sub> 1029 m. of Zeus by Kronos 941<sub>0</sub> w. of Kronos 548 673  
*Function*: earth 515 548 557<sub>1</sub>
- Rhea (cont.)  
*Etymology*: 557<sub>1</sub>  
*Attributes*: cypress 932, double axe (?) 601 griffins (?) 524 lilies (?) 525 lion 920<sub>0</sub> 921<sub>0</sub> poppies 1165<sub>1</sub> poppy-head 515<sub>5</sub>  
*Types*: drawn by griffins (?) 524 f. with plumed head-dress (?) 524 standing between two lions with double axe and ritual horns (serpentine?) on her head 1221 (?)  
*Identified with* Agdistis 970<sub>0</sub> Demeter 1029 1032 Kybele 970<sub>0</sub> Ma 565<sub>2</sub> Mother of the gods 970<sub>0</sub> Semiramis 693<sub>4</sub> 694<sub>0</sub> 695<sub>0</sub> Tyche 675 (?)  
*In relation to* Zeus 552<sub>1</sub>  
*Superseded by* Apollon 921<sub>0</sub> Hera 515  
 — thickets of, in Crete 941<sub>0</sub>
- Rhegion  
*Cults*: Apollon 680 Artemis Φακελίτης or Φακελίτη 680  
*Myth*: Orestes 680 848
- Rheneia  
*Cult*: Theos 'Τψίστος 880<sub>0(19)</sub>
- Rhipai 495
- Rhithymna  
*Cult*: Apollon (Στυρακίτης?) 492<sub>0(10)</sub>  
 — coins of 492<sub>0(10)</sub>
- Rhizenia 934<sub>0</sub>
- Rhodanus 476
- Rhode, in Spain  
*Cult*: axe-bearing god (?) 547<sub>0</sub>  
 — coins of 547<sub>0</sub>
- Rhodes  
*Cults*: Althaimenes 923<sub>0</sub> Athena (?) 923<sub>0</sub> Dionysos Σαινθιος (?) 250 Elek-tiyone (Elektrona) 499 Helios 469 Herakles 469 Hermes Καταιβάτης 14 Hermes Χθόνιος 14 Telepolemos 469 Zeus 615 Zeus 'Αραβύριος 922<sub>5</sub> 923<sub>0</sub> 924<sub>0</sub> 925<sub>0</sub> Zeus 'Ενδεδρός 946<sub>0</sub>  
*Festival*: Tapolemeia 469  
*Rites*: human sacrifice to Zeus 'Αραβύριος (?) 924<sub>0</sub> statues of Harmodios and Aristogiton invited to banquet 1172  
*Myths*: Althaimenes 922<sub>5</sub> 923<sub>0</sub> Apollon and Dionysos destroy mice 250<sub>2</sub>  
*In relation to* 'Minoan' Crete 923<sub>0</sub>  
 — coins of 253 f. 469<sub>7</sub> 924<sub>0</sub> colossus of 254<sub>5</sub>
- Rhodes, the town  
*Cults*: Agathos Daimon 925<sub>0</sub> Zeus 'Αραβύριος 924<sub>0</sub> 925<sub>0</sub>  
*Worshippers*: Διοσταβυριασταί 924<sub>0</sub> Διοσταβυριασταί 'Αγαθοδαίμονιασταί 925<sub>0</sub>
- Rhodos, w. of Helios 684<sub>2</sub>
- Rhoikos 1021
- Rhoio, d. of Staphylos  
*Myth*: Kastabos 670
- Riqqeh 1145<sub>1(a)</sub>
- Rit-  
*Cult*: Magrè 1220  
*Etymology*: 1220

Robigus 630

Roma, the personification of Rome

*Cults*: Miletos 1228 Ouxenton (?) 386<sub>1</sub>

Pergamon 1179 1182 Teos 1066

*Types*: Janiform (?) 386<sub>1</sub> seated 103<sub>0</sub> standing 361<sub>5</sub> 1181<sub>0</sub>

*Associated with* Penates Publici Populi Romani 1181<sub>0</sub>

Rome

*Cults*: Aesculapius 1080 1083 1086

Asklepios 1088 1090 Attis 306<sub>5</sub>

Attis *Menotyrannus* (*Menoturanus*,

*Minoturanus*) 303<sub>2</sub> Attis *Meno-*

*tyrannus Inviectus* 303<sub>2</sub> Attis *Sanctus*

*Menotyrannus* 303<sub>2</sub> Diana 400 f.

421 *Dius Fidius* 724<sub>0</sub> ff. *Divus Pater*

Falacer 1226 Falacer (See *Divus*

*Pater Falacer*) Fontes 369<sub>0</sub> 401<sub>0</sub>

Fortuna 1195<sub>2</sub> Furrina 808<sub>0(17)</sub>

Genius Caeli Montis 400<sub>11</sub> Genius

Iovii Augusti 1194<sub>4</sub> Hecatae 307<sub>0</sub>

Hecate 835<sub>6</sub> Herakles Ἀπόλλωνος 783

Hercules 469 783 Hercules *Julianus*

400<sub>11</sub> Ianus *Curiatius* 364 Iuno

*Sororia* 364 Iupiter 45 46 Iupiter

*Caelius* 400<sub>11</sub> Iupiter *Capitolinus*

601 Iupiter *Conservator* 1195<sub>1</sub> Iup-

iter *Custos* 1181<sub>0</sub> (Iupiter) *Deus*

Bronton 835<sub>6</sub> Iupiter *Epulo* 1172<sub>0</sub>

Iupiter *Fagutalis* 403<sub>0</sub> Iupiter *Fere-*

*trius* 111<sub>0</sub> 546<sub>0</sub> 601 Iupiter *Fulgur*

46<sub>0</sub> Iupiter *Lapis* 546<sub>0</sub> Iupiter

*Optimus Maximus Caelestinus* 369<sub>0</sub>

401<sub>0</sub> Iupiter *Sanctus* Bronton 835<sub>6</sub>

836 838 f. Iupiter *Stator* 46<sub>0</sub> 708<sub>5</sub>

Iupiter *Tonans* 111<sub>0</sub> 835<sub>6</sub> Iupiter

*Ultor* 1102<sub>2</sub> 1103<sub>0</sub> Iupiter *Victor*

708 Lares *Querquetulani* 401 Liber

307<sub>0</sub> Magna Mater 969<sub>1</sub> Mater deum

301 f. 306<sub>5</sub> Minerva 369<sub>0</sub> 401<sub>0</sub> Mith-

ras 307<sub>0</sub> 838 f. Mithras *Deus Sol*

*Inviectus* 835<sub>6</sub> Penates Publici

Populi Romani 1181<sub>0</sub> Quirinus 1165<sub>1</sub>

*Semo Sancus Sanctus Deus Fidius*

725<sub>0</sub> spear of Mars 547<sub>2</sub> Theos

Ἰδίοστος 879<sub>0(13)</sub> *tigillum sororium*

363 ff. Venus *Caelestis* 68<sub>2</sub> Vesta

1148<sub>0</sub> 1172<sub>4</sub> Victoria 1195<sub>2</sub> (Zeus)

Θεὸς Ἐπὶ ἡκοὸς Βροντῶν 835<sub>6</sub> 836

(Zeus) Θεὸς Μέγας Βροντῶν 835<sub>6</sub>

836 Zeus Κεραυνός 808<sub>0(17)</sub> Zeus

Ἰδίοστος (= *Dius Fidius*) 724<sub>0</sub> Zeus

Ἰδαίος 876<sub>0(13)</sub>

*Festivals*: Epula Iovis 1172<sub>0</sub> Ludi

Plebei 1172<sub>0</sub> Ludi Romani 1172<sub>0</sub>

*Rite*: sacrifice to *tigillum sororium*

364

*Myths*: Asklepios arrives as golden

snake on shipboard 1083 Horatii

and Curiatii 363 f.

— bronze plaque from 664<sub>1</sub> coins of

105 f. 110<sub>5</sub> 331 ff. 336<sub>3</sub> 357 f. 360 f.

362 366 ff. 631 ff. 707<sub>0</sub> 708 708<sub>5</sub>

810 f. 850 f. 903<sub>2</sub> 1080 1082 1083

1091 1102<sub>4</sub> 1103<sub>0</sub> 1126<sub>0</sub> 1133<sub>1</sub> 1134<sub>0</sub>

Rome (cont.)

1171 1194<sub>1</sub> 1195<sub>1-3</sub> 1214 Columna

Rostrata at 9 Dianium on Aventine

at 400 Dianium on Caeliolus (Mons

Querquetulanus) at 400 Dianium

on Clivus Virbius at 400 f. Kyklops

in folk-tale from 1001 f. Mons

Caelius at 400<sub>11</sub> Mons Querquetu-

lanus at 400<sub>11</sub> pyramids of 1145<sub>1(b)</sub>

Tigillum Sororium at 363 ff.

Romove

*Cults*: Perkūnas 93 Pikūlas 93 Potrym-

pus 93

— oak of 92 f.

Romuald, St 135

Romulus

*Myths*: birth 1059 1089 caught up to

heaven 24 dedicates spoils to Iupiter

*Feretrius* 111<sub>0</sub> infancy 1016 nursed

by she-wolf 46 443 1016 reigns with

Remus 440 reigns with Titus Tatius

441 thrown into Tiber 671 1016

*Function*: one of the Roman Dios-

kouroi 1014

*Attributes*: star 443 f. wolf 46 443

*Identified with* Quirinus 24

See also Remus

Romulus Silvius 24<sub>1</sub>

Roodmas 325<sub>8</sub> 326<sub>1</sub>

Rosarno, *pinax* of terra cotta from 1043

Rosmerta

*Cult*: Gallia Belgica 547<sub>0</sub> (?)

*Identified with* Maia 94<sub>3</sub>

*Associated with* Mercurius 94<sub>1</sub>

Rudra

*Cult*: India 791

Rugiwit 386

Rural Dionysia 236

Russia

*Festival*: Feast of the Golden-reindeer-

horn 465

Sabaoth 889<sub>0(9)</sub>

*Epithet*: ὑψικέφανος 1212

*Identified with* Adonaïos 1212

Sabas, St, founder of monastery near

Jerusalem 116

Sabas, St, the Gothic martyr 1104<sub>3</sub>

Sabas, St, the Greek martyr 1104

Sabazios

*Epithets*: Ἰσας 275<sub>5</sub> Ἰεὺς 275<sub>0</sub> Ἰης 275<sub>7</sub>

*Rites*: ἐφύγον κακόν, εἶπον ἀμείνων 1166<sub>1</sub>

mysteries 133<sub>0</sub>

*Function*: dreams 283<sub>0</sub>

*Etymology*: 1217

*Type*: on horseback 283<sub>0</sub>

*Identified with* Dionysos 275<sub>6</sub> Zeus

275<sub>3</sub> 1184

— as link between Zeus and Kyrios

Sabaoth 884<sub>0(10)</sub>

Sabians 129<sub>2</sub>

Sabines 340<sub>3</sub>

Saboi

*Cult*: Dionysos Σάβος or Σαβάσιος 270

Sabus, s. of Sancus 724<sub>0</sub>

- Sadoth, St 134  
 Saeculum Aureum 373<sub>2</sub>  
 Sæhrimnir 214<sub>0</sub>  
 Sagittarius 477<sub>2</sub>  
 Sahin in Phoinike  
   *Cults*: Helios (?) Ἡλῖος (?) Mithras 886<sub>0(30)</sub> Theos Ἡλῖος Οὐρανῖος Ἡπάρτος 886<sub>0(30)</sub> 983<sub>2</sub>  
 Sahsnót  
   *Cult*: Saxons 51  
   *Identified with* Ziu 50 f.  
 Salamis  
   *Cult*: Zeus Ἱερων 110<sub>0</sub>  
   *Myth*: Ophis 1087  
   — full moon at battle of 854  
 Salapia, coins of 1159<sub>1</sub>  
 Salia, m. of Salios 338<sub>3</sub>  
 Sali 375 ff. 470  
   *Rites*: *aramenta* 376<sub>1</sub> *lunonii* 376<sub>1</sub>  
   *Minervii* 376<sub>1</sub>  
   — hymn of 294<sub>0</sub> 328 ff. 337  
 Salios, eponym of Sali 338<sub>3</sub>  
 Salmakis 872<sub>0(15)</sub>  
 Salmones  
   *Personates* Zeus 24<sub>1</sub> 1122  
   *Myths*: comes from Thessaly to Elis 825 1088 imitates thunders of Zeus 8 833  
   *Genealogy*: s. of Aiolos 1088  
 Salmoxis (Zalmoxis)  
   *Cult*: Getai 227 822 851  
   *Rite*: messenger sent once in four years 227  
   *Myth*: underground retreat in Thrace 226  
   *Etymology*: 227  
   *Identified with* Gebeleizis (Zibeleizis) 227 822  
 Salomae  
   *Cults*: Ianus *Pater Augustus* (?) 325  
   *Jupiter Caelestis* 69<sub>0</sub> 401<sub>0</sub> *Iupiter Optimus Maximus Celestis Patronus* 401<sub>0</sub>  
 Salus 94<sub>3</sub>  
   See also Hygieia  
 Samaritans  
   *Cult*: summit of Mt Gerizim 888<sub>0(0)</sub>  
 Samarra, spiral tower of 128  
 Samaš 49<sub>3</sub> 483  
 Same or Samos in Kephallenia 354<sub>0</sub>  
 Samemroumos 981<sub>1</sub>  
   See also Hypsouranios  
 Samos  
   *Cults*: Apollon Πῆλιος 223<sub>1</sub> Dionysos Ἐνὸρξης 1021 Zan (?) 354<sub>0</sub>  
   *Etymology*: 354<sub>0</sub>  
   — second Heraion at 1230  
 Samos or Samothrace 354<sub>0</sub>  
   See also Samothrace  
 Samos in Karia 354<sub>0</sub>  
 Samos (Samia, Samikon) in Triphylia 354<sub>0</sub>  
 Samothrace  
   *Cults*: Adamna 295 Bendis 314<sub>0</sub> Demeter 314<sub>0</sub> 314<sub>2</sub> Dionysos 314<sub>0</sub>  
 Samothrace (*cont.*)  
   Hades 314<sub>0</sub> 314<sub>2</sub> Kabeiroi 313 842  
   Kadmilos 314<sub>0</sub> Kore 314<sub>0</sub> 314<sub>2</sub>  
 Samuel 1059  
 Samus 93  
 Sanchouniathon 553 715 886<sub>0(30)</sub> 981<sub>1</sub> 984<sub>1</sub>  
   1021 1023 1037 f. 1109<sub>0</sub>  
 Sancus See Dius  
 Sandas  
   *Cult*: Tarsos 560  
   *Attributes*: bow-case 571 double axe 571 sword 571  
   *Identified with* Herakles 560  
   — pyramid of 983<sub>0</sub>  
 Sandon 560 See Sandas  
 Sangarios, river-god in Galatia 969<sub>1</sub>  
 Sappho 8  
 Saqqāra 1145<sub>1(a)</sub>  
 Sarapis  
   *Cults*: Alexandria 1158 Mt Argaios (?) 978<sub>0</sub> Athens 985<sub>0</sub> Delos 922<sub>0</sub> Dorylaeion 281 Kaisareia in Kappadokia 978<sub>0</sub> Kanobos (Kanopos) 985<sub>0</sub>  
   *Epithet*: ἐν Κανώπῳ 985<sub>0</sub>  
   *Rite*: *lectisternium* 1171<sub>3</sub>  
   *Function*: healing 127  
   *Attribute*: *kálathos* 1171<sub>3</sub>  
   *Types*: bearded god 1128<sub>0</sub> (?) bust on couch 1171<sub>3</sub> double bust (with Zeus) 388 (?) holding Mt Argaios 978<sub>0</sub> snake with bearded human head 1128<sub>0</sub> (?)  
   *Identified with* Pikos who is also Zeus (?) 695<sub>0</sub> Zeus 714<sub>3</sub> (?) 745<sub>1</sub> 773<sub>0</sub> 1158  
   *Associated with* Isis 1171<sub>3</sub> Zeus Κύνθιος and Isis 922<sub>0</sub>  
 Sarasvati  
   *Cult*: India 774<sub>1</sub>  
   *Genealogy*: w. of Brahmā 774<sub>1</sub> w. of Vishnu 774<sub>1</sub>  
   *Types*: in lotus-wreath 774<sub>1</sub> seated on lotos 774<sub>1</sub>  
 Sardanapalos 694<sub>0</sub>  
 Sardeis  
   *Cults*: Aphrodite Παφία 424 Artimuk (= Artemis) 1227 f. Artimuk Ἰβήμισ (= Artemis Ἐφεσία?) 1227 Hūdāns (= Ἡδυνός?) 1227 f. Πλδάνς (= Ἀπόλλων?) 1228 Tavsās (= Zeus?) 1227 f.  
   — coins of 424 957<sub>2</sub> formerly called Hyde 1228  
 Sardinia  
   *Cults*: Aesculapius 1086 Sardopator or Sardus Pater 143  
   — bronze statuettes from 446<sub>1</sub> 805 coins of 143  
 Sardopator See Sardus Pater  
 Sardus Pater (Sardopator)  
   *Cult*: Sardinia 143  
   *Functions*: rain 143 sky 143  
   *Type*: in feathered head-dress 143  
 Sari-Tsam in Lydia  
   *Cults*: Hypsistos 881<sub>0(20)</sub> Theos Ἡλῖος 881<sub>0(20)</sub>

Sarmatai, 'Jupiter-columns' among 108  
tattooed 123<sub>0</sub>

Saron, the hunter 413 f.

*Cults*: Bathylkolpos 414<sub>1</sub> Megara (?)  
414<sub>1</sub>

*Function*: sea 414<sub>1</sub>

*In relation to Artemis* 413 f.

Saron, the place-name or river-name 414<sub>0</sub>

Saronia 413-

Saronic Gulf 412

Satan

*Type*: harrowing of Hell 138<sub>0</sub>

— euphemistic names of 1112-  
throne of 955<sub>0</sub>

Satrai

*Cult*: Dionysos 269<sub>1</sub>

Saturn; the planet 139

Saturnus

*Cult*: Carthage 554<sub>3</sub> 555<sub>0</sub>

*Epithets*: Augustus 555<sub>0</sub> Augustus

Balcaranensis 555<sub>0</sub> Balcaranensis

Augustus 555<sub>0</sub> Balcaranensis (Bal-

caranensis, Balcharanensis, Balk-

haranensis) 554<sub>3</sub> deus magnus Bal-

caranensis 555<sub>0</sub> Dominus 555<sub>0</sub> Do-

minus Balcaranensis Augustus 555<sub>0</sub>

Sanctus 555<sub>0</sub>

• *Priest*: sacerdos 555<sub>0</sub>

*Myths*: driven out by Iupiter 448<sub>1</sub> 941<sub>0</sub>  
mutilated by Iupiter 448<sub>1</sub>

*Genealogy*: f. of Iupiter 940<sub>0</sub> 941<sub>0</sub>

*Functions*: cold 557<sub>1</sub> moisture 557<sub>1</sub>

Saturday 70

*Attributes*: bill-hook 550 555<sub>0</sub> bull's

head 70<sub>1</sub> *hörpe* 70<sub>1</sub> 550 845 *putera*

555<sub>0</sub> sickle 550

*Type*: bust in pediment 555<sub>0</sub>

*Identified with* Ba'al-hamman 554<sub>3</sub>

Ianus 374 Kronos 555<sub>0</sub>

*Supersedes*: Kronos 550

Satyroï

*Myths*: a satyr caught asleep and  
brought to Sulla 485<sub>3</sub> Milichus s.  
of a Satyr by the nymph Myrice  
1110<sub>0</sub>

*Attributes*: ass 464 ivy-wreath 388

*Types*: ἀροσκορεῖων 461<sub>0</sub> dancing 476

double bust (with Dionysos) 388

double bust (with Maenad) 392

double bust (with Zeus) 388 Jani-

form 388<sub>0</sub> playing *syrinx* 165<sub>0</sub> with

pointed ears 95

*Associated with* Dionysos 245<sub>5</sub> 246<sub>0</sub>

262 f. 265 Maenads 929<sub>0</sub>

— on votive tablet 903<sub>0</sub>

Scandinavia, rock-carvings of 687 the

Volsung saga of 682 848

Scironian Rocks 895<sub>1</sub>

Scorpio (Scorpius) 43<sub>1</sub> 477<sub>5</sub> 483<sub>2</sub> 558<sub>0</sub>

Scoti tattooed 123<sub>0</sub>

Seythia See Skythia

Seythians See Skythai

Sdan (?) 342<sub>0</sub>

Seasons See Horai

Seb 1035

Sebastion at Alexandria 1180<sub>1</sub>

Sebastopolis

*Cult*: Theos (?) Ἱψίστος 883<sub>0(26)</sub>

Sebeda 662

Segesta by euphemism for Egesta (?)  
1112-

Seimia

*Cult*: Emesa (?) 814<sub>3</sub>

Seirios, rising of 949<sub>5</sub>

Sekhem, the Great 774<sub>0</sub>

Sekhet-Hetep 126

Selagos 1072

Selene

*Cults*: Gythion 259<sub>0</sub> Pergamon 1185

*Myth*: Nemean Lion 892<sub>4</sub>

*Types*: bust 1185 bust on couch 1171<sub>3</sub>

bust with crescent 664<sub>1</sub> on horse-  
back 261

*Associated with* Helios 1171<sub>3</sub>

— on vase 777<sub>2</sub>

Seleukeia, a later name of Tralleis 958<sub>0</sub>  
960<sub>0</sub>

Seleukeia Pieria

*Cults*: Demos (?) 1192 Theoi Soteres

869<sub>1</sub> thunderbolt 809 Zeus 1192

Zeus Κάσιος 810<sub>0</sub> (?) 981<sub>1</sub> f. Zeus

Κεραῖνιος 807<sub>5(33)</sub> 809 Zeus Κορυ-

φαῖος 869<sub>1</sub> 983<sub>3</sub> (Zeus) Νικηφόρος

(Νεικήφορος) Κεραῖνιος 1225 Zeus

Ὀλύμπιος 869<sub>1</sub>

*Priests*: κεραυνοφόροι 809

*Myth*: eagle guides Seleukos i Nikator

to site 981<sub>1</sub> f. 1188

— coins of 809 f. 850 982<sub>0</sub> f. 1192

Selge

*Cults*: Herakles 492<sub>0(10)</sub> Zeus 492<sub>0(10)</sub>

— coins of 492<sub>0(10)</sub>

Selinous

*Cults*: Apollon 489<sub>0(19)</sub> Athena 489<sub>0(19)</sub>

(Demeter) Μαλοφόρος 489<sub>0(10)</sub> Hera-

kles 489<sub>0(10)</sub> (Kore) Πασικάρεια

489<sub>0(10)</sub> Phobos 489<sub>0(10)</sub> Poseidon

489<sub>0(10)</sub> Tyndaridai 489<sub>0(10)</sub> Zeus

489<sub>0(10)</sub>

Selinous in Kilikia, coins of 101<sub>0</sub>

Selloi 960<sub>0</sub>

Selymbria

*Cult*: Theos Ἀγίος Ἱψίστος 878<sub>0(10)</sub>

949<sub>1</sub>

Sem (Shem) 693<sub>4</sub> 694<sub>0</sub>

Semea 814<sub>3</sub>

Semele

*Cults*: Synnada (?) 362 f. Thracο-  
Phrygians 842

*Epithets*: Θεώνη 251<sub>0</sub> Ἰγ 274

*Myths*: Brasiai 671 brought up from

spring at Lerna by Dionysos 1022

drinks potion containing heart of

Zagreus and thereby conceives

Dionysos 1031 Iupiter 1031 struck

by lightning 24 ff. 1031 Zeus 187-

189<sub>0</sub> 731 ff. (?) 956<sub>2</sub>

*Genealogy*: m. of Dionysos 220

*Function*: earth 279<sub>3</sub>

*Etymology*: 279<sub>3</sub> .



Semele (*cont.*)

*Type:* carrying Dionysos(?) with goat at her feet 363

*Identified with* Ge 279<sub>3</sub>

*Associated with* Deos (Dios) 279 f.

*In relation to* Dionysos 663 Zeus 663

— ascent of 242 nurse of 1031 picture of 828

Semiramel 666<sub>2</sub>

Semiramis

*Cult:* Emesa (?) 814<sub>3</sub>

*Identified with* Hekate *Χθονική* (*sic*)

695<sub>0</sub> Hera Ζηρία 695<sub>0</sub> Nemesis 695<sub>0</sub>

Rhea 693<sub>4</sub> 694<sub>0</sub> 695<sub>0</sub>

— and Stabrobates 7

Semiramis Rhea

*Genealogy:* w. of Nebrod (Nimrod)

Orion Kronos 693<sub>4</sub> 694<sub>0</sub> w. of Ninus

693<sub>4</sub> 694<sub>0</sub>

Semites

*Cult:* snake 1111<sub>1</sub>

Semnai

*Cult:* Phlyeis 1066

— as euphemistic title of Erinyes 1112, 1113<sub>0(1)</sub>

Semnai of Parnassos, the three mantic 19<sub>0</sub>

Semo Sancus See Dios

Seneca, portrait-herm of (with Sokrates) 390

Senones

*Cult:* dicephalous Herakles (?) 445 f.

Sept 126

Serapis See Sarapis

Serdike

*Cults:* Asklepios 1079 Zeus 744<sub>0</sub>

— coins of 744<sub>0</sub> 821 1079

Serea in Phrygia

*Cult:* Zeus Βροντῶν καὶ Βενρεὺς Σερεανός 883<sub>0(m)</sub>

Seriphos

*Rite:* burial of lobster 665<sub>1</sub>

*Myth:* Akrisios slain by Perseus 1155, — idol from 122<sub>0</sub> lobster held sacred in 665

Servius Tullius

*Myth:* birth 1059 1039

Set, ladder of 126

Sethlans

*Etymology:* 709<sub>0</sub>

Severus, s. of Venicarus 93

Shi-Dugal 483

Sibitti

*Associated with* Istar and Sin 545<sub>0</sub>

Sicily

*Cults:* Acheloiros 667<sub>3</sub> Kronos 910<sub>0</sub>

Palikoi 909<sub>0</sub> Persephone 1040 Zeus

Κεραύνιος 808<sub>0(1)</sub> 812 ff.

*Myths:* burial of Kronos 555<sub>0</sub> burial of Kronos' sickle 448<sub>0</sub> 555<sub>0</sub>

— Kyklops in folk-tale from 1000 two sons with apples and daughter

with star in folk-tale from 1008 ff.

Siculo-Punic coins 1040

Siderous, harbour in Lykia

*Cult:* Hephaistos 972<sub>1</sub>

Sidon

*Cult:* Astarte 869<sub>0</sub>(?)

— coins of 869<sub>0</sub>

Sidyma

*Myth:* founded by Sidymos, s. of Tloos by Cheleidon d. of Kragos

971<sub>2</sub>

— speech on mythology and ritual of 455<sub>2</sub>

Sidymos, eponym of Sidyma 971<sub>2</sub>

Siegfried 447<sub>5</sub>

Siggeir 682

Sigmund 682

Signy 682

Sigyn 305<sub>0</sub>

Sikanoi

*Cult:* Tetraotos (?) 322

Sikeloi 795 908<sub>1</sub>

Sikyon

*Cults:* Aphrodite 1165<sub>1</sub> Asklepios 1080 f.

1082 1090 Hypnos Ἐπιδῶτης 321<sub>1</sub>

Zeus Ἐλευθέριος (= Nero) 97<sub>0</sub> Zeus

Μελίχιος 1144 ff.

*Myths:* Antiope 1013 Asklepios arrives

as snake drawn by mules 1082

Asklepios becomes f. of Aratos by

Aristodama (w. of Kleinias) 10<sup>2</sup>

Demeter discovers poppy 1165<sub>1</sub>

Epopous 1013

— coins of 1145<sub>0</sub> formerly called

Mekone 1165<sub>1</sub>

Sikyon, the eponymous hero

*Genealogy:* s. of Erechtheus 1146 s. of

Marathon s. of Epopeus 1146 s. of

Metion s. of Erechtheus 1146 s. of

Pelops 1146

Silandos

*Cult:* Theos Ὑψιστος 881<sub>0(20)</sub>

Silchester, diminutive bronze axes from 699

Silenoi

*Types:* kneeling 199<sub>2</sub> with wreaths of ivy and vine 95

*Associated with* Dionysos 661

Silenos

*Cult:* Aitne (formerly Katane) 908<sub>1</sub> 909<sub>0</sub>

*Myth:* Polyphemos 909<sub>0</sub>

*Genealogy:* f. of Apollon 221 252

*Attributes:* ass 464 ivy-wreath 388 909<sub>0</sub>

*Types:* double bust (with Apollon) 388

Janiform (archaistic + Hellenistic)

387 vintage 270<sub>3</sub>

Sillyon

*Cult:* Zeus 572<sub>11</sub>(?)

— coins of 572(?)

Sillyos, in Pamphylia 573<sub>0</sub>

Silpion, Mt

*Cults:* fire (πῦρ ἀθανάτων) 1187 Iupiter

Capitolinus(?) 1188 Zeus Ἐπι-

κάρπιος 1186 Zeus Καπετώλιος

(= Iupiter Capitolinus)(?) 1188<sub>14</sub>

Zeus Κεραύνιος 428 1187 Zeus

Νέμεϊος 1186

Silvanus 64<sub>0</sub>

Silvi 417<sub>5</sub>

Sima 814<sub>3</sub>  
 Simon Magus  
*Personates* Zeus 726<sub>0</sub>  
*Associated with* Helene as Zeus and Athena 726<sub>0</sub>  
*Confused with* Semo Sancus 726<sub>0</sub>  
 Sin  
*Associated with* Istar and Sibitti 545<sub>0</sub>  
 Sinis  
*Myth*: Theseus 627<sub>6</sub> 1091  
 Sinjerli, Hittite relief from 767<sub>0</sub> *stèle* of Esar-haddon from 769<sub>0</sub>  
 Sinope  
*Cults*: Nemesis 363 Theos Μέγας ΤΨιστος 883<sub>0(25)</sub> Theos ΤΨιστος 883<sub>0(25)</sub> Zeus Σάραπης 1171<sub>3</sub>  
 — coins of 363 493<sub>0(7)</sub> 1171<sub>3</sub>  
 Siphnos  
*Cult*: Zeus Επιθήμιος 897<sub>3</sub> 1180<sub>4</sub>  
 Sipylene 970<sub>0</sub>  
 Sipylos, Mt  
*Cults*: Meter Ηλαστήνη 956<sub>2</sub> Zeus ΤΨαρος (?) 876<sub>0(s)</sub> 956<sub>2</sub>  
*Myths*: Kouretes 956<sub>2</sub> Pelops 956<sub>2</sub> Tantalos 956<sub>2</sub> Zeus born 956<sub>2</sub> Zeus consorts with Semele 956<sub>2</sub>  
 — throne of Pelops on 956<sub>2</sub>  
 Sipylos, personification of the mountain 957<sub>0</sub>  
 Sirens 178<sub>1</sub>  
 Sifis, town in Lucania  
*Myth*: Herakles and Kalchas 490<sub>0(6)</sub>  
 Sirmium  
*Cults*: Genius huius loci 1194<sub>1</sub> Iupiter Optimus Maximus 1194<sub>4</sub>  
 Siscia, coins struck at 604  
 Si-yphos  
*Genealogy*: f. of Halmos and Porphyron 1150<sub>4</sub> s. of Aiolos 1150<sub>4</sub>  
 Sithnides 897<sub>1</sub>  
 Skamandria, coins of 949<sub>3</sub>  
 Skamandros 481<sub>6</sub>  
 Skarphe See Eteonos  
 Skephros 164<sub>6</sub> 455<sub>8</sub>  
 Skepsis  
*Cult*: Zeus Ίδαῖος (Εἰδαῖος) 951<sub>0</sub>  
 — coins of 949<sub>3</sub> 951<sub>0</sub>  
 Skias in Arkadia (?)  
*Cult*: Apollon Σκιαστής 439  
 Skiathos  
*Cults*: Polis 878<sub>0(6)</sub> Zeus ΤΨιστος 878<sub>0(6)</sub> 922<sub>2</sub>  
 Skiron  
*Myths*: Theseus 627<sub>6</sub> tortoise 895<sub>1</sub>  
 Skirtos 430<sub>1</sub>  
 Skoll 305<sub>0</sub>  
 Skopas 405<sub>3</sub> 469 476<sub>2</sub> 594 1206  
 Skopeloi Kronioi 554<sub>2</sub>  
 Skylla 407<sub>0</sub>  
 Skyllis 739  
 Skythai, deities worshipped by, with their Greek equivalents 292<sub>1</sub> 293<sub>0</sub> divination of 635 driven out of Thrace 107<sub>0</sub> underground effigies of the gods called πόροι 293<sub>0</sub>

## Skythia

*Cults*: Achilles 'Lord of the Island' (sc. Leuke) 925<sub>0</sub> Aphrodite Οὐρανία 292<sub>1</sub> Apollon 292<sub>1</sub> Ares 292<sub>1</sub> 547<sub>3</sub> Athena Αὐδία 925<sub>0</sub> Herakles 292<sub>1</sub> Hestia 292<sub>1</sub> iron scimitar 547<sub>3</sub> 680 Korakoi (= Philioi Daimones) 1179<sub>1</sub> Papaïos 889<sub>0(6)</sub> Philioi Daimones (Orestes and Pylades) 1179 Poseidon 292<sub>1</sub> Zeus Ἀταβύριος 925<sub>0</sub> Zeus Παπαῖος 292<sub>1</sub>  
*Rite*: Hyperborean offerings 497  
*Myth*: Erysichthon 684  
 — axe-heads from 632<sub>6</sub>  
 Sleipnir 305<sub>0</sub>  
 Slingsby and the Snapping Turtle 1151  
 Sminthe 250<sub>2</sub>  
 Sminthia 250<sub>2</sub>  
 Smyrna  
*Cults*: Aphrodite Στρατονικής 729<sub>0</sub> Ares 729<sub>0</sub> (Artemis) Ταυροπόλος 729<sub>0</sub> Athena Ἀρεία 729<sub>0</sub> Ge 729<sub>0</sub> Helios 729<sub>0</sub> Meter Στεφυλήνη 729<sub>0</sub> Nemeseis 524 864<sub>0</sub> Zeus 729<sub>0</sub> Zeus Ἀκραῖος 319 873<sub>0(s)</sub> 962<sub>1</sub> Zeus Πατρώος 280<sub>1</sub>  
*Festival*: Hadrianeia 1121<sub>0</sub>  
 — bronze medallion from 629 f. coins of 319 873<sub>0(s)</sub> in folk-tale from Psara 997 f.  
 Smyrna, old name of Ephesos 962<sub>2</sub>  
 Smyrnaioi, old name of Ephesians 962<sub>2</sub>  
 Soa  
*Cult*: (Zeus) Βεννέας 883<sub>0(6)</sub>  
 Sokrates and Phaidros 1118 and Strep-siades 2 portrait-herm of (with Platon?) 390 portrait-herm of (with Seneca) 390  
 Sol  
*Epithet*: Invictus 307<sub>0</sub> 1194<sub>4</sub>  
*Function*: Sunday 70  
*Types*: colossal 254<sub>3</sub> driving chariot 96 radiate bust 555<sub>0</sub>  
*Identified with* Apollo and Liber Pater 256 f. Mithras 307<sub>0</sub> 1194<sub>4</sub>  
*Associated with* Luna 59<sub>0</sub> 98 1050  
 — in hymn of Salin (?) 329<sub>0(1)(3)(5)(6)</sub>  
 Solmissos, Mt  
*Myth*: Kouretes aid Leto against Hera 962<sub>2</sub>  
 Solomon sends golden pillar to Souron 424<sub>0</sub>  
 — temple of 425 ff. 888<sub>0(6)</sub> 1204<sub>0</sub>  
 Solon, oath of, by (Zeus) Ἰκέσιος, Καθάρσιος, and Ἐξακιστήρ 1093<sub>1</sub>  
 Solyma See Solymos, Mt  
 Solymoi  
*Cults*: Kronos 972<sub>0</sub> Zeus Σολυμεῖς 973<sub>1</sub> f.  
 Solymos, Mt  
*Cult*: Zeus Σολυμεῖς 973<sub>1</sub> f.  
 Solymos, eponym of Solymoi 973<sub>1</sub>  
*Genealogy*: s. of Ares by Kaldene d. of Pisias (Pisides?) 973<sub>1</sub> s. of Zeus by Chaldene 973<sub>1</sub> s. of Zeus by Kalchedonia 973<sub>1</sub>  
*Identified with* Zeus (?) 974<sub>0</sub>

- Sophokles, portrait-herm of (with Euripides) 389  
 Sosias, the potter 1167  
 Sosipolis  
*Cult:* Elhs 1151  
 Sotades, the potter 346<sub>0</sub> (?)  
 Soteria 232 f.  
 Souras (?)  
*Cult:* Nikopolis in Moesia 818<sub>2(2)</sub> 822<sub>12</sub>  
 Sousa  
*Cult:* god with bovine horns, axe, and double lightning-fork 769<sub>0</sub>  
 Spain, celts from 509  
 Spalaxos or Palaxos, the Koures 587  
 Sparta  
*Cults:* Apollon 246<sub>1</sub> Apollon 'Ακρίτας 487<sub>1(1)</sub> Apollon 'Αμυκλαίος 255 Apollon Μαλεάτης 487<sub>3(1)</sub> Ares 729<sub>0</sub> Artemis 457 Artemis 'Ανγοδέσµα 421<sub>5</sub> Artemis 'Ορβία 421 f. 640<sub>0</sub> 647 Asklepios 1085 Athena 'Αμβουλία 261<sub>0</sub> Athena 'Αρεία 729<sub>0</sub> Athena Ξενία 1101<sub>3</sub> Athena 'Οπτιλέτις or 'Οπτιλία 502<sub>2</sub> Athena 'Οφθαλμίτις 502<sub>2</sub> Athena Χαλκίαικος 739<sub>1</sub> Auxesia and Damoia 890<sub>2</sub> Demeter 729<sub>0</sub> Dioskouroi 1062 Dioskouroi 'Αμζούλαιοι 261<sub>0</sub> Ge 487<sub>3(1)</sub> 729<sub>0</sub> Helios 729<sub>0</sub> Hera 515 Hestia [Βουλαία] 259<sub>0</sub> Hilaieira and Phoibe 1015<sub>7</sub> Poseidon 729<sub>0</sub> Zeus 729<sub>0</sub> Zeus 'Αγαμέμνων 1061 1069 Zeus 'Αμζούλιος 261<sub>0</sub> Zeus Βουλαίος 259<sub>0</sub> Zeus 'Ελειθέριος 1096<sub>1</sub> Zeus 'Ελειθέριος (= Antoninus Pius) 98<sub>0</sub> Zeus 'Ελειθέριος 'Αντωνείνος Σωτήρ (= Antoninus Pius) 101<sub>1</sub> 343<sub>0</sub> Zeus 'Ελειθέριος και 'Ολέμπιος 'Αντωνείνος Σωτήρ (= Antoninus Pius) 101<sub>1</sub> Zeus 'Επιδώτας 321<sub>1</sub> (Zeus) 'Επιδώτης ('Επιδότης) 321<sub>1</sub> Zeus 'Ερκείος 728<sub>0</sub> (Zeus?) 'Ιλέσιος 321<sub>1</sub> Zeus 'Ικέτας 1096<sub>1</sub> Zeus 'Αλεδαίων 436 Zeus Ξένιος 1101<sub>2</sub> Zeus Ούρανιος 436 Zeus Ταλειτάς 890<sub>2</sub> 948<sub>1</sub> Zeus Τροπαίος 110<sub>0</sub> Zeus 'Τίπατος 739<sub>1</sub> 875<sub>1(4)</sub> 890<sub>3</sub>  
*Festival:* Hyacinthia 246<sub>1</sub>  
*Rites:* kings sacrifice to Apollon 237<sub>0</sub> octennial probaton of kings 440<sub>2</sub>  
*Myths:* Astrabakos and Alopekios 421 Dioskouroi 436 ff.  
 — idol from 122<sub>0</sub>  
 Spercheios 481<sub>6</sub> 486  
 Spes 862<sub>10</sub>  
 Sphinx 407<sub>0</sub> 409<sub>0</sub> (?) 718 1082  
 Sphragitides  
*Cult:* Mt Kithairon 893<sub>0</sub>  
 Spolegium  
*Cult:* Iupiter 803<sub>2</sub>  
 Stabiobates 7  
 Staphylos 670  
 Stektorion, coins of 566  
 Stelai in Crete  
*Cults:* Apollon Ηέθιος 731<sub>0</sub> Athena 731<sub>0</sub> Poseidon 731<sub>0</sub> Zeus Δικταίος 731<sub>0</sub>  
 Stephen, St 924<sub>0</sub>  
 Stepterion 240 242  
 Sterope, d. of Kepheus 1147<sub>11</sub>  
 Sterope, horse of Helios 828 851  
 Sterope, personification of lightning 828 851  
 Steropes 784 828 851 1023  
 Sthenelos 824<sub>5</sub> 892<sub>5</sub>  
 Stheno 718  
 Sthenoboia 1129  
 Stilbe, d. of Peneios  
*Genealogy:* m. of Kentauros by Apollon 1134 f. m. of Lapithes by Apollon 684<sub>2</sub> 1134 f.  
 Stoics 256 432 852 854 ff.  
 Straton, the sculptor 1079  
 Stratonikeia  
*Cults:* Agathos Angelos 880<sub>0(0)</sub> Hekate 714<sub>2</sub> Hekate 'Αδοφόρος 714<sub>3</sub> Theios Angelos 880<sub>0(0)</sub> Zeus 'Ασβράνδος 585<sub>3</sub> (cp. 586<sub>3</sub>) Zeus Νάκρασος (?) 714<sub>3</sub> Zeus Παναμαρος 714<sub>3</sub> Zeus 'Ρευβήνοδος (?) 714<sub>3</sub> Zeus Σέραπης (?) 714<sub>3</sub> Zeus 'Τψιστος 879<sub>0(17)</sub> 880<sub>0(0)</sub> 963<sub>0</sub> Zeus 'Τψιστος και Θείος 879<sub>0(17)</sub> 880<sub>0(0)</sub> Zeus Χρυσσαρεύς or Χρυσάριος 714 ff. 848  
 — coins of 573 714<sub>2</sub>  
 Strepsiadēs 2  
 Strongyle 824<sub>7</sub>  
 Struppearia 1171<sub>1</sub>  
 Stympthalos  
*Cult:* Artemis Στυμφαλία 692  
 Styrakion, Mt 492<sub>0(0)</sub>  
 Sucaelus  
*Cult:* Mogontiacum 620  
*Attribute:* mallet 620  
*Identified with* Iupiter Optimus Maximus 620  
 Šurdh, St 822  
 Surtr 305<sub>0</sub>  
 Suras (?) 822 823<sub>0</sub>  
 Sutekh  
*Cult:* Hittites 621 f. 623  
 Suwasa, in Kappadokia  
*Cult:* Zeus Στράτιος (?) 594 f. 846  
 Svayambhū 1036  
 Sybrita  
*Cults:* Apollon Ηέθιος 731<sub>0</sub> Athena Ηολιούχος 731<sub>0</sub> Nymphs 731<sub>0</sub> Zeus Κρηταγενής 731<sub>0</sub>  
 Sykaiboi 130  
 Sykea  
*Myth:* Sykeas or Sykeus 1103<sub>5</sub>  
 Sykeas or Sykeus 1103<sub>5</sub>  
 Syllion, in Kibyratis 573<sub>0</sub>  
 Symaithos, eponym of the river Symaithos 909<sub>0</sub>  
 Symaithos, the river in Sicily 909<sub>0</sub>  
 Synaos, coins of 566  
 Synesios, hymn of 307<sub>2</sub>  
 Synnada  
*Cults:* Dionysos (?) 362 f. Dioskouroi 313 Semele (?) 362 f.  
*Myth:* Zeus nursed by Rhea 969<sub>2</sub>  
 — coins of 313 362 f.

## Syracuse

*Cults:* Artemis *Αναία* 1140<sub>3</sub> Hestia 916<sub>0</sub> Poseidon 916<sub>0</sub> Zeus *Ἐλευθέριος* 763<sub>1</sub> Zeus *Ὀλύμπιος* 915<sub>2</sub> 916<sub>0</sub> 917<sub>0</sub> Zeus *Ὀύριος* 708 917<sub>0</sub> 918<sub>0</sub>

*Rite:* contest of rustic singers wearing stag-horns 1140

*Priest:* ἀμφίπολος of Zeus *Ὀλύμπιος* as eponymous magistrate 916<sub>0</sub>  
— celt from 509 coins of 110<sub>6</sub> 708 918<sub>0</sub>

## Syria

*Cults:* Hadran 910<sub>0</sub> Keraunios 807<sub>3(2)</sub> Zeus 745<sub>1</sub> Zeus *Καραϊβάτης* 15 f. (Zeus?) *Κεραύνιος* 807<sub>3(2)</sub> Zeus *Ἰψιστος* 886<sub>0(6)</sub>

— coins of 761 816<sub>4</sub> 1189 f. Sun, Moon, and Morning-Star in folk-tale from 1004 ff.

Syrna 451<sub>1</sub>

## Syros

*Cult:* Zeus *Κτήσιος* 1066

## Taaantos See Thoth

## Tabai

*Cult:* Zeus 743<sub>7</sub>  
— coins of 743<sub>7</sub>

## Tabala

*Cult:* youthful hero, radiate, on horse-back bearing double axe 564

Tabiti, the Scythian Hestia 293<sub>0</sub>

## Tabyris See Atabyris

## Tachnepsis

*Cult:* Delos 985<sub>0</sub>

## Tacitus, M. Claudius, statue of, struck by lightning 10

## Tages

*Genealogy:* s. of Genius and gs. of Iupiter 1060

## Tainaros, Cape

*Cults:* Poseidon 890<sub>3</sub> Zeus (?) 890<sub>3</sub>

Tainaros, s. of Zeus 890<sub>3</sub>

## Taleton, Mt 890

*Cult:* Helios 890<sub>3</sub>

*Rite:* sacrifice of horses to Helios 890<sub>2</sub>

## Tallaia range

*Cults:* Hermes 948<sub>1</sub> Zeus *Ταλλαῖος* (?) 948<sub>1</sub>

## Talos

*Cult:* Crete 890<sub>2</sub> 948<sub>1</sub>

*Myth:* nail and vein 645<sub>0</sub>

*Function:* sun 890<sub>2</sub> 948<sub>1</sub>

*Type:* stone-throwing 491<sub>0(6)</sub>

*Compared with* Zeus 948<sub>1</sub>

## Talthybios

*Myths:* Agamemnon and Briseis 726  
Tegea in Crete 1147<sub>6</sub>

## Tammuz

*Cults:* Bethlehem 984<sub>1</sub> Eridu 483

*Associated with* Aphrodite (Venus) 984<sub>1</sub>  
Samsā 483

*Compared with* Adonis and Zeus 345  
Zeus 347

## Tan

*Cults:* Crete 662 Hierapytna 342<sub>0</sub>  
Polyrrhenion 342<sub>0</sub>

## Tan (cont.)

— tomb of 342<sub>0</sub>

See also Zeus

Tanagra, vases from 123<sub>0</sub>

## Tanais

*Cults:* Theos *Ἰψιστος* 884<sub>0(6)</sub> 948<sub>3</sub>

Theos *Ἰψιστος* *Ἐπήκοος* 884<sub>0(6)</sub>

## Tanit

*Cult:* Carthage 69<sub>0</sub>

*Identified with* Iuno *Caelestis* 68<sub>2</sub> Venus *Caelestis* 68<sub>2</sub>

## Tantalos

*Myths:* Ganymedes 953<sub>2</sub> golden hound

212<sub>3</sub> Pelops 212<sub>3</sub> perpetual thirst

134<sub>1</sub> Mt Sipylus 956<sub>2</sub>

*Genealogy:* f. of Aizen 964<sub>3</sub> f. of Pelops

438 957<sub>0</sub> s. of Zeus 957<sub>0</sub>

## Taouion See Tauion

## Taranis 32

## Tarantos in Bithynia

*Cult:* Zeus *Ταρανταῖος* 32<sub>3</sub>

## Taranucenus 32

## Taras

*Etymology:* 31 f.

## Tarentum 31

*Cults:* Apollon 1064 Dioskouroi 1064

Persephone 1141<sub>0</sub> pillar 29 45 131

161 166 Venti 464 Zeus 762 ff. 1064

Zeus *Ἐλευθέριος* 763<sub>1</sub> Zeus *Καραϊβάτης* 29 ff. 45 131 161 559 845

*Festival:* Theoxenia 1064

*Rite:* sacrifice of asses to the Winds 464

— cake-moulds(?) from 131 802 1064

1215 coins of 763<sub>1</sub> 1064 compound

seals(?) from 1215 Dioseuric reliefs

from 1064 disk from 462<sub>0</sub> gold

sceptre from 763<sub>1</sub> persistence of

'Minoan' cult at 543

## Tarentum in the Campus Martius 32

Tarraco (Tarragona), coins struck at 604  
painted tablet from 24 481<sub>3</sub> 1039 1211

## Tarragona See Tarraco

## Tarsos

*Cults:* Apollon *Ταρσεύς* 570 Ba'al-tars

761 f. Herakles (Sanda-) 560 845

Sandas (Herakles) 560

*Rite:* sword of Apollon washed in water from the Kydnos 570 f.

*Myths:* Herakles 570<sub>4</sub> Perseus 570<sub>4</sub>

Titanes 570<sub>4</sub>

— coins of 101<sub>1</sub> 550<sub>3</sub> 571 761 f.

## Tartaros (Tartara) 827; 1023 1032

*Epithet:* ἐνὶ ὥκερα 1028

## Tartaros

*Genealogy:* f. of Typhon by Ge 448<sub>2</sub>

## Tat (= Thoth)

*Genealogy:* s. of Hermes *Τριμέγιστος* 943<sub>0</sub>

## Tauion

*Cults:* Dioskouroi 1064 Zeus 754<sub>1</sub>

— coins of 754<sub>1</sub> 789<sub>0</sub> 1064

## Taurini

*Cult:* Aeternus 306<sub>1</sub>

*Rite:* viribus Aeterni taurobolio 306<sub>1</sub>

- Taurophonia 582  
 Tauros, Mt 449<sub>0</sub>  
 Taurus, the constellation 103<sub>0</sub> 664<sub>1</sub>  
 Tavium See Tauion  
 Ταῦας (= Zeus?)  
*Cult:* Saudeis 1227 f.  
*Epithet:* Ἡδῆνός (= Ἰδηνός?) 1227 f.  
 Taygeton, Mt 890<sub>2</sub>  
*Myth:* Lynkeus 437 f.  
 Tchatal Tepe in Lydia  
*Cult:* Theos Ἰψίστος 881<sub>0(20)</sub>  
 Tefenet  
*Cult:* Egypt 626<sub>0</sub>  
*Identified with* Athena 626<sub>0</sub>  
 Tegea  
*Cults:* Apollon Ἀγυαίος 163 Athena Ἀλέα 593 f. 1147 Demeter 1140<sub>3</sub> Eileithyia (?) 1148<sub>1</sub> Kore 1140<sub>3</sub> Zeus Κεφαίρεος 807 Zeus Κλάριος 807<sub>2</sub> 873<sub>2</sub> 892<sub>1</sub> 1148 f. Zeus Μέγιστος 807<sub>2</sub> Zeus Μελέχιος (= Μελέχιος) 1147 1149 Zeus Στροπῆας 815 850 Zeus Τελεος 1147  
*Festivals:* ἀγῶνες Ὀλυμπιακοί 807<sub>2</sub> of Apollon Ἀγυαίος 164<sub>0</sub> of Skephros 164<sub>0</sub> 455<sub>3</sub>  
*Myths:* Aleos 1147 Skephros and Leimon 164, Sterope, d. of Kepheus 1147<sub>11</sub>  
 — coins of 1147 common hearth of Arcadians at 1148 four tribes at 1148 pyramid-on-pillar as form of deity at 1147 relief from 593 talisman of 1148  
 Tegea in Crete 1147<sub>0</sub>  
 Tegeates, f. of Skephros 164<sub>0</sub>  
 Teresias 488<sub>0(2)</sub> 489<sub>0(4)</sub>  
 Τεκταῖος 232<sub>0</sub>  
 Telamon in Etruria, coins of 383  
 Telanges 1024  
 Telchines  
*Myth.* work 'in Idaean caves' 933<sub>0</sub>  
 Telegonos  
*Myth.* slays Odysseus 676 923<sub>0</sub>  
 — a parallel to the story of, from the Torres Straits 676<sub>1</sub>  
 Telephidai (= Pergamenes) 954<sub>0</sub>  
 Telephos  
*Myths:* Achilles 1184, Auge 671 Dionysos 1184, Odysseus 1184, Orestes 1179<sub>0</sub> 1143 Pergamon 1179  
*Genealogy:* h. of Astyoche 241<sub>1</sub>  
*Etymology:* 1183<sub>3</sub>  
 Telephoros  
*Function:* procreative power of Asklepios 1089  
*Etymology:* 1229  
*Types:* child 1082 phallós draped as man or boy 1089  
*Associated with* Asklepios 1082 Asklepios and Hygieia 1078  
 Tele Meizon at Pheneos 1136<sub>1</sub>  
 Telis  
*Epithet:* stabil(ita) 373<sub>1</sub>  
*Type:* reclining beneath vine, while
- Tellus (*cont.*)  
 four Seasons pass over starry globe 373  
 Tembrogios or Tembrios, river in Phrygia 969<sub>3</sub>  
 Temenothyrai  
*Cult:* Dioskouroi 313  
 — coins of 313 566  
 See also Ak Tash  
 Temnos  
*Cult:* Zeus Ἀκραῖος 873<sub>0(9)</sub> 956<sub>1</sub>  
 — coins of 873<sub>0(9)</sub>  
 Tempe 457<sub>13</sub> 458  
 Tempestates 94<sub>2</sub>  
 Tempus 862  
 Tenedos  
*Cults:* Dionysos (?) 658 ff. Dionysos Ἀνθρωποπαίστης 522 662 Dionysos (Ἰμάδιος?) 667 f. double axe 522 Hemithea 670 f. 847 Hera (?) 662 sky-god passing from older (Dionysiac Zeus) to younger (Zeus-like Dionysos) form 663 Tennes (Tenes) 673 847 two axes 668 Zeus (?) 662  
*Rites:* human sacrifice 667 f. sacrifice of bull-calf 522  
*Myths:* Hemithea 669 ff. Tennes (Tenes) 669 ff.  
*Etymology:* 662  
 — coins of 654 ff. 668 673 847 double axes of 654 ff. formerly named Leukophrys 669 formerly named Phoinike 662 proverbs Τενέδιος ἄνθρωπος, Τενέδιος ξυγγήροπος, Τενέδιος πέλεκυς 668 f. seal-stone from 663 weights of 658  
 Tenedos, on borders of Lykia and Pamphylia 662  
 Tenes 662  
 See also Tennes (Tenes)  
 Tennes (Tenes)  
*Cult:* Tenedos 673 847  
*Myths:* Achilles 669 f. Tenedos 669 ff.  
*Function:* sky 673  
*Etymology:* 662  
*Types:* handsome statue 673 Janiform head (with Hemithea) 673  
 Tennes, king of Sidon 662  
 Tenos  
*Rite:* Hyperborean offerings 497  
 Teos  
*Cults:* Agathos Daimon 1066 Roma 1066 Zeus Καπετάλιος 1066 Zeus Κτήσιος 1066  
 Terentium in the Campus Martius 32  
 Tereus  
*Myth:* pursues Prokne and Philomela 692 f.  
*Metamorphosed into* hoopoe 693  
*Attributes:* shield and lance 693<sub>1</sub> spears 693<sub>1</sub> sword 693<sub>1</sub>  
 Termessos (Termessus Maior)  
*Cults:* Augustus 973<sub>1</sub> Dione 974<sub>0</sub> Theos Ἐπήκοος Ἰψίστος (?) 879<sub>0(16)</sub> Zeus Δωτηρ (?) Ἰδαῖος (?) 321<sub>1</sub> Zeus Ἐλε-

**Termessos (Termessus Maior) (cont.)**

θέριος 974<sub>0</sub> Zeus Σολυμεύς 973<sub>1</sub> f.

Zeus Σόλυμος 974<sub>0</sub>

*Festival*: Eleutheria (?) 974<sub>0</sub>

— coins of 973<sub>1</sub> 974<sub>0</sub>

**Terminus**

*Rite*: offerings placed in hole 1090

*Function*: terminator 1090

**Terra**

*Myth*: Palici 909<sub>0</sub>

**Tesub**

*Cults*: Hittites 766<sub>1</sub> 767<sub>0</sub> 910<sub>1</sub> list of 910<sub>1</sub>

*Attributes*: axe 767<sub>0</sub> lightning-fork 767<sub>0</sub>

*Type*: standing with axe and lightning-fork 766<sub>1</sub> 767<sub>0</sub>

**Tethys**

*Myth*: nurses Hera 343<sub>0</sub>

*Genealogy*: d. of Ouranos by Ge 1020 m. of Phorkys, Kronos, Rhea, etc. by Okeanos 1020 w. of Okeanos 473

*Identified with* Isis 481<sub>0</sub>

**Tetraoto-, a god**

*Cult*: Sikanoi (?) 322

See also Apollon Τερπάωτος, Zeus Τερπάωτος

**Tetraotos, a Phoenician freebooter 322<sub>0</sub> 323<sub>0</sub>****Teukros 472****Teuthras**

*Genealogy*: f. of Thespios 1151 s. of Pandion 1151

**Thagimasada See Thaumimasadas****Thalamai**

*Cults*: Asklepios 1085 Pasiphaa 31 Zeus Καβάρας 17 f. 31

**Thalassa**

*Cults*: Laodikeia on the Lykos 11-6 Pergamon 1185

*Attributes*: crab's-claws 665, 1185 dolphin 1186 steering-paddle 1185

*Types*: androgynous 558<sub>0</sub> recumbent 1185 standing 1185 f. with head-dress of crab's-claws 665, 1185

**Thalattē 558<sub>0</sub>****Thaleia, d. of Hephaistos**

*Genealogy*: m. of Palikoi by Zeus 909<sub>0</sub>

**Thales 1021****Thalna 709 f.****Thaumimasadas (Thagimasada), the Scythian Poseidon 203<sub>0</sub>****Thanatos**

*Genealogy*: b. of Hypnos 317

*Type*: Eros with crossed legs and torch reversed 309 1045 1166

**Thanr 709 f.****Thargelia 237<sub>0</sub>****Thasos**

*Cults*: Bendis 314<sub>0</sub> Dionysos 314<sub>0</sub> Zeus Κεραῖνος 808<sub>0(10)</sub>

— antefix from 123<sub>0</sub> coins of 388<sub>0</sub> relief from 863<sub>1</sub>

**Thea Hypsiste**

*Cult*: Gjolde in Lydia 881<sub>0, 200</sub>

**Theai Megalai See Megalai Theai****Theanor 1024****Thebarma**

*Cult*: fire 34<sub>1</sub>

**Thebes in Boiotia**

*Cults*: Artemis 412 Demeter Ὀμολῶφα

900<sub>1</sub> ep. 901<sub>0</sub> Hektor 961<sub>0</sub> Heia

Κιθαίρωρα 899<sub>0</sub> Melichioi 1154<sub>0</sub>

Zeus Ὀμολῶτος 900<sub>1</sub> Zeus Ὑψιστος

878<sub>0(12)</sub> 898<sub>1</sub>

*Festivals*: Daphnephoria 455, Homolona 900<sub>1</sub>

*Myths*: Drakon 1087 Ogygos 824<sub>0</sub>

Oidipous 1152

— coins of 110<sub>7</sub> Ὀμολῶδες πύλαι nt 900<sub>1</sub> 901<sub>0</sub> 904<sub>1</sub> Ὑψισται πύλαι nt 878<sub>0(12)</sub>

**Thebes in Egypt**

*Cults*: Amen 774<sub>0</sub> Zeus Θηβαίους 960<sub>0</sub>

*Rite*: παλλακίδες of Zeus Θηβαίους 960<sub>0</sub>

— relief from 863<sub>1</sub>

**Theios Angolos**

*Cult*: Stratonikeia 880<sub>0(10)</sub>

See also Agathos Anzeios

**Thelpousa**

*Cult*: Asklepios 1090

**Themēle (= Semele) 279<sub>3</sub>****Themis**

*Cult*: Delphoi 176<sub>1</sub> 500 1216

*Epithets*: ἀρχέτορος 954<sub>0</sub> Βοιωταία 258<sub>1</sub>

εὐβουλος 37<sub>1</sub> 258<sub>1</sub>; εκσταία 723<sub>0</sub> εὐ-

πλόκαμος θεά 1216 ἱεσία 873<sub>2</sub> καλή (?)

931<sub>0</sub> ὀρθοβοίλος 258<sub>1</sub>; ορεα 724<sub>0</sub> οὐ-

μανία 37<sub>1</sub> πνευτή 258<sub>1</sub>; πρυμνήτης λαμπή-

ρόβοίλος 954<sub>0</sub>

*Rite*: leap 931<sub>0</sub>

*Myths*: Boucheta 267, 348; consort-

with Zeus 37<sub>1</sub> Delphoi 239<sub>0</sub> Den-

kalion 267, 348; 971<sub>0</sub> gives oracle

to Kronos 928<sub>0</sub> impregnated by

pillar of light (= Apollo) 1217

*Genealogy*: m. of Hori by Zeus 37<sub>1</sub> 94<sub>2</sub>

*Function*: supports orator 893<sub>1</sub>

*Etymology*: 268<sub>1</sub>

*Types*: riding on ox 348; seated on tripod 206<sub>1</sub> 1217

*Identified with* Ge 176<sub>1</sub>

*Associated with* Moirai 929<sub>0</sub> Zeus 258

723<sub>0</sub> Zeus and Apollon 730<sub>0</sub> Zeus

and Dike 897, Zeus and Dionysos

261 f.

*Compared with* Europe 267<sub>1</sub>

*In relation to* Zeus 873<sub>2</sub>

— a possible doublet of Thetis 268

**Themionon**

*Cults*: Dioskouroi (?) 313 Lykabas (?)

Σάβω 312, 313<sub>0</sub>

— coins of 312, 313

**Theodaisia 948<sub>0(11)</sub> 1021****Theodorē the Great 1071****Theodoros, sculptor of tabula Iliaca 45<sub>1</sub>****Theodotos, St 11-6<sub>1</sub>****Theognetos, the Thessalian 1024****Theoi Agnostoi See Agnostoi Theoi**

## Theoi Agrioi

*Cult*: Mt Kragos 971<sub>2</sub>

*Identified with* Kragos and his kin  
971<sub>2</sub> f. Titanes 971<sub>2</sub>

## Theoi Akiaioi

*Cult*: Mytilene (?) 873<sub>0(10)</sub>

## Theoi Ktesioi 1068

## Theoi Ouranioi

*Cult*: Melos 808<sub>0(12)</sub>

## Theoi Skirroï See Theoi Skleroi

## Theoi Skleroi

*Cult*: L<sub>3</sub> kia 972<sub>0</sub>

## Theoi Soteres

*Cults*: Ikonion 970<sub>0</sub> Philadelpheia in  
Lydia 960<sub>0</sub> 1229 Selenkeia Pieria  
869<sub>1</sub>

## Theophanes

*Personates* Zeus 97<sub>0</sub>

## Theos

*Etymology*: 234<sub>1</sub>

## Theos Agnostos See Agnostos Theos

## Theos Basileus Eumenes Soter (= Eumenes ii)

*Cult*: Elaia in Aiolis 960<sub>0</sub>

## Theos Epokoüs See Theos Hypsistos

*Epithets*: Ἐπήκοος

## Theos Hagios See Theos Hypsistos

*Epithets*: Ἄγιος

## Theos Hypsistos

*Cults*: Aizanoi 882<sub>0(23)</sub> 968<sub>0</sub> Akmonēia

882<sub>0(27)</sub> 968<sub>1</sub> Alexandreia 889<sub>0(33)</sub>

984<sub>2</sub> Amathous 879<sub>0(15)</sub> 980<sub>3</sub> Ar-

slan Apa in Phrygia 883<sub>0(10)</sub> 969<sub>2</sub>

Athribis 889<sub>0(13)</sub> 984<sub>3</sub> Berytos 983<sub>5</sub>

Bithynia (?) 853<sub>0(24)</sub> Bosphoros Kim-

merios 883<sub>0(27)</sub> 884<sub>0(10)</sub> 885<sub>0(10)</sub> Gol-

goi 879<sub>0(17)</sub> 980<sub>3</sub> Gorgippia 883<sub>0(27)</sub>

884<sub>0(10)</sub> 948<sub>2</sub> Hephaistia in Lemnos

878<sub>0(17)</sub> Hierokaisareia in Lydia

881<sub>0(20)</sub> Ioudaia 888<sub>0(12)</sub> 889<sub>0(10)</sub>

Kerdylon 878<sub>0(10)</sub> Kiton 879<sub>0(17)</sub>

980<sub>3</sub> Knossos 879<sub>0(13)</sub> Koloe 881<sub>0(20)</sub>

Kos 880<sub>0(11)</sub> 964<sub>1</sub> Kyzikos 953<sub>1</sub>

Laodikeia on the Lykos 882<sub>0(23)</sub>

968<sub>3</sub> Miletos 879<sub>0(17)</sub> Moesia 878<sub>0(11)</sub>

949<sub>1</sub> Mytilene 882<sub>0(22)</sub> Nakoleia

882<sub>0(23)</sub> 969<sub>1</sub> Oinoanda 879<sub>0(16)</sub> Per-

gamon 882<sub>0(10)</sub> 956<sub>0</sub> Phata in Lydia

881<sub>0(20)</sub> Philadelpheia in Lydia

881<sub>0(20)</sub> Phoinike 886<sub>0(30)</sub> Piroi

878<sub>0(11)</sub> 948<sub>3</sub> Plakia 882<sub>0(10)</sub> Rheneia

880<sub>0(14)</sub> Rome 879<sub>0(17)</sub> Sahin in

Phoinike 886<sub>0(30)</sub> 983<sub>5</sub> Sari-Tsam

in Lydia 881<sub>0(20)</sub> Sebastopolis (?)

883<sub>0(23)</sub> Selymtria 878<sub>0(10)</sub> 949<sub>4</sub>

Silaudos 881<sub>0(20)</sub> Sinope 883<sub>0(25)</sub>

Tanais 884<sub>0(10)</sub> 948<sub>3</sub> Tehatal Tepe

in Lydia 881<sub>0(20)</sub> Termessos (?)

879<sub>0(18)</sub> Thyateira 881<sub>0(20)</sub> Tralleis

880<sub>0(10)</sub> 962<sub>0</sub>

*Epithets*: Ἄγιος 878<sub>0(10)</sub> 949<sub>4</sub> Ἀγιώ-

τατος 879<sub>0(17)</sub> Ἐπήκοος 878<sub>0(17)</sub> 878<sub>0(11)</sub>

879<sub>0(16)</sub> (?) 884<sub>0(10)</sub> 948<sub>3</sub> Ἐξαγογητός

883<sub>0(27)</sub> 884<sub>0(10)</sub> Ἰάω Ἀδωνάτ 889<sub>0(10)</sub>

Κεραυνίος 807<sub>3(3)</sub> 882<sub>0(22)</sub> κύριε ὁ

## Theos Hypsistos (cont.)

πάντα ἐφορῶν 880<sub>0(19)</sub> κύριον τῶν

πνευμάτων καὶ πάσης σαρκός 880<sub>0(19)</sub>

Μέγας 883<sub>0(25)</sub> Οὐράνιος 886<sub>0(30)</sub> Οὐ-

ράνιος Ὑπατος 983<sub>8</sub> Παντοκράτωρ

883<sub>0(27)</sub> 884<sub>0(10)</sub> πάντων Ἐπόπτης

889<sub>0(33)</sub> 984<sub>2</sub> Σωτήρ 879<sub>0(17)</sub> Ὑπατος

886<sub>0(30)</sub>

*Rite*: lamp 879<sub>0(16)</sub>

*Priests*: ἱερεὺς 879<sub>0(17)</sub> προφήτης 879<sub>0(17)</sub>

*Worshippers*: ἀδελφοί 883<sub>0(25)</sub> θίασοι or

σύνοδοι, comprising πρεσβύτεροι and

εἰσποιητοὶ ἀδελφοί, under control of

ἱερεὺς, πατὴρ συνόδου, συναγωγός,

φιλάγαθος, παραφιλάγαθος, γυμνασι-

άρχης, νεανισκάρχης, γραμματεὺς

885<sub>0(10)</sub>

*Attribute*: eagle 884<sub>0(10)</sub> 889

*Identified with* Adad or Ramman,

the Zeus or Iupiter of Heliopolis

886<sub>0(30)</sub> Adonai 889<sub>0(10)</sub> Helios 882<sub>0(10)</sub>

Iao 889<sub>0(10)</sub> Zeus 882<sub>0(22)</sub> 883<sub>0(10)</sub>

884<sub>0(10)</sub> Zeus Βέννιος or Βεννέος 969<sub>3</sub>

*Superseded by* Christ 879<sub>0(17)</sub>

— cult of, propagated by Jews of

the Dispersion 889 f. sacred light

(φῶς) of 889<sub>0(10)</sub>

See also Hypsistos, Zeus *Epithet*

Ὑψιστος

## Theos Kataibates 143

## Theos Megas

*Cults*: Delos 985<sub>0</sub> Odessos in Thrace

1126<sub>0</sub> Palmyra 885<sub>0(20)</sub>

*Epithets*: Σάλλοντος (J. H. Mor-

mann ej. Ἀμμονιδάτωρ: see O. Höfer

in Roscher *Lex. Myth.* v. 290)

Ἐνεουαρης (?) 885<sub>0(20)</sub>

*Attributes*: cornu copiae 1126<sub>0</sub> *phallē*

1126<sub>0</sub>

## Theos Zon 1102.

Theoteknos introduces cult of Zeus Φίλιος

at Antiocheia on the Orontes 1186

1196

Theoxenia 243<sub>3</sub> 244<sub>2</sub> 1064 1136<sub>0</sub> (?) 1170

## Thera

*Cults*: Apollon 920<sub>0</sub> 921<sub>0</sub> Melichios

(See Zeus Μηλίχιος) Zeus Βροντῶν

καὶ Ἀστράπτων 817 (Zeus) Ἰκέσιος

1095<sub>0</sub> Zeus Καταβάτας 17 Zeus

Κτήσιος 1066 Zeus Μηλίχιος τῶν

περὶ Πολύερον 1156<sub>10</sub> Zeus τῶν περὶ

Λακτιον 1156<sub>10</sub> Zeus τῶν περὶ Ὀλυμ-

πίδωρον 1156<sub>10</sub>

— archaic inscriptions of 1226 votive

lions in 920<sub>0</sub> 921<sub>0</sub>

## Therapia 996 998 f.

## Therapne

*Cult*: Dioskouroi 1064

*Myth*: Dioskouroi 437

Therma(s? -ios?), river-god 408<sub>0</sub>

## Thermos in Aitolia

*Cults*: Ge 72<sub>0</sub> Helios 729<sub>0</sub> Zeus 729<sub>0</sub>

## Theseus

*Festivals*: Melichia 1091 f. Oscho-

phoria 1092

## Theseus (cont.)

*Myths*: clears road to Delphoi 628  
 Damastes 626 f. Phaidra and Hippolytos 1043 Phytalidai 291<sub>2</sub> 1091  
 1103 Prokoptes 626 f. Prokroustes  
 626 f. Sinis 627<sub>6</sub> 1091 Skiron 627<sub>6</sub>

*Genealogy*: f. of Hippolytos 1087 gs.  
 of Pittheus 1091

*Attributes*: double axe 626 ff. 847  
 sword 627<sub>6</sub>

*Type*: attacking Centaur 628

*Associated with* Kodros and Phyleus  
 1137<sub>2</sub> Peirithoos and Herakles 211<sub>2</sub>

Thespia, d. of Asopos 1151<sub>3</sub>

## Thespiiai

*Cults*: Agathos Daimon (Demon)  
 1125<sub>1</sub> 1161 St Charalambos 1150<sub>0</sub>  
 Daimones 1150<sub>0</sub> Dionysos Σάωτης(?)  
 599<sub>2</sub> Hera Κιθαίρωια 899<sub>0</sub> Hermes  
 1150<sub>0</sub> Miliche 1151 Mousa (Mosa)  
 238<sub>0</sub> Zeus Κρήσιος 1061 1066 Zeus  
 Μίλιχος 1151 Zeus Σάωτης 599<sub>2</sub>  
 1151

*Myth*. snake slain by Menestratos 1151

— apsidal temple of 900<sub>0</sub>

Thespios, eponym of Thespiiai

*Genealogy*: s. of Erechtheus 1151 s.  
 of Teuthras s. of Pandion 1151

Thesprotia, caldron of 133<sub>0</sub>

## Thessalonike

*Cults*: Hercules Augustus 1194<sub>1</sub> Prino-  
 phoros 411<sub>6</sub>  
 — coins of 411<sub>6</sub>

## Thessaly

*Cults*: pillar 166<sub>2</sub> (?) Zeus Κάριος 873<sub>2</sub>  
 Zeus Ααφύστιος 899<sub>1</sub> Zeus Όμολώσιος  
 900<sub>1</sub> Zeus Τίπαρος (?) 876<sub>0(1)</sub> Zeus  
 Φύσιος 902<sub>0</sub>

*Rites*: burial within the house 1061  
 φοιβονομείσθαι 500<sub>12</sub>

*Myth*: Salmones 825 833 1088

— kings of, personate Zeus 1087 ff.

## Thetis

*Myths*: Mnemon 670 supplicates Zeus  
 45<sub>1</sub> 753<sub>3</sub>

*Etymology*: 268<sub>2</sub>

*Type*: with head-dress of crab's-claws  
 665<sub>3</sub>

*Compared with* Metis 12

## Thibursicum Bure

*Cult*: Iuno Caelestis 68<sub>2</sub>

## Thmouis

*Cult*: he-goat 987<sub>0</sub>

Thoas 421<sub>3</sub>Tholathes (?) 558<sub>0</sub>

## Thor

*Cults*: Gothia 620 Lapps (?) 423<sub>3</sub> 533<sub>2</sub>  
*Rite*: erection of beam pierced by iron  
 nail (?) 533<sub>2</sub>

*Myths*: brings to life his goats when  
 cooked in caldron 63<sub>1</sub> 213<sub>0</sub> leads  
 Thorolfr Mostrarskegg to Iceland  
 533<sub>2</sub>

*Genealogy*: f. of Magni 64<sub>0</sub> s. of  
 Hlödýn 66<sub>0</sub>

## Thor (cont.)

*Functions*: fertility 63<sub>1</sub> thunder 547<sub>0</sub>

*Etymology*: 32

*Attributes*: club 64<sub>0</sub> hammer 547<sub>0</sub>  
 mallet 620 sword 305<sub>0</sub> thistle 775<sub>0</sub>

*Type*: bearded 64<sub>0</sub>

*Identified with* Iupiter 620

— carved on high-seat pillar 533<sub>2</sub>  
 temple of 533<sub>2</sub>

## Thorikos

*Rite*: burial within the house 1060

## Thornax, Mt, in Lakonike

*Cult*: Apollon Θορνάκιος or Πινθαεὺς  
 893<sub>2</sub>

Thornax, w. of Iapetos 894<sub>0</sub>

## Thoth

*Epithet*: Astennu 700<sub>0</sub>

*Myth*: gives wings etc. to the gods  
 553

*Identified with* Hermes Τρισμέγιστος  
 611

See also Tat

Thoukydides, portrait-herm of (with  
 Herodotos) 389 f.

Thourioi 118<sub>2</sub> 119

## Thouros

*Identified with* the planet Ares and  
 Baal or Bel 694<sub>0</sub>

## Thrace

*Cults*: Apollon 458 Artemis 411

Artemis Βασιλεια 500 f. Axieros

314 f. Axiokersa 314 f. Axiokersos

314 f. Bendis 303<sub>2</sub> 314<sub>0</sub> 411 501

Boreas 380 Bousbatos 501<sub>3</sub> Dionysos

269 ff. Dionysos Βάλλω 270 (Diony-  
 sos) Ταμπαδούλης 820<sub>1</sub> 821 851

Dionysos Σαβάζιος 314<sub>0</sub> Dios 277 ff.

288 313 824 842 Dios Νύσσος 313

Erikepaïos (Erikapaïos) (?) 1025

Kabeiroi 313 ff. Κύριος Θεός Προγον-  
 ικός Ζελεσοῦρδος 1225 Κύριος Zeus

Ζελεσοῦρδος 1225 rider-god 821 823

Zeus Διόνυσος 282 (Zeus) Ζάλμο-  
 ξις (?) 230 822 Zeus Ζελεσοῦρδος

817 ff. 833 851 Zeus Ζελεσοῦρδος ὁ

Κύριος 1225 (Zeus) Ζελεξίς (?) 822

(Zeus) \*Ζελεσοῦρδος (?) 822

*Rite*: human omophagy 1022

*Myths*: Kosingas 130 Saluoxis 226

Tereus 692 f.

— as link between Germany and

Greece 114 coins of 1133<sub>1</sub> (?) kings

of 271<sub>0</sub>

See also Thracians, Thraco-Phrygians

Thracians tattooed 121 123<sub>0</sub>

Thraco-Phrygians

*Cults*: Dionysos 268 ff. 663 673 Dios

277 ff. 663 842 Dios Νύσσος 842

Erikepaïos (Erikapaïos) (?) 1025

Father and Son 313 Φάνης (?)

1025 Semele 673 842 Zeus 1111

*Myth*: death and burial of Dionysos

at Delphoi 218 ff.

— prepared to accept Christianity

288



- Thrakidai 231 268  
 Thrasylos, monument of 245<sub>5</sub>  
 Thrasymedes of Paros 1078 f.  
 Thronax (Thornax ?), Mt, in Argolis 893<sub>2</sub>  
 Thunders See Brontai  
 Thunor 32  
 Thyateira  
   *Cults*: Apollon Τύρμνος 562 Theos  
   Τύιστος 881<sub>0(20)</sub> Tyrimnos 561 f.  
   Zeus Αἰρίος 808<sub>0(9)</sub> Zeus Κεραύνιος  
   808<sub>0(9)</sub> Zeus Φίλιος (= Trajan) 1184 f.  
   — coins of 561 f. 845 coin of, in  
   alliance with Pergamon 1184 f.  
 Thyellai  
   *Cult*: Bathos 827  
 Thyestes, a storm-god (?) 1022  
 Thyestes, f. of Enorches  
   *Myth*: 1021  
   *Etymology*: 1022  
 Thyestes, s. of Pelops  
   *Myths*: banquet 1021 sceptre of Zeus  
   547<sub>2</sub> 956<sub>2</sub>  
   *Etymology*: 1022  
   — sceptre of 1132<sub>4</sub> 1132<sub>6</sub>  
 Thyiad, the principal 242  
 Thyiads 242  
 Thymaitis, an Athenian phratry 1229  
 Thyone 29 279<sub>3</sub> 1022  
 Thyonianus as rebirth of Dionysos (?) 393<sub>3</sub>  
 Tiamat 1038  
   *Type*: lion-headed monster (?) 769<sub>0</sub>  
 Tiberis, the river-god  
   *Genealogy*: h. of Ilia 1016 s. of Ianus  
   394<sub>3</sub>  
   *Attributes*: reed 1083 urn 1083  
   *Type*: reclining 1083  
 Tiber-island  
   *Cults*: Aesculapius 1083 1086 Dios  
   Fidius 726<sub>0</sub> Iupiter Iurarius 726<sub>0</sub>  
   Simon Magus 726<sub>0</sub>  
 Tibur  
   *Cult*: Hercules 328<sub>3</sub>  
 Tifata, Mt  
   *Cult*: Diana 404  
   *Etymology*: 404  
 Tiflis, kántharos found near 120<sub>4</sub>  
 Tigillum Sororium See Rome  
 Tilphossa  
   *Cult*: Apollon Τιλφούσιος 439  
 Time  
   *Attributes*: hour-glass 867 f. scythe  
   867 f.  
   *Types*: ancient, medieval, and modern  
   868<sub>1</sub>  
 Tina (Tinia)  
   *Cult*: Etruria 338<sub>3</sub> 602  
   *Identified with* Iupiter 338<sub>3</sub> Zeus 709  
 Tinia See Tina  
 Tiodute (Jodute) 1212  
 Tiora Matiene  
   *Cult*: Mars 1133<sub>1</sub> 1230  
 Titanes  
   *Myths*: attack Dionysos or Zagreus  
   218 f. 251<sub>2</sub> 549 1030 f. attack Liber  
   1031 attack Osiris 1030 flung into  
   Tartaros by Zeus 1032 men made  
   from their ashes 1032 reduced to  
   powder (τίτρας) 1032 smear their  
   faces with gypsum 1030 struck  
   with thunderbolt by Zeus 1031  
   Sykeas or Sykeus pursued by Zeus  
   1103<sub>8</sub> Tarsos 570<sub>4</sub> Titanomachia  
   827;  
   *Genealogy*: sons of Ouranos by Ge  
   1023 cp. 1103<sub>8</sub>  
   *Function*: chieftains or kings 971<sub>2</sub>  
   *Etymology*: 1023  
   *Identified with* Theoi Agrioi 971<sub>2</sub>  
   *In relation to* the Cretan Zeus or  
   Zagreus 352  
 Tithonos 281<sub>1</sub>  
 Tiu See Ziu  
 Tiv  
   *Cult*: Etruria 339<sub>0</sub>  
   *Function*: moon 339<sub>0</sub>  
 Tiw See Ziu  
 Tlapolemeia 469  
 Tlepolemos 469  
 Tloos, eponym of the Lycian town Tlos  
   *Genealogy*: f. of Sidymos by Cheleidon  
   d. of Kragos 971<sub>2</sub> s. of Tremilos  
   (Tremiles ?) by the nymph Praxi-  
   dike, b. of Kragos and Pinalos 971<sub>2</sub>  
 Tmolos, Mt  
   *Cults*: Zeus Δεῖσιος (?) 957<sub>2</sub> Zeus  
   Κορυφαῖος (See Philadelphieia in  
   Lydia) Zeus Τέτιος 957<sub>2</sub>  
   *Myths*: birth of Zeus 957<sub>2</sub> 1228 Zeus  
   Σαβάζιος brings the babe Dionysos  
   thither 957<sub>2</sub>  
   — place called Γοῦαι Διὸς Τετίου,  
   later Δεῖσιον (? Δεσιόν) on 957<sub>2</sub>  
 Tomaris in Lydia  
   *Cult*: youthful hero on horseback  
   bearing double axe 563  
   — coins of 563  
 Tomis (Tomoi)  
   *Cult*: Iupiter Optimus Maximus Heros  
   823<sub>1(1)</sub>  
   — coins of 114<sub>0</sub>  
 Torcello, relief at 865 f.  
 Tosobis 972<sub>0</sub>  
 Tottes 569<sub>2</sub>  
 Trachis  
   *Myths*: Alkyone 1088 Keyx 1088  
 Traianeia Deiphileia 1180  
 Traianeum at Pergamon 1179 ff.  
 Traianopolis in Kilikia, coins of 101<sub>0</sub>  
 Traianopolis in Phrygia, coins of 566  
 Trajan  
   *Cults*: Hermione 1180<sub>4</sub> Pergamon  
   1179 ff.  
   *Epithet*: Optimus 1181<sub>0</sub>  
   *Festival*: Traianeia Deiphileia 1180  
   *Personates* Zeus 100<sub>6</sub> 1180 1180<sub>4</sub>  
   — Arch of, at Beneventum 1181<sub>0</sub>  
 Tralleis 957<sub>3</sub> ff.  
   *Cults*: Apollon 958<sub>0</sub> Athena 958<sub>0</sub>  
   Dionysos 960<sub>0</sub> Poseidon 959<sub>0</sub> Theos

Tralleis (*cont.*)

*Τῦσιος* 880<sub>(10)</sub> 962<sub>0</sub> Zeus 958<sub>0</sub> Zeus  
*Εὐμένης* (= Eumenes i) 960<sub>0</sub> Zeus  
*Λαράσιος* 958<sub>0</sub> ff. Zeus *Λαράσιος*  
*Σεβαστός Εὐμένης* (= Hadrian) 959<sub>0</sub> f.

*Festival*: Pythia 959<sub>0</sub>

*Rites*: ἀνιπτόποδες 959<sub>0</sub> f. παλλακίδες 959<sub>0</sub> f.

*Priests etc.*: θεοκόλοι 958<sub>0</sub> ιεροί 958<sub>0</sub>  
 ιερομνήμονες 958<sub>0</sub> priest of Zeus  
*Λαράσιος* (?) has brick palace 958<sub>0</sub>  
 — coins of 491<sub>0(10)</sub> 957<sub>3</sub> 960<sub>0</sub> 961<sub>0</sub> f.  
 jewelry from 638 f. reliefs or fres-  
 cos at 961<sub>0</sub>

Tralleus, eponymous founder of Tralleis 957<sub>3</sub>

Trallioi, a Thracian tribe 957<sub>3</sub>

Tranquillina as Tyche of Kaisareia in Kappadokia 978<sub>0</sub>

Transfiguration (Aug. 6) 945<sub>0</sub>

Trapezous in Arkadia

*Cult*: Zeus Ἀκραῖος 871<sub>3(3)</sub> 892<sub>2</sub>

Tremilos (Tremiles ?), eponym of Tremile (= Lykia) 971<sub>2</sub>

Trephon (?) 1074 1076

Trikke

*Cults*: Apollon Μαλαέρας 487<sub>3(1)</sub> 1088  
 Asklepios 1079 1088

- *Myths*: Asklepios 833<sub>0</sub> Koronis 833<sub>0</sub>  
 — coins of 1079 underground *adyton*  
 • at 1088

Triopas (Triops), f. of Erysichthon 683

*Genealogy*: s. of Helios by Rhodes 684<sub>2</sub> s. of Lapithes, s. of Apollon by Stilbe, d. of Peneios 684<sub>2</sub> s. of Poseidon by Kanake 684<sub>2</sub>

Triopidai 683

Triops See Triopas, f. of Erysichthon

Triphylia

*Cult*: Hera Ὀπλοσμία 291<sub>0</sub>

Tripolis in Lydia See Apollonia (Tripolis)

Triptolemos

*Cults*: Antiocheia on the Orontes 981<sub>1</sub>  
 Mt Kasion in Syria 981<sub>1</sub>

*Myth*: Ione 1186

*Genealogy*: s. of Polymnia 1022

Triton

*Types*: double bust (with Libye) 392  
 with head-dress of lobster's or crab's claws 665<sub>3</sub>

Tritonides 898<sub>6</sub>

Tritopatreus as one of the first three Dioskouroi 1135<sub>1</sub>

Troilos 475

Troizen

*Cults*: Aphrodite Ἀκράτα 872<sub>0(5)</sub> Aphro-  
 dite Καρασκόρια 944<sub>0</sub> Artemis  
*Σαρωνία* 413<sub>7</sub> Artemis *Σαρωνίς* 413 ff.  
 • Asklepios 1085 Athena *Σθενιάς*  
 416<sub>3</sub> Dionysos *Σαώτης* 599<sub>2</sub> Hermes  
*Πολύγυος* 466

*Myths*: Hippolytos 414 ff. 944<sub>0</sub> Saron 413 f.

— coins of 416 797 kings of 414

Troizen, s. of Pelops 414<sub>2</sub>

Trokmoi 754<sub>1</sub>

Tropaeum Traiani 114<sub>0</sub>

Trophonios (Trephonios)

*Cult*: Lebadeia 232<sub>1</sub> 899<sub>2</sub> 1073 ff.

*Rite*: incubation 232<sub>1</sub>

*Myths*: sleep at Delphoi 232<sub>1</sub> swal-  
 lowed by earth 1075

*Genealogy*: descended from Aiolos 1088

*Function*: hypostasis of Zeus (?) 1075

*Attribute*: snake coiled round staff 1075

*Identified with* a chthonian Hermes 1075 Zeus 1075

*Associated with* Agamedes 232<sub>1</sub> Zeus Βασιλεύς 1073 f.

*Compared with* Amphiaraios 1075 As-  
 klepios 1075

*In relation to* Zeus 900<sub>0</sub>

*Superseded by* St Christopher 1076

Troy

*Cults*: Apollon 453 Artemis 453 Zeus 8 950<sub>0</sub>

*Myths*: birth of Zeus 951<sub>0</sub> capture 911<sub>0</sub> Ilos founds the city where cow lies down 349 wooden horse 625  
 — axe-hammers from 635 f.

Trygaios 909<sub>0</sub>

Turin, relief at 861 f.

Tusculum

*Cults*: Castor 1170 f. Diana 403 Dios-  
 kouroi (?) 368<sub>2</sub> Fontus (?) 368<sub>2</sub>  
 Ianus (?) 368<sub>2</sub>

Tyana

*Cults*: Apollon Βοζήγνός (?) 570 Zeus  
 Ἀσβαμαῖος 569 Zeus Ὀρκιος (?) 569<sub>1</sub>  
 722<sub>5</sub>

Tychai

*Cult*: Epidauros 487<sub>3(1)</sub>

Tyche

*Cults*: Antiocheia on the Orontes 1196<sub>3</sub> 1197 Athens 1163 Edessa 429 f. Kaisareia in Kappadokia 978<sub>0</sub> Magnesia ad Sipylum 729<sub>0</sub> Melos 1136<sub>1</sub> Mylasa 879<sub>0(17)</sub> Nemroud Dagh 1136<sub>1</sub> Panamara 879<sub>0(17)</sub> 1066 Peiraieus 1104 f. Philadelpheia in Lydia 1228

*Epithets*: Ἀγαθή 879<sub>0(17)</sub> 1104 f. 1163 1229 (See also Agathe Tyche) Νέα 1136<sub>1</sub>

*Personated by* Antiochos i of Komma-  
 gene 1136<sub>1</sub> Arsinoe ii 1216 bene-  
 factor of Melos 1136<sub>1</sub> Tranquillina 978<sub>0</sub>

*Attribute*: pillar 1136<sub>1</sub>

*Types*: holding infant (Ploutos?) 1136<sub>1</sub>  
 seated with Orontes at her feet 1209<sub>3</sub>

*Identified with* Rhea 675 (?)

*Associated with* Zeus 879<sub>0(17)</sub> Zeus Ἐπιτέλειος Φίλιος and Philia 1163

— of Antoninus Pius 879<sub>0(17)</sub> of Seleukos ii Kallinikos 729<sub>0</sub>

Tyndareos

*Genealogy*: f. of Dioskouroi and Helene 918<sub>0</sub>

## Tyndaridai

- Cults*: Selinous 480<sub>0(10)</sub> Sparta 436  
*Myths*: buried at Therapne 437 feud  
 with Idas and Lynkeus 437  
*Genealogy*: affiliated to Zeus 918<sub>0</sub>  
*Type*: supporters of sky 432

## Tyndaris

- Cults*: Dioskouroi (Tyndaridai) 918<sub>0</sub>  
 Helene (Tyndaris) 918<sub>0</sub> Zeus 917<sub>1</sub>  
 918<sub>0</sub>  
 — coins of 917<sub>1</sub> 918<sub>0</sub>

Tynnichos 906<sub>3</sub>Typhoeus 826 839<sub>3</sub>

See also Typhon

## Typhon

- Myths*: Arima 826 909<sub>0</sub> crushed by  
 Zeus under Mt Aitne 909<sub>0</sub> cuts out  
 sinews of Zeus 228 448<sub>2</sub> cuts up  
 body of Osiris 1030 fight with Zeus  
 448<sub>2</sub> 722<sub>2</sub> 731 826 839<sub>0</sub> Hermes uses  
 his sinews as lyre-strings 450<sub>0</sub>  
 pursued by Zeus to Mt Kasion in  
 Syria 981<sub>1</sub> swallows eye of Horos  
 450<sub>0</sub> tastes mortal fruit 449<sub>0</sub>  
*Genealogy*: s. of Ge by Tartaros 448<sub>2</sub>  
*Function*: chthonian 805<sub>6</sub> warmth 557<sub>1</sub>  
*Attribute*: thunderbolt (?) 805<sub>6</sub>  
*Types*: three-bodied 805<sub>6</sub> winged 448<sub>2</sub>  
 with serpent-legs 448<sub>2</sub> with two  
 wings and snaky tails 731<sub>1</sub>  
*Identified with* Arkto 450<sub>0</sub>

## Tyr

- Myth*: Fenrir 450<sub>0</sub>  
 See also Ziu

## Tyre

- Cults*: Herakles 423 f. Zeus 424<sub>0</sub>  
 — coins of 665<sub>3</sub> 1036 f. 1209<sub>3</sub>

## Tyrimneia 561

## Tyrimnos

- Cult*: Thyateira 561 f. 845  
*Epithets*: ὁ προπάτωρ 561; ὁ προπάτωρ  
 θεός 561,  
*Festivals*: Tyrimneia 561 τῶν μεγάλων  
 Σεβαστῶν Τυριμνήων ἀγῶνων 561<sub>9</sub>  
*Priest*: ἱερεὺς 561<sub>8</sub>  
*Type*: youthful rider with double axe  
 561  
*Identified with* Apollon 561 f. 845  
 Helios 562 845

## Umbria

- Cults*: Fisos (or Fisovios) *Sancios* 724<sub>0</sub>  
 Iupater *Sancius* 724<sub>0</sub>

## Underworld See Index II

## Uni (= Iuno)

*Cult*: Etruria 338<sub>3</sub>

## Urbs Salvia

- Cults*: Iuno(?) 803 Iupiter *Iutor* 803 ff.  
 Minerva 803 Victoria 803  
 — painted tiles from 803 ff.

Ursa Maior 336 928<sub>0</sub> 1017<sub>4</sub>Ursa Minor 336 928<sub>0</sub>

## Usil

- Cult*: Etruria 339<sub>0</sub>  
*Function*: sun 339<sub>0</sub>

## Vale(h)anos (?) (= Velchanos)

*Cult*: Golgoi 948<sub>0(5)</sub>

See also Velchanos

Van, axe-head from 632<sub>6</sub>

## Vaphio, incised gem from 621

Varpelev, *skýphos* from 1204 f.

## Vediovis

*Identified with* Iupiter *Iurarius* (?) 726<sub>0</sub>

Velchania (?) 947<sub>0(2)</sub>

## Velchanos

*Cults*: Gortyna (?) 947<sub>0(2)</sub> Hagia Tri-  
 ada 947<sub>0(1)</sub> Phaistos 946<sub>0</sub> 947<sub>0</sub>

*Etymology*: 947<sub>0</sub>

*Identified with* Apollon 948<sub>0</sub> Vol-

canus (?) 947<sub>0</sub> Zeus 946<sub>0</sub> ff.

## Venafrum

*Cult*: Iupiter *Caelestis* 69<sub>0</sub> 401<sub>0</sub>

## Venasa

*Cult*: Zeus 616

## Venti

*Cults*: Kaulonia (?) 1042 Lithuania  
 445<sub>1</sub> Tarentum 464

*Epithet*: *bonarum Tempestatum po-*  
*tes* 94<sub>2</sub>

*Attributes*: cock 445<sub>1</sub> fish 445<sub>1</sub> small  
 cask 445<sub>1</sub>

*Types*: four winged heads 1051 Jani-  
 form 445<sub>1</sub>

## Ventina (sc. Aqua)

*Associated with* Fons and Vires 306<sub>4</sub>

## Venus

*Cults*: Bovianum Undecimanorum 68<sub>2</sub>  
 Jerusalem 984<sub>1</sub> Pola 68<sub>2</sub> Puteoli 68<sub>2</sub>  
 Rome 68<sub>2</sub>

*Epithets*: *Caelestis* 68<sub>2</sub> *Libitina* 1165<sub>1</sub>  
*Verticordia* 98 f.

*Myth*: sprung from blood of Saturnus  
 and foam of sea 448<sub>1</sub> cp. 448<sub>0</sub>

*Function*: Friday 70

*Attributes*: mirror 70<sub>1</sub> scales 98 f. 100  
 tortoise 68<sub>1</sub> water-mint 1166<sub>0</sub>

*Types*: standing with foot on foot-  
 stool 67 f. with apple in hand  
 491<sub>0(6)</sub> with apple, sceptre, star,  
 and child 68<sub>2</sub>

*Associated with* Mercurius 67 Tammuz  
 (Adonis) 984<sub>1</sub>

*In relation to* Frija 67

— mirror of 609<sub>1</sub> on column of  
 Mayence 96

## Venus, the planet, symbol of 608 f.

Verbio (= Virbius) in folk-tale of the  
Romagnoli 420Verelde 66<sub>0</sub>

## Vespera 74

## Vesta

*Cults*: Agedincum 99<sub>3</sub> Lugdunum 99<sub>3</sub>  
 Rome 1148<sub>0</sub> 1172<sub>4</sub>

*Festival*: Vestalia 20<sub>0</sub>

*Rites*: feast of roast flesh and wine  
 1172<sub>4</sub> meal 19<sub>0</sub> perpetual fire of  
 oak-wood 417<sub>5</sub>

*Priestesses*: *virgines Vestales* 1148<sub>0</sub>

*Attribute*: ass 99<sub>4</sub>

*Identified with* Diana *Nemorensis* 417<sub>5</sub>

## Vesta (cont.)

Associated with Mars and Volcanus  
99<sub>3</sub> Volcanus 99

— on column of Mayence 96 99 100

Vestalia 20<sub>0</sub>

Vettersfelde, celt from 509 f.

Vettii, frescoes from house of 1047 f.

Vetulonia, 'Tomb of the Lictor' at 1221

'Tomb of the Trident' at 1225

## Via Egnatia 495

## Viarus, Mt

Cult: Zeus (?) 973<sub>0</sub>

— on coins of Prostanta 972<sub>2</sub> f.

## Vichy

Cult: Iupiter Sabasius (= Sabazius)  
285<sub>0</sub>

— silver bratteae from 285<sub>0</sub>

## Victoria

Cults: Divitia 64<sub>0</sub> Rome 1195<sub>3</sub> Urbs  
Salvia 803

Attributes: palm-branch 99 811<sub>5</sub> wreath  
811<sub>5</sub>

Types: on globe 1196<sub>0</sub> writing on  
shield 57<sub>6</sub> (fig. 22, 3b)

Associated with Iupiter 1195<sub>2</sub>

— on column of Mayence 96 98 on  
Iupiter-columns 57<sub>6</sub> 59<sub>0</sub> 71

Vidharr 305<sub>0</sub>

## Virae

Epithet: Querquetulanae 402<sub>0</sub>

## Viribus

Cults: Neapolis in Campania 421 Nemi  
392 ff.

Priest: flamen Viribialis 421<sub>1</sub>

Myth: Diana 393

Functions: consort of Diana 392 ff.  
842 growth 421 f. mythical proto-  
type of rex Nemorensis 399

Etymology: 397<sub>0</sub> 398<sub>0</sub> 399 399<sub>5</sub> 421 f.

Type: Janiform (with Hippolytos)  
392 ff. 420 f. 842

In relation to Diana 414 417 842  
Irbos (?) 421

Virbius, Clivus, at Rome 400 f. 421

Viribus, river in Lakonike (?) 394<sub>2</sub> 421

## Vires

Function: testicles personified 306<sub>4</sub>

Associated with Deus Magnus Pantheus  
306<sub>4</sub> Fons and (Aqua) Ventina 306<sub>4</sub>  
Lymphae 306<sub>4</sub> Neptunus 306<sub>4</sub> Nym-  
phae 306<sub>4</sub>

## Virgin, the

Cults: Athens 1119<sub>0</sub> 1119<sub>1</sub> Chartres  
1213 Mt Gerizim 898<sub>0(0)</sub> Mt Juktas  
945<sub>0</sub> Zaragoza 1213

Epithets: ἀειπάρθενος 888<sub>0(0)</sub> del Pilar  
1213 du Piliér 1213 ἡ ὑπερπάρια  
Θεοτόκος 1119<sub>4</sub> Θεοτόκος 888<sub>0(0)</sub>

1150<sub>10</sub> Παργαία 891<sub>0</sub> 945<sub>0</sub> Παργαία  
εἰς τὴν Ἥεραν 1119<sub>0</sub>

Festival: Aug. 15 891<sub>0</sub>

Supersedes Charites 1150<sub>10</sub>

Virgins, the Seven, of Ankyra 1186<sub>4</sub>

## Virgo

Epithets: spicifera, iusti inventrix,

## Virgo (cont.)

urbium conditrix, ... lance vitam et  
iura pensitans 734<sub>3</sub>

Identified with Mater divum, Pax,  
Virtus, Ceres, dea Syria 734<sub>3</sub>

## Virtus

Type: with banner 99

Identified with Virgo 734<sub>3</sub>

— on column of Mayence 96 100

Virvinus, spring in Lakonike (?) 394<sub>2</sub>

## Vishnu

Cults: India 367 774<sub>1</sub>

Myths: Brahmā 774<sub>1</sub> in bubble as  
Brahma 1036 Paraśu-rāma 660<sub>1</sub>

Rāma-āndra 660<sub>1</sub>

Genealogy: h. of Lakshmi 774<sub>1</sub> h. of  
Sarasvati 774<sub>1</sub>

Function: solar (?) 774<sub>1</sub>

Attribute: lotos 367 774<sub>1</sub>

Types: four-handed 774<sub>1</sub> seated be-  
neath starry arch 367

— sixth incarnation of 660<sub>1</sub> seventh  
incarnation of 660<sub>1</sub>

Vitellia, goddess 404<sub>0</sub>

Vitellia, town in Latium 404<sub>0</sub>

Vitellii 404<sub>0</sub>

## Volaterrae

Cults: Hermes (?) 383 Ianus (?) 383

— coins of 382 f.

## Volcanus

Cults: Agedincum 99<sub>3</sub> Gallia Lugudun-  
ensis 547<sub>0</sub> 619 Lugdunum 99<sub>3</sub>

Genealogy: f. of Palicus by Aetna 909<sub>0</sub>

Function: elemental fire 100

Etymology: 947<sub>0</sub>

Identified with Donar 63<sub>1</sub> Velchanos (?)  
947<sub>0</sub>

Associated with Esus and Iovis 619  
Mars and Vesta 99<sub>3</sub> Vesta 99

— on column of Mayence 96 100  
on Jupiter-columns 57<sub>6</sub> 59<sub>0</sub> smithy  
of 784

## Volsung 682

Vulci, tomb-painting at 641

Vulturnus 368<sub>3</sub>

Weaving Damsel 66<sub>0</sub>

Wind-gods See Venti

Winds See Anemioi

## Wodan

Rite: sacrifice at beginning of summer  
62<sub>1</sub>

Myth: contest with Fenris-wolf 62<sub>1</sub>

Functions: leader of Wild Hunt or  
Furious Host 62<sub>1</sub> sky-god 62<sub>1</sub>

Attributes: chariot or coach 62<sub>1</sub> gold  
helmet 62<sub>1</sub> gold ring 62<sub>1</sub> 990 throne  
62<sub>1</sub>

Type: one-eyed 62<sub>1</sub>

Identified with Mercurius 59 63<sub>0</sub> 69 94<sub>1</sub>  
386<sub>0</sub>

In relation to Ziu 62<sub>1</sub>

Woodchester, statuette from 98<sub>3</sub> 1214

Xenioi Theoi 1177<sub>2</sub>

- Xenokles, the potter 785 789<sub>0</sub>  
 Xenokrateia, dedication of 182 ff. (pl. x)  
 Xenokrates 222  
 Xenophilos, the sculptor 1079  
 Xerxes  
     *Personates* Zeus 853<sub>1</sub>
- Yahwe See Jehovah  
 Yggdrasil 305<sub>0</sub>  
 Yorkshire, Kyklops in folk-tale from 1002 f.
- Zagreus  
     *Cults*: Crete 352 667 Hagia Triada (?)  
         522 Mt Ide in Crete 838 934<sub>0</sub> 938<sub>0</sub>  
         Mt Zagros (?) 980<sub>5</sub>  
     *Rites*: 932<sub>1</sub> devoured by Thracian  
         kings 271<sub>0</sub> 667 omophagy 934<sub>0</sub>  
         thunder-making 934<sub>0</sub> cp. 838 f. 852  
         torches carried over mountain 934<sub>0</sub>  
     *Worshippers*: Bakchoi 934<sub>0</sub> Kouretes  
         934<sub>0</sub>  
     *Personated by* Cretan prince (?) 522  
         Kouretes 549  
     *Myths*: 1030 ff. attacked by Titans  
         549 1030 f. guarded by Apollon and  
         Kouretes 1030 his heart placed in  
         gypsum image by Zeus 1031 his  
         heart rescued by Athena 1031 his  
         limbs arranged by Apollon 1031  
         nursed by Nymphs 1030 put to-  
         gether again by Rhea 1032 reborn  
         as Dionysos 1031 resurrection 1032  
         sits on throne of Zeus 838 1030  
         slain in bovine form 1030  
     *Metamorphosed into* Zeus, Kronos,  
         babe, youth, lion, horse, horned  
         snake, tiger, bull 1030 cp. 861<sub>5</sub>  
     *Genealogy*: s. of Zeus by Phersephone  
         or Kore 1029  
     *Function*: annual rebirth of Zeus 934<sub>0</sub>  
         938<sub>0</sub>  
     *Etymology*: 268<sub>1</sub>  
     *Types*: Assyrian 697<sub>0</sub> horned babe  
         1029  
     *Identified with* Dionysos 234 1029  
     *Associated with* Zeus 1113<sub>0(2)</sub> (?)  
     *Compared with* Zeus Βροντῶν 852  
     *In relation to* Titans 352 Zeus 522 980<sub>5</sub>  
         — derived from Mesopotamia (Mt  
         Zagros) 938<sub>0</sub> reaches Crete by same  
         route as Aigokeros 938<sub>0</sub> toys of  
         1030  
     Zagreus, Mt  
         *Cult*: Zagreus (?) 980<sub>5</sub>  
     Zakynthos, Gigantes in folk-tale from  
         505 f. golden crab in folk-tale from  
         666<sub>3</sub> Kyklops in folk-tale from 994 f.
- Zalmoxis See Salmoxis  
 Zalmoxis See Salmoxis  
 Zamama 938<sub>0</sub>  
 Zamis, b. of Rhea 694<sub>0</sub>  
 Zan 344<sub>0</sub> 353 f.  
     *Cults*: Crete 344 f. Mt Ide in Crete  
         934<sub>0</sub> 942<sub>0</sub> Olympia 349 Samos (?)  
         354<sub>9</sub>
- Zan (cont.)  
     *Epithet*: Μέγας 341<sub>6</sub> 344 f. 842  
     *Rite*: eaten annually by his wor-  
         shippers in form of a divine bull  
         354  
     *Myth*: buried in Crete 345  
     *Genealogy*: f. of Minos by Europe 344  
         s. of Kronos 940<sub>0</sub>  
     *Functions*: an older Zeus 340 ff. sky  
         353 f. 842 thunder 341<sub>6</sub> 344  
     *Type*: Ζᾶves at Olympia 343<sub>0</sub> 349 354  
     *Identified with* Great Ox 354 Ian 341  
         344 353 Zeus 220<sub>6</sub> 341<sub>6</sub> 342<sub>0</sub> 345  
         942<sub>0</sub>  
     *In relation to* Ianus (Ian) 842 Zeus 353  
     *Superseded by* Pan (?) 347 ff. Zeus  
         349 f. 842  
     *Survives as* Zanos (Ζᾶνος) in modern  
         Crete 353  
     — in the plural (Ζᾶves) 343<sub>0</sub> 349 354  
     tomb of 341<sub>6</sub> 354 934<sub>0</sub> tower of 178  
     354 watch-tower of 354  
     See also Zeus  
 Zanes, consecrated men despatched to the  
     gods 343<sub>0</sub>  
 Zanes, plural of Zan 343<sub>0</sub> 349 354  
     See also Zan, Zeus  
 Zanides, Roman empresses (?) so called  
     343<sub>0</sub>  
 Zankle  
     *Cult*: Poseidon 794 f. 850  
     *Myth*: called Δπέφανον after δπέφανον  
         of Kronos 448<sub>0</sub>  
     — coin of 794 f. 850  
     See also Messana  
 Zanos 353  
 Zaragoza  
     *Cult*: Our Lady del Pilar 1213  
 Zas 344<sub>0</sub> 351 f. 353  
     See also Zeus  
 Zbsourdos  
     *Etymology*: 822 ff. 824<sub>1</sub> 851  
     See also Zeus *Epithets* Ζβελσούρδος  
 Zelos 1029  
 Zemela See Semele  
 Zen 259<sub>0</sub> 293<sub>6</sub> 341 344<sub>0</sub> 582<sub>1</sub> 855<sub>2</sub> See also  
     Zeus  
 Zenoposeidon  
     *Cults*: Corinth (?) 878<sub>0(3)</sub> Mylasa 582  
         663 846 953<sub>7</sub>  
     *Festival*: Taurophonia (?) 582  
     *Priest*: νεωκόρος 582  
 Zephyros  
     *Cult*: Kaulonia (?) 1042  
     *Myth*: Kyparissos 981<sub>1</sub>  
     *Type*: horse 830<sub>7</sub>  
 Zes 344<sub>0</sub> 352<sub>1</sub> See also Zeus  
 Zeter See Zioter  
 Zetes  
     *Genealogy*: s. of Boreas by Oreithyia,  
         d. of Erechtheus 444  
     *Etymology*: 444  
     *In relation to* Zethos 445  
 Zethos  
     *Cult*: Antiocheia on the Orontes 428

## Zethos (cont.)

*Myths*: Dirke 1013 1015 1019 Lykos 1019<sub>2</sub>

*Genealogy*: b. of Amphion 317 s. of Zeus by Antiope 1013 s. of Zeus or Epopeus 445

*Functions*: herdsman 1013 one of the Theban Dioskouroi 1014

*Etymology*: 445<sub>2</sub>

*Type*: on column 428

*In relation to Zetes* 445

## Zeus

*Cults*: Abédāt in Phoinike 886<sub>0(30)</sub> 983<sub>1</sub>

Achaeans 458 Adrianoi in Mysia

127 Aeolians 901<sub>0</sub> Aera 1142<sub>3</sub> (?)

Agrirentum 911<sub>0</sub> ff. 1227 Aigai in

Aiolis 259<sub>0</sub> Aigai in Makedonia

878<sub>0(10)</sub> 906<sub>2</sub> Aigina 894<sub>3</sub> 895<sub>0</sub> 895<sub>1</sub>

Aigion 742 f. 749 826<sub>6</sub> Ainianes 869<sub>0</sub>

Mt Ainos 907<sub>2</sub> Mt Aitne 908<sub>1</sub> 909<sub>0</sub>

910<sub>0</sub> Aitne (formerly Katane) 908<sub>1</sub>

909<sub>0</sub> Aixone 730<sub>0</sub> Aizanoi 882<sub>0(23)</sub> (?)

965<sub>0</sub> ff. Akarnania 743<sub>1</sub> 1226 Ak-

monia 312<sub>2</sub> Akrai in Sicily 915<sub>1</sub>

Akraiphia 97<sub>0</sub> 1074 Alaisa (Halaesa)

1158<sub>6</sub> Alban Mt 808<sub>0(16)</sub> Alexandreia

1158 1187<sub>0</sub> Alopeke 1115 Altyntash

in Phrygia 883<sub>0(10)</sub> Mt Alysia (?)

945<sub>1</sub> Amaseia 975<sub>0</sub> f. Amastris 707

848 918<sub>0</sub> 1067 Amathous 598 f.

869<sub>0</sub> Ambrakia 1222 Amorgos 258<sub>3</sub>

Anaphe 1066 Anazarbos 980<sub>1</sub> Mt

Achesmos 897<sub>1</sub> Anchialos in

Thrace 878<sub>0(10)</sub> 949<sub>2</sub> Andros 1156

Ankyra in Galatia 754<sub>1</sub> 835<sub>1</sub> 971<sub>1</sub>

Antandros 815 Antigoneia on the

Orontes 1188 Antiocheia in Chry-

saoris (= Alabanda) 714<sub>2</sub> Antio-

cheia on the Maiandros 259<sub>0</sub> Antio-

cheia on the Orontes 428 1178

1186 ff. 1188<sub>11</sub> 1196 f. Apameia on

the Orontes 1192 Mt Apesas 892<sub>1</sub>

Aphrodisias in Karia 585<sub>3</sub> 1220

Arabia (?) 1224 Mt Arachnaion 894<sub>1</sub>

Mt Arbios 945<sub>2</sub> 946<sub>0</sub> Ardettos 1135

Mt Argaios 980<sub>0</sub> Mt Argarizon (See

Mt Gerizim) Argos 164<sub>1</sub> 164<sub>0</sub> 179

808<sub>0(14)</sub> 874<sub>2</sub> 878<sub>0(4)</sub> 892<sub>5</sub> 893<sub>0</sub> 893<sub>1</sub>

1099<sub>0</sub> 1143 f. 1143<sub>5</sub> 1144<sub>2</sub> 1230

Arkadia 760 f. 793 849 Arkesine

1156 1156<sub>11</sub> 1157<sub>0</sub> Arslan Apa in

Phrygia (?) 883<sub>0(10)</sub> Assos 728<sub>0</sub> 857<sub>6</sub>

Mt Atabyrion in Rhodes 922<sub>2</sub> 923<sub>0</sub>

924<sub>0</sub> 925<sub>0</sub> Mt Atabyrion in Sicily

910<sub>1</sub> Athens 20 f. 97<sub>0</sub> 98<sub>0</sub> 111<sub>0</sub> 231<sub>1</sub>

259<sub>0</sub> 729<sub>0</sub> 730<sub>0</sub> 793 815 875<sub>1(2)</sub>

876<sub>1(1)</sub> 897<sub>2</sub> 897<sub>3</sub> 903<sub>0</sub> 976<sub>0</sub> 985<sub>0</sub>

1061 (?) 1065 1078 1091 f. 1100<sub>1</sub>

1103 f. 1114 f. 1121 ff. 1135<sub>1</sub> 1147

1149 1151 1161 ff. 1169 1229 Mt

Athos 906<sub>1</sub> Attaleia in Pamphylia

111<sub>0</sub> Attike 291<sub>2</sub> 1069 (?) Attouda

743<sub>1</sub> Axos 816<sub>1</sub> Babylon 128<sub>4</sub> 675

714<sub>1</sub> Bejad in Phrygia 292<sub>2</sub> Beuyuk

Evlia near Amaseia 974<sub>1</sub> ff. Bithy -

## Zeus (cont.)

nia 271<sub>0</sub> 292<sub>4</sub> 815 835<sub>1</sub> 1180<sub>4</sub> Blau-

dos in Mysia 284<sub>0</sub> Boiotia 238<sub>0</sub> 731<sub>0</sub>

873<sub>2</sub> 875<sub>1(1)</sub> 900<sub>1</sub> Bosporos 707

Bosporos Kimmerios 729<sub>0</sub> Böttia on

the Orontes 1187<sub>1</sub> Bouthroton

(Bouthrotos) 348 Bruttii 709 Bunar-

bashi in Phrygia 835<sub>4</sub> Byblos

887<sub>0(10)</sub> 983<sub>6</sub> Celts (See Keltoi)

Chaironeia (sceptre of Zeus) 547<sub>2</sub>

Chalkis 1098<sub>7</sub> Chalkis in Euboia

1157 Chalkis sub Libano 981<sub>0</sub>

Chersonesos Taurike 729<sub>0</sub> Chios

922<sub>4</sub> 1157<sub>1</sub> Corinth 869<sub>1</sub> 878<sub>0(3)</sub>

892<sub>3</sub> 916<sub>0</sub> Crete 230 344 f. 352 354

599 697<sub>0</sub> 727 743<sub>1</sub> 925 ff. 1169<sub>5</sub>

1187<sub>4</sub> (?) Damaskos 807<sub>3(2)</sub> 886<sub>0(10)</sub>

Daphne, near Antiocheia on the

Orontes 1191 Delos 259<sub>0</sub> 907<sub>0</sub> (?)

919<sub>0</sub> 920<sub>0</sub> 921<sub>0</sub> 922<sub>0</sub> 985<sub>0</sub> 1095<sub>0</sub> 1096<sub>0</sub>

1105 1217 Delphoi 179 f. 231 ff. 244

816 841 901<sub>2</sub> 902<sub>0</sub> Demotionidai

728<sub>0</sub> Denderah 97<sub>0</sub> Didyma near

Miletos 317 317<sub>2</sub> 318<sub>0</sub> Mt Dikte

927<sub>1</sub> 928<sub>0</sub> 929<sub>0</sub> Diokaisareia in

Kilikia (?) 810 Dion in Makedonia

1111 Dionysopolis in Phrygia 285

Divlit near Koloe 975<sub>0</sub> Dodona 214

350 350<sub>0</sub> 353 693<sub>1</sub> 763<sub>1</sub> 826 855<sub>2</sub>

960<sub>0</sub> Doliche 745<sub>1</sub> Dorylaeion 280 f.

280<sub>1</sub> 292<sub>4</sub> 835<sub>1</sub> 836 Dreros 948<sub>1</sub>

Mt Drios 918<sub>1</sub> Ebimi near Amaseia

976<sub>0</sub> Egypt 1023 Elaia in Aiolis

955<sub>0</sub> Mt Elakataion in Thessaly

397<sub>0</sub> Elasson in Thessaly 808<sub>0(13)</sub>

Elis 728<sub>0</sub> 783 Emathia, hill at

Antiocheia on the Orontes 1187 f.

Ephesos 728<sub>0</sub> 743<sub>1</sub> 962<sub>2</sub> Epidauros

894<sub>2</sub> 1061 1066 1076 f. 1144<sub>3</sub> (?)

1157<sub>0</sub> 1177 f. Eresos 729<sub>0</sub> Eretria

901<sub>0</sub> Erythrai in Ionia 730<sub>0</sub> 1157<sub>0</sub>

Essir-keui in Bithynia 835<sub>1</sub> Eu-

meneia in Phrygia 970<sub>0</sub> Euromos

572<sub>1</sub> 573<sub>4</sub> 574 f. 589<sub>0</sub> (?) 1220 Ga-

laria or Galarina 1131<sub>1</sub> Galatia

835<sub>1</sub> Mt Gargarou (Gargara) 950<sub>0</sub> ff.

Gaza 675 1187<sub>0</sub> Genetaean head-

land 616 f. 1097<sub>0</sub> Cape Geraistos (?)

903 Mt Gerizim 887<sub>0(30)</sub> 888<sub>0(10)</sub>

983<sub>0</sub> Ghel-Ghiraz near Amaseia

976<sub>0</sub> Golgoi (?) 948<sub>0(13)</sub> Gomphoi

871<sub>3(2)</sub> 1099<sub>0</sub> Gortyna 723<sub>0</sub> 731<sub>0</sub>

947<sub>0(12)</sub> (?) Graeco-Libyans 1111

Gumbet in Phrygia 835<sub>1</sub> Gunjarik

in Phrygia 835<sub>4</sub> Gythion 31 259<sub>0</sub>

Hagia Triada 947<sub>0(1)</sub> Halikarnassos

585<sub>3</sub> 872<sub>0(5)</sub> 963<sub>3</sub> 1228 Halos 904<sub>1</sub>

1226 Heleia 930<sub>0</sub> 931<sub>0</sub> 932<sub>0</sub> Mt

Helikon 898<sub>1</sub> Hephaistia in Lemnos

878<sub>0(7)</sub> (?) Herakleia ad Latmum

585<sub>3</sub> Herakleia Pontike 976<sub>0</sub> Her-

mione 100<sub>0</sub> 1061 1077 Hierapolis

in Phrygia 570 571<sub>6</sub> Hierapytna

342<sub>0</sub> 723<sub>0</sub> 929<sub>0</sub> cp. 930<sub>0</sub> 1157<sub>4</sub> Mt

Homole (Homolos) (?) 904<sub>1</sub> Homo-

## Zeus (cont.)

lion 1227 Mt Homoloion near Thebes in Boiotia (?) 900, Hydiseos 705 f. Mt Hymettos 873, 897, 1226 Mt Hynnaron 987, Mt Hypatos 875<sub>(1)</sub> 898, Iasos 879<sub>(17)</sub> 963, Mt Ide in Crete 549 838 932, ff. 941, 980, Mt Ide in Phrygia 855, 950, ff. Iki kilisse in Galatia 835, Ilion 950, f. Imbros 878<sub>(1)</sub>, 922, Inessa (?) 903, Inbissar in Phrygia 835, Inonu in Phrygia 249, 835, 836 ff. 1226 Ione 1186 f. Itanos 929, cp. 930, 1130, Mt Ithome 741 ff. 890, 1222 Jerusalem 984, Kalaureia 728, Kalchedon 259, Kalyмна 808<sub>(11)</sub> Mt Kamares (?) 935, Kanai (Kane) 902, Kappadokia 594, 595, 616 Karia 559 f. 572 ff. 705 729, 745, 763, Karien near Mt Pangaion 1066 Karousa 1092, Mt Kasion in Egypt 907, 984, f. Mt Kasion in Syria 907, 981, ff. 1191 f. Kassiope 906, 907, Katane (See Aitne) Keltoi 111, 570, Mt Kenaion 902, Kephallenia 907, Keramos 599, Kerdylion 878<sub>(9)</sub> (?) 909, Kibyra 771 Kierion 743, Kilikia 380 Kios 815, Mt Kithairon 581 898, Kition in Kypros 807<sub>(1)</sub> (?) 807<sub>(4)</sub> Klaros 873, Knidos 729, 1157 Knossos (?) 948<sub>(3)</sub> Mt Kokkygion 893, Kolo in Lydia 285, 1067 Kolonos 1152, (?) 1154 f. Korkyra 675 f. 730, 879<sub>(12)</sub> 907, Kos 238, 1095, Kotiaieion 835, Koujounlou in Bithynia 835, Mt Kounados 918, Krannon 833 Kurshumlu in Phrygia 839 Kurtkoi in Phrygia 835, Kyaneai 101, Kymak in Phrygia 835, Mt Kynthos 919, 920, 921, 922, Kypros 444, 599, (?) 874, 1099, 1102, Kyrene 259, 1177, Kyrrhos 15 f. 745, 983, Kys 97, Kyzikos 743, 833 ff. 852 881<sub>(21)</sub> 882<sub>(10)</sub> 953, Labranda 576 f. 585 ff. 594 597 713 722 976, Lagina 879<sub>(17)</sub> 963, Laodikeia Katakekau-mene 817 Laodikeia on the Lykos 319 f. 319, 745, 1186 Laodikeia on the sea 1192 Lapersai 1069 Mt Laphystion in Boiotia 899, Larisa at Argos 892, 893, Larisa on Mt Messogis 957, ff. Larissa in Thes-saly 1155 f. Lebadeia 233, 899, 900, 1061 1073 ff. Leuktron or Leuktra in Lakonike 891, Mt Libanos 983, Lindos 923, 925, Lucania 709 Lydia 312, 577 807<sub>(9)</sub> 872<sub>(7)</sub> 1228 Mt Lykaion 423 761 891, Lykaonia 835, Lykia 972, Lykoreia 901, Mt Lykoreion 901, 902, Lyttos 723, 934, 948<sub>(1)</sub> (?) Magnesia ad Maeand-rum 873<sub>(7)</sub> 963, Magnesia ad Sipy-lum 729, 957, Magnesia in Thesaly 730, 871<sub>(1)</sub> Maonia 745, Make-

## Zeus (cont.)

donia 878<sub>(9)</sub> Cape Malea (Maleai) 488<sub>(10)</sub> 890, Mantinea 12 f. 259, 321, 807 Marathon 875<sub>(13)</sub> 898, Mastaura 587 Megalopolis 1178 f. 1183 Megara 179 257, 895, 896, 897, 1135, 1139, Melos 16 f. 808<sub>(12)</sub> Messene 728, 741 ff. 1223 Methy-drion 290, Miletos 317, 879<sub>(17)</sub> 962, 963, 1228 Mopsion (?) in Pelas-giotis 496, mountains 868 ff. My-konos 258, 1105 Mylasa 559, 574 576 ff. 663 879<sub>(17)</sub> 963, 1220 Myn-dos 872<sub>(6)</sub> 963, Myrmidones 894, Myrrhinous 730, Mysia 577 Myti-lene 97, 259, 873<sub>(10)</sub> (?) 882<sub>(22)</sub> 922, Naissos 875, 948, (?) Nakoleia 292, 570 835, 836, 836, Nauplia 32 Naxos 918, Neapolis in Karia 260, Neaule (= Nea Aule) 285, Nemroud Dagh 980, Netteia 925, 1096, (?) Nicopolis on the Danube 808<sub>(9)</sub> Nikaia in Bithynia 815, 918, 1099, 1100, Nisyros 1157, Mt Oche 902, Ogur (Ogut) in Galatia 835, Mt Oite 903, Olenos in Aitolia 933, Olous 948, Olympia 21 231, 349 706 722 726 f. 757 ff. 758, 761 783 808<sub>(1)</sub> 849 878<sub>(5)</sub> 891, 916, 947, 955, 1078 1100, 1222 1224 Mt Olympos in Elis (?) 891, Olympos in Lykia 972, Mt Olympos in Makedonia 904, 1227 Mt Olympos in Mysia 953, Orchomenos in Boiotia 873, 898, 1149 1150 1151 Ormelles 1067 Oropos 232 1061 1070 ff. Mt Ossa (?) 904, Palmyra 807<sub>(5)</sub> 885<sub>(29)</sub> 886<sub>(10)</sub> 983, Panamara 587 879<sub>(17)</sub> 963, 1066 Panionion 259, Panormos near Kyzikos 891<sub>(21)</sub> 882<sub>(10)</sub> Mt Pantokrator (?) 907, Paphlagonia 729, Mt Parnassos 901, 902, Mt Parnes 4 873, 897, 898, Paros 19 f. 131 259, 875<sub>(15)</sub> 918, Passaron 706 Patara 921, Pautalia 743, Peiraieus 585, 1065 f. 1104 ff. 1117 1142 1173 ff. Mt Pelinnaion 922, Mt Pelion 869, 870, 871, 871<sub>(1)</sub> 904, Pella in Makedonia 1187, Pelousion 985, ff. Pergamon 110, 259, 287 287, 729, 808<sub>(8)</sub> 882<sub>(10)</sub> (?) 954 ff. 1061 1067 1077 f. 1178 1179 ff. 1184 Perinthos 773, 874, 949, Persia 33 Petelia 708 f. Phaistos 946, 947 Phaselis 729, Philadelphieia in Lydia 285, 869, 957, 960, 1217 f. 1228 f. Philai 97, Philius 1106 f. Phlyeis 1066 Phoinike 868, Phokis 731, Phrygia 282 ff. 292, 295, 322 569, 807<sub>(5)</sub> 835 ff. 842 852 883<sub>(10)</sub> 964 ff. Mt Pindos 871<sub>(32)</sub> 904, Pisidia 287 Plarasa 573 Plataiai 238, 763, Pontos 974, ff. Praisos 731, 871<sub>(34)</sub> 930, Priansos 723, 934, Priene 808<sub>(17)</sub> Pronnoi 907, Prostanna

## Zeus (cont.)

973<sub>0</sub> Prousa ad Olympum 292<sub>4</sub> 964<sub>2</sub>  
 Prymnessos 835<sub>4</sub> Rhodes 615 922<sub>5</sub>  
 923<sub>0</sub> 924<sub>0</sub> 925<sub>0</sub> 946<sub>0</sub> Rhodes the  
 town 924<sub>0</sub> 925<sub>0</sub> Rome 724<sub>0</sub> 808<sub>0(17)</sub>  
 835<sub>6</sub> 876<sub>0(6)</sub> Salamis 110<sub>9</sub> Sardeis  
 1227 f. Selenkeia Pieria 807<sub>5(3)</sub> 809  
 869<sub>1</sub> 981 f. 983<sub>3</sub> 1192 1225 Selge  
 492<sub>0(0)</sub> Selinous 489<sub>0(0)</sub> Selymbria  
 878<sub>0(10)</sub> (?) Serdike 744<sub>0</sub> Serea in  
 Phrygia 883<sub>0(0)</sub> Sicily 808<sub>0(18)</sub> 812 ff.  
 Sikyon 97<sub>0</sub> 1144 ff. Sillyon 572<sub>11</sub> (?)  
 Mt Silpion 1186 f. 1188<sub>14</sub> (?) Sinope  
 1171<sub>3</sub> Siphnos 897<sub>3</sub> 1180<sub>4</sub> Mt Sipy-  
 los 876<sub>0(8)</sub> 956<sub>2</sub> (?) Skepsis 951<sub>0</sub>  
 Skiathos 878<sub>0(6)</sub> 922<sub>2</sub> Skythia 292<sub>4</sub>  
 925<sub>0</sub> Smyrna 280<sub>1</sub> 319 729<sub>0</sub> 873<sub>0(8)</sub>  
 962<sub>1</sub> Mt Solymos 973<sub>1</sub> f. Sparta 9<sub>80</sub>  
 110<sub>0</sub> 259<sub>0</sub> 261<sub>0</sub> 321<sub>1</sub> 436 728<sub>0</sub> 729<sub>0</sub>  
 739<sub>1</sub> 875<sub>1(4)</sub> 890<sub>2</sub> 890<sub>3</sub> 948<sub>1</sub> 1061  
 1069 1096<sub>1</sub> 1101<sub>3</sub> Stelai in Crete  
 731<sub>0</sub> Stratonikeia 585<sub>3</sub> (cp. 586<sub>3</sub>)  
 714 ff. 714<sub>3</sub> 963<sub>9</sub> Suwasa in Kappa-  
 dokia 594 f. Sybrita 731<sub>0</sub> Syracuse  
 708 763<sub>1</sub> 915<sub>2</sub> 916<sub>0</sub> 917<sub>0</sub> 918<sub>0</sub> Syria  
 745<sub>1</sub> 807<sub>3(2)</sub> (?) 886<sub>0(0)</sub> Syros 1066  
 Tabai 743<sub>7</sub> Cape Tainaros (?) 890<sub>5</sub>  
 Tallaia range (?) 948<sub>1</sub> Tarantos in  
 Bithynia 32<sub>5</sub> Tarentum 29 ff. 45 131  
 161 559 762 ff. 763<sub>1</sub> 1064 Tavium  
 754<sub>1</sub> Tegea 807 815 850 873<sub>2</sub> 892<sub>1</sub>  
 1147 ff. Temnos 873<sub>0(9)</sub> 956<sub>1</sub> Tene-  
 dos (?) 662 Teos 1066 Termessos  
 (Termessus Maior) 321<sub>1</sub> 973 f. the  
 tetropolis of Marathon (See Mara-  
 thon) Thalamai 17 f. 31 Thasos  
 808<sub>0(10)</sub> Thebes in Boiotia 878<sub>0(2)</sub>  
 898<sub>3</sub> 900<sub>1</sub> Thebes in Egypt 960<sub>0</sub>  
 Thera 17 817 1066 1095<sub>0</sub> 1156 Ther-  
 mos in Aitolia 729<sub>0</sub> Thespias 599<sub>2</sub>  
 1061 1066 1151 Thessaly 873<sub>2</sub>  
 876<sub>0(7)</sub> (?) 899<sub>1</sub> 900<sub>1</sub> 902<sub>0</sub> Thrace  
 230 (?) 282 817 ff. 833 851 1225  
 Thracio-Phrygians 1111 Thyateira  
 808<sub>0(0)</sub> 1184 f. Mt Tmolos 957<sub>2</sub>  
 Tralleis 958<sub>0</sub> ff. Trapezous in Ar-  
 kadia 871<sub>3(3)</sub> 892<sub>2</sub> Troy 8 950<sub>0</sub>  
 Tyana 569 722<sub>5</sub> Tyndaris 917<sub>1</sub> 918<sub>0</sub>  
 Tyre 424<sub>0</sub> Venasa 616 Mt Viarus (?)  
 973<sub>0</sub>

*Epithets:* 'Αβοζήνων 570 'Αγαμέμνων  
 1061 1069 f. 1112 'Αγαμήδης (?) 233<sub>0</sub>  
 1075 'Αγιος 1092<sub>8</sub> ἀγκυλομήτης 549<sub>1</sub>  
 ἀγνός 1122<sub>9</sub> 'Αγοραίος 51<sub>1</sub> 260<sub>0</sub> 929<sub>0</sub>  
 1177<sub>2</sub> 'Αγυεύς 165 'Αγχεύς 897<sub>4</sub>  
 'Αέριος 808<sub>0(0)</sub> 'Αθώς 906<sub>1</sub> αἰγίολος  
 830<sub>7</sub> Αἰθέριος 727<sub>3(3)</sub> Αἰνήσιος 907<sub>2</sub>  
 Αἰτναίος 908<sub>1</sub> 999<sub>0</sub> ἀκαμάτου πυρός  
 ὀρμή 1027 ἀκοντιστὴρ κεραυνοῦ 703<sub>3</sub>  
 'Ακραίος 319 730<sub>0</sub> 869 871<sub>3</sub> 872<sub>0</sub> 873<sub>0</sub>  
 892<sub>2</sub> 904<sub>2</sub> 904<sub>5</sub> 915<sub>1</sub> 922<sub>3</sub> 956<sub>1</sub> 962<sub>1</sub>  
 963<sub>1</sub> 963<sub>3</sub> 963<sub>4</sub> ἀκρολοφίτας (See also  
 Δοφεῖτης, 'Επιλόφιος) 343<sub>0</sub> 'Ακταίος  
 869 904<sub>2</sub> ἀλάστορος 1098 ἀλάστωρ  
 1098 1101 'Αλδήμιος or 'Αλδος 675

## Zeus (cont.)

1187<sub>0</sub> ἀληθής Ζεὺς ὁ κεράστης (= Pan)  
 1023 'Αλσειος (?) 945<sub>1</sub> 'Αλύσιος (?)  
 945<sub>1</sub> 'Αμβούλιος 261<sub>0</sub> ἀμβροτος (ἀφ-  
 ῖτος) νύμφη 1027 f. 'Αμμιων 388 986<sub>0</sub>  
 1136<sub>4</sub> 'Αμφιδάρας 232 794 1061  
 1070 ff. 1076 1112 ἀμφιθαλής 1072  
 ἀναδωδωναίος (sic) 855<sub>2</sub> 'Αναδάτης  
 321<sub>1</sub> 1157<sub>0</sub> ἀναξ 855<sub>2</sub> 950<sub>0</sub> 956<sub>2</sub> 960<sub>0</sub>  
 ἀναξ ἀνάκτων 337<sub>1</sub> 'Απεσάντιος 892<sub>4</sub>  
 'Απέσας 892<sub>4</sub> 'Απήμιος 897<sub>6</sub> 898<sub>0</sub>  
 'Απόμιος 781 ff. 850 'Αποτρόπαιος  
 1157<sub>0</sub> ἀποτρόπαιος 1099<sub>1</sub> 'Αρβίος 945<sub>2</sub>  
 946<sub>0</sub> 'Αργαῖος (?) 980<sub>0</sub> ἀργής 980<sub>0</sub>  
 ἀργικέραυνος 806<sub>8</sub> 858 1027 f. 'Αρειος  
 705 ff. 848 ἀριστοτέχνης 693<sub>3</sub> 'Αρειος  
 918<sub>1</sub> 'Αρσηλῆς (?) 559<sub>6</sub> ἄρσην 1027 f.  
 ἀρχή 1033<sub>1</sub> ἀρχός\* ἀπάντων ἀργικέ-  
 ραυνος 1027 'Ασβαμαῖος 569 'Ασεις  
 321<sub>0</sub> ἀσελγής 348<sub>2</sub> 'Ασκληπιδίος 1077  
 'Ασκληπιός 794 1061 1076 ff. 1112  
 'Ασκληπιός Σωτήρ 1076 f. 'Ασκραῖος  
 872<sub>0(5)</sub> 'Αστέριος 230 ἀστεροπητής  
 723<sub>0</sub> 727<sub>3(1)</sub> 806<sub>3</sub> 954<sub>0</sub> 1177<sub>2</sub> 'Αστρα-  
 παῖος 815 850 'Αστράπιος 1122  
 ἀστράπιος 806<sub>8</sub> 815<sub>4</sub> 1100<sub>1</sub> 'Αστράπ-  
 των 817<sub>2</sub> 817<sub>3</sub> 850 ἀστράπτων 817<sub>3</sub>  
 'Αταβύριος in Rhodes 922<sub>5</sub> 923<sub>0</sub>  
 924<sub>0</sub> 925<sub>0</sub> Ataburius 588<sub>1</sub> αὐξητήης  
 1100<sub>1</sub> αὐτός ἀπάντων ἀρχιγένης  
 1028 'Αφείσιος 179 266 f. (?) 841 892<sub>4</sub>  
 895<sub>1</sub> 899<sub>0</sub> 897<sub>0</sub> 1144<sub>2</sub> ἀφίκτωρ 1096<sub>2</sub>  
 1098 1101 Βαγαῖος 294<sub>0</sub> (?) 295<sub>2</sub> 569  
 Βάκχος 287 954<sub>0</sub> 1184 Βάληος 271<sub>0</sub>  
 βαρύνδοιπος 204<sub>1</sub> Βασιλείς 727<sub>3(1)</sub>  
 730<sub>0</sub> 731<sub>0</sub> 869<sub>1</sub> 899<sub>2</sub> 900<sub>0</sub> 1073 f.  
 1076 1135 1135<sub>4</sub> (?) βασιλεύς 954<sub>0</sub>  
 1027 f. 1095<sub>0</sub> βασιλεύς μέγιστος 1122<sub>9</sub>  
 βασιλικός 879<sub>0(17)</sub> Βελχάνος (?) = Fel-  
 χάνος 948<sub>0(4)</sub> Βενεύς 883<sub>0(0)</sub> 969<sub>3</sub>  
 Βέννιος 883<sub>0(0)</sub> 969<sub>3</sub> Βῆλος 128<sub>4</sub> 210<sub>2</sub>  
 675 Βιδάτας 723<sub>0</sub> 934<sub>0</sub> Βοζῖος (Βωζῖος)  
 570 Βόλλαιος 259<sub>0</sub> Βόρειος 380 Βοτ-  
 τιαῖος 1187 f. Βουλαῖος 259<sub>0</sub> 260<sub>0</sub>  
 317<sub>2</sub> 824<sub>4</sub> 824<sub>5</sub> 873<sub>0(10)</sub> 897<sub>3</sub> 1076  
 1177<sub>2</sub> Βουλεύς 258<sub>3</sub> 1105 Βρονταῖος  
 833 ff. 852 882<sub>0(0)</sub> 1100<sub>1</sub> 1177<sub>2</sub> Βρον-  
 τήσιος (= Iupiter Tonans) 111<sub>0</sub> 835<sub>6</sub>  
 βροντοποιός 807<sub>2</sub> Βροντῶν 280<sub>1</sub> 805<sub>6</sub>  
 835 f. 838 f. 852 883<sub>0(0)</sub> Βροντῶν  
 (= Iupiter Tonans) 835<sub>6</sub> Βροντῶν καὶ  
 'Αστράπτων 817 Βροντῶν καὶ Πατὴρ  
 Θεός 836<sub>2</sub> Βροντῶν Νεκλήτωρ Πατὴρ  
 836<sub>3</sub> Βωζῖος (Βοζῖος) 570 Βώττιος  
 1187<sub>4</sub> 1188 Γαιβῶλος (?) 18<sub>3</sub> Cusius  
 588<sub>1</sub> γενέτης (sc. Διούσσιου) 616<sub>4</sub>  
 γενέτωρ 1177<sub>2</sub> Γεννηταῖος 616 Γεγα-  
 τοφόρος 449<sub>0</sub> Γογγυλάτης 260<sub>0</sub> 824<sub>4</sub>  
 824<sub>7</sub> Γοναῖος (?) 961<sub>0</sub> Δάτης (?) 312<sub>5</sub>  
 δαίμων 856 Δακηνός 616 Δακίης (?)  
 616<sub>1</sub> Δάκιος (?) 616<sub>1</sub> Δάος 312<sub>5</sub> Δει-  
 πάτυρος (See Deipatyros) Διδυμαῖος  
 317 Διδύμων γενάρχης 317<sub>2</sub> Δικαῖο-  
 σινος 1092<sub>8</sub> Δικαῖσινος Μέγας 1092<sub>8</sub>  
 δικηφόρος 806<sub>1</sub> Δικταῖος 342<sub>0</sub> 723<sub>0</sub>



## Zeus (cont.)

731<sub>0</sub> 871<sub>3(1)</sub> 927<sub>1</sub> 929<sub>0</sub> 930<sub>0</sub> 931<sub>0</sub>  
 1227 Διωνυμῖος (?) 317<sub>1</sub> (See Διδυ-  
 μαῖος) Διόνιος 282 Δίος (rather  
 than Δίος) 280 f. 836 842 Δολιχαῖος  
 614 745<sub>1</sub> Δουσαρῆς 317<sub>2</sub> Δωδωναῖος  
 693<sub>3</sub> 855<sub>2</sub> 960<sub>0</sub> 1121<sub>0</sub> Δωδωναῖος  
 (= Hadrian) 959<sub>0</sub> Δωτήρ (?) 321<sub>1</sub>  
 δῶτορ ἀπημονίης 321<sub>1</sub> δῶτορ ἑάνων 321<sub>1</sub>  
 ἐγγχειράεινος 704 Εἰδαῖος (See Ἴδαῖος)  
 εἰς δαίμων 1028 Ἐκτωρ 8<sub>7</sub> ἐλασι-  
 βρόντης 830<sub>2</sub> ἐλατήρ ὑπέρτατε βροντᾶς  
 ἀκαμαντόποδος 94<sub>2</sub> 830<sub>4</sub> Ἐλάφριος  
 599<sub>7</sub> Ἐλαφρός 599 Ἐλειθέριος 97<sub>0</sub>  
 118<sub>1</sub> 238<sub>0</sub> 343<sub>0</sub> 344<sub>0</sub> 763<sub>1</sub> 974<sub>0</sub> 1096<sub>1</sub>  
 1135<sub>4</sub> 1158<sub>6</sub> Ἐλκεῖνος 898<sub>5</sub> Ἐλλάνιος  
 894<sub>3</sub> Ἐλλήνιος 887<sub>0(1)</sub> 895<sub>0</sub> 983<sub>9</sub>  
 Ἐλχάνος (?) = Φελχάνος 948<sub>0(3)</sub> Ἐμ-  
 βατήριος (= Trajan) 100<sub>6</sub> 1180<sub>4</sub> ἐνά-  
 λιος 878<sub>0(1)</sub> (?) 893<sub>0</sub> ἐν δέμας βασιλεῖον  
 1028 Ἐνδενδρος 946<sub>0</sub> ἐν κράτος 1028  
 ἐξαλέσας (?) 1095<sub>0</sub> Ἐξαεστήρ 1093<sub>1</sub>  
 Ἐξαεστήριος 1093<sub>1</sub> ἐξ Αὔλης 249<sub>2</sub>  
 836 f. 1226 ἐξ Αὔλης Ἐπήκοος Θεός  
 837<sub>1</sub> Ἐπάκριος 873 Ἐπερνύτιος (See  
 Ἐπιρνύτιος) Ἐπήκοος 249<sub>2</sub> 837<sub>1</sub>  
 883<sub>0(29)</sub> 886<sub>0(1)</sub> 886<sub>0(70)</sub> 983<sub>2</sub> 983<sub>4</sub>  
 Ἐπήκοος Βροντῶν 835<sub>6</sub> 836 Ἐπι-  
 βήμιος 897<sub>3</sub> 1180<sub>4</sub> Ἐπιδήμιος 1180<sub>4</sub>  
 Ἐπιδότης (?) 321 Ἐπιδῶτας 321<sub>1</sub>  
 Ἐπιδῶτης (Ἐπιδότης) 321<sub>1</sub> Ἐπι-  
 κάρπιος 260<sub>0</sub> 1065 1177<sub>2</sub> 1186 Ἐπι-  
 λόφιος (?) 875<sub>0</sub> 948<sub>4</sub> Ἐπιρνύτιος 946<sub>0</sub>  
 Ἐπιστάτιος (= Iupiter Stator) 708<sub>5</sub>  
 Ἐπίστιος 311<sub>8</sub> (See also Ἐφέστιος)  
 Ἐπιτέλειος Φίλιος 1163 1169 ἐπι-  
 τιμήτωρ ἱκετῶν τε ξεινῶν τε 1097<sub>0</sub>  
 Ἐπόπτης 878<sub>0(10)</sub> (?) ep. 889<sub>0(33)</sub>  
 941<sub>2(1)</sub> Ἐπόψιος 697 1121 1123  
 1130 f. 1130<sub>3</sub> 1130<sub>7</sub> 1159 ἐπόψιος  
 1130<sub>4</sub> 1130<sub>5</sub> Ἐρεχθεύς 793 1146  
 ἐρίγδουπος 723<sub>0</sub> 727<sub>3(1)</sub> 1099<sub>2</sub> 1177<sub>2</sub>  
 ἐρίγδουπος πόσις Ἥρης 584<sub>1</sub> 728<sub>0</sub>  
 ἐρισμάρατος 954<sub>0</sub> 1122<sub>9</sub> Ἐρκείος 723<sub>0</sub>  
 728<sub>0</sub> 730<sub>0</sub> 808<sub>0(13)</sub> 893<sub>0</sub> Ἐρκείος Πα-  
 τρώος 1066 Ἐταιρείος (Ἐταίρειος)  
 1173<sub>4</sub> 1176<sub>3</sub> 1177<sub>1</sub> Ἐταιρείος (Ἐταίρειος)  
 260<sub>0</sub> 723<sub>0</sub> 727<sub>3(1)</sub> 1177<sub>2</sub> Ἐταιρήσιος  
 311<sub>8</sub> (See also Ἐταιρείος) Ἐταγγέλιος  
 956<sub>0</sub> Εὐβουλεύς 119<sub>0</sub> 131 258<sub>3</sub> 259<sub>0</sub>  
 1076 1105 Εὐβούλος (?) 1076 Εὐ-  
 βωλεύς 259<sub>0</sub> Εὐεργέτης τῆς πόλεως  
 579<sub>0(13)</sub> (?) Εὐκλείος 118<sub>3</sub> Εὐμένης  
 (= Eumenes I) 960<sub>0</sub> 1229 Εὐμένης  
 (= Hadrian) 959<sub>0</sub> f. Εὐξείνος 617  
 1097<sub>0</sub> εὐρὶ ἀνάσσειν 271<sub>0</sub> εὐρινμέδων  
 1069 εὐρινεφής 902<sub>2</sub> εὐρύπα 1089  
 Εὐρωμεύς (?) 589<sub>0</sub> Εὐπνιος 231 f.  
 Ἐφέστιος 1176<sub>3</sub> ἐφέστιος 723<sub>0</sub> 727<sub>3(1)</sub>  
 1177<sub>2</sub> Ἐφόρκιος 723<sub>0</sub> Ἐφορος 1130<sub>1</sub>  
 Φαλκάνος (?) or Φαλχάνος (?) = Φελ-  
 χάνος 948<sub>0(3)</sub> Φελχάνος (?) 947<sub>0(12)</sub>  
 Φελχάνος or Φελχάνος 599<sub>7</sub> 947<sub>0</sub> Φευ-  
 χάνος 947<sub>0(1)</sub> Ζαλμοῖς (?) 230 822  
 Ζηελθιοῦρδος 819 Ζηελθοῦρδος 817 ff.

## Zeus (cont.)

822<sub>2</sub> 833 851 Ζηελθοῦρδος ὁ Κύριος  
 1225 (See also Κύριος Ζηελθοῦρδος  
 and Κύριος Θεός Προγονικός Ζηελ-  
 θοῦρδος) Ζηελθοῦρδος (?) 818<sub>2(1)</sub>  
 Ζηελθοῦρδος 820<sub>3</sub> 821 Zheturdus  
 822<sub>4</sub> Ζητήρ 444<sub>7</sub> 1102<sub>8</sub> Ζηελθείς (?)  
 822 \*Ζηελθοῦρδος (?) 822 Ζηελ-  
 θοῦρδος 822<sub>2</sub> Ζηελθοῦρδος 822<sub>3</sub> ζῶων ἐκ  
 ζῶων 1028 f. Ἥλακαταῖος 397<sub>0</sub> Ἥλα-  
 κατεύς 397<sub>0</sub> 1219 Ἥλιοδρόμος 312<sub>5</sub>  
 ἥλιος ἡδὲ σελήνη 1027 Θεῖος 879<sub>0(17)</sub>  
 Θεός 958<sub>0</sub> θεός ἐκ θεῶν 1028 f. Θεός  
 Ἐπήκοος Βροντῶν 835<sub>6</sub> 836 Θεός Μέγας  
 Βροντῶν 835<sub>6</sub> 836 θεῶν βασιλῆς καὶ  
 ἀνδρῶν 1070 θεῶν τὸν ἄριστον . ἡδὲ  
 μέγιστον 1089 Θηβαῖεύς 210<sub>2</sub> Θυ-  
 έσσης (?) 1022 Ἴδαῖος 321<sub>1</sub> (?) Ἴδαῖος  
 in Crete 549 838 932<sub>2</sub> ff. 980<sub>5</sub> Ἴδαῖος  
 in Phrygia 950<sub>0</sub> ff. Ἰδηθεν μεδέων  
 728<sub>0</sub> 855<sub>2</sub> 950<sub>0</sub> Ἰθωμάτας 728<sub>0</sub> 741  
 743 890<sub>4</sub> 1222 Ἰκέσιος 321<sub>1</sub> (?) 1093  
 1093<sub>1</sub> 1095<sub>0</sub> 1096<sub>0</sub> (?) 1097<sub>0</sub> 1098<sub>4</sub>  
 1101 1176<sub>4</sub> 1177<sub>2</sub> Ἰκέσιος 1097 1097<sub>1</sub>  
 Ἰκέτας 1096 1101 Ἰκετήριος 1040 f.  
 1097 1101 Ἰκαταῖος (?) 1098 1101 Ἰκτήρ  
 1098 1101 Ἰκταῖος (?) 1098<sub>1</sub> Καβάτας  
 17 f. 31 Καθάριος 311<sub>8</sub> 1093<sub>1</sub> 1095<sub>0</sub>  
 1097<sub>2</sub> 1099<sub>7</sub> 1103<sub>7</sub> Καναῖος 902<sub>2</sub>  
 Καπετώλιος 879<sub>0(17)</sub> 941<sub>0</sub> 1066 1188<sub>14</sub>  
 Καπετώλιος (= Κορυφαῖος) 869<sub>1</sub> Κα-  
 ραῖός 873 898<sub>4</sub> Καραός 1226 Κάριος  
 577 591<sub>1</sub> 598<sub>1</sub> 873<sub>2</sub> καρπῶν τροφῆς  
 1074 Κάσιος 941<sub>0</sub> Κάσιος in Egypt  
 984<sub>4</sub> ff. Κάσιος at Epidauros 894<sub>2</sub>  
 Κάσιος (Κάσιος) in Korkyra 906<sub>3</sub>  
 907<sub>0</sub> (See also Iupiter Casius (Casi-  
 nius)) Κάσιος (Κάσιος) in Syria  
 810<sub>0</sub> (?) 982<sub>0</sub> 983<sub>0</sub> 1191 f. Κάσιος  
 Σῳζ[ων] 987<sub>0</sub> Κάσιος (See Κάσιος)  
 Καταιβάτας 16 f. Καταιβάτης 13 ff.  
 45 131 161 502<sub>2</sub> 559 745<sub>1</sub> 793 840  
 845 869<sub>1</sub> 962<sub>0</sub> 983<sub>1</sub> 1075 καταχθόνιος  
 582<sub>4</sub> 893<sub>0</sub> Κατεβάτης (= Καταβάτης)  
 16<sub>1</sub> κελαυνεφής 858 950<sub>0</sub> 982<sub>0</sub> κεράστης  
 (= Pan) 1023 κεραυνεγχής 704 κε-  
 ραῖνιός 95 806<sub>8</sub> 807<sub>4</sub> Κεραῖνιος 428  
 807 ff. 850 941<sub>0</sub> 956<sub>0</sub> 983<sub>0</sub> 1100<sub>1</sub>  
 1187 1225 1228 Κεραῖνιος Σωτήρ  
 962<sub>0</sub> Κεραυνόβολος 807 850 κεραυνο-  
 βόλος 807<sub>2</sub> κεραυνόβροντης 806<sub>8</sub> Κε-  
 ραινός 11 ff. 807 814 840 850 κεφαλή  
 1027 f. Κήρσιος (Κηραῖος) 902<sub>2</sub> 903<sub>0</sub>  
 Κιθαρώριος 898<sub>6</sub> Κλάριος 807<sub>2</sub> 873<sub>2</sub>  
 892<sub>1</sub> 1148 f. Κλάριος 873<sub>2</sub> Κλύμενος (?)  
 1075 κοίρανος ἀθανάτων 982<sub>0</sub> Κόνιος  
 (not Κρόνιος, nor Κώνιος, nor Σκότιος,  
 nor Χρόνιος) 257<sub>4</sub> 1139<sub>0</sub> Κορυφαῖος  
 285<sub>0</sub> 868 f. 869<sub>1</sub> 957<sub>1</sub> 983<sub>3</sub> 1218 f.  
 (See also Καπετώλιος) κορυφαῖος τῆς  
 τῶν ἀστρῶν περιφορᾶς καὶ δινήσεως  
 καὶ χορείας καὶ ὁρμῶν 869<sub>1</sub> κουρίζων  
 928<sub>0</sub> κοῦρος 928<sub>0</sub> (See also Μέγιστε  
 Κούρε... Κρόνιε) Κράγιος 972<sub>0</sub> Κρατα-  
 βάτης 32 1211 κρείων 1089 Κρητα-

## Zeus (cont.)

γενής 238<sub>0</sub> 587 675 731<sub>0</sub> Κρονίδης  
204<sub>1</sub> 321<sub>1</sub> 954<sub>0</sub> 1095<sub>0</sub> Κρόνιος (See  
Μέγιστε Κούρε... Κρόνιε) Κρονίων  
734<sub>3</sub> 831<sub>0</sub> 950<sub>0</sub> 956<sub>2</sub> 1028 1099<sub>2</sub>  
1219 Κρόνου παῖς 908<sub>1</sub> Κρόνου υἱός  
957<sub>2</sub> Κρεβάτης (= Καταβάτης) 16<sub>1</sub>  
Κτήσιος 3<sub>0</sub> 321 384<sub>0</sub> 1054 ff. 1112  
1140 κύδιμε δαῖμον 957<sub>2</sub> κύδιστ' ἀθαν-  
άτων 855 κύδιστος 728<sub>0</sub> 950<sub>0</sub> Κύνθιος  
919<sub>0</sub> 920<sub>0</sub> 921<sub>0</sub> 922<sub>0</sub> Κύριος Ζηελ-  
σοῦρδος 1225 Κύριος Θεός Προγονικός  
Ζηελσοῦρδος 1225 Κώμπος 1228  
Λαβραδεὺς 559 f. 572 Λαβράνιος 598 f.  
Λαβραῖνδεὺς 1228 Λαβραῖνδος 962<sub>0</sub>  
Λαβράνδος (Λαβραῖνδος, Λαβραῖ-  
νδος, Λαβραῖνδος), Λαβραῖνδος,  
Λαβραῖνδος (?), Λαβράνδος, Λά-  
βρενδος, Λάβρανδος (?), Λαβρανδεὺς,  
Λαβραδεὺς, Λαβρανδηνός 576 ff. 585 ff.  
585<sub>3</sub> 597 ff. 598<sub>1</sub> 614 663 846 848  
884<sub>0(10)</sub> 963<sub>7</sub> 1220 1228 Λαβρένδος  
962<sub>0</sub> Labrios (?) 599<sub>5</sub> Labryandius  
588<sub>1</sub> Λακεδαιμών 436 Laodicensis (?)  
320<sub>0</sub> Laodiceus (?) 320<sub>0</sub> Λαοδικεύς (?)  
320<sub>0</sub> Λαοδικηνός (?) 320<sub>0</sub> Λαπέρσιος  
599 Laprius 588<sub>1</sub> 599 Λαράσιος  
958<sub>0</sub> ff. 962<sub>0</sub> Λαράσιος Σεβαστὸς Εὐ-  
μενής (= Hadrian) 959<sub>0</sub> f. Λαρισαῖος  
892<sub>5</sub> 958<sub>0</sub> 1144<sub>2</sub> Λαρίσιος 957<sub>3</sub> f. Λα-  
ρισσεὺς 893<sub>0</sub> 1144<sub>2</sub> Λατάριος 941<sub>0</sub>  
Λάφριος (?) 599 Λαφύστιος in Boiotia  
819<sub>1</sub> Λαφύστιος in Thessaly 904<sub>1</sub>  
1226 Λέβινος 962<sub>0</sub> Λίθος (= Iupiter  
Lapis) 546<sub>0</sub> λιμενοσκόπος 343<sub>0</sub> Λι-  
ταῖος 1099 1100<sub>0</sub> Λοφείτης 873 f. 949<sub>3</sub>  
Λύκαιος 187 761 849 891<sub>3</sub> 927<sub>1</sub> 1013  
1092 1105 1167 Λυκῶρειος 901<sub>2</sub> 902<sub>0</sub>  
Μαΐεύς (?) 294<sub>0</sub> 570<sub>0</sub> μάκαρ 954<sub>0</sub> 955<sub>0</sub>  
μακάρων μακάρατε 337<sub>1</sub> Μαλειαῖος  
488<sub>0(10)</sub> 890<sub>4</sub> Μάνης 312 312<sub>5</sub> μαντικός  
1097<sub>2</sub> μεγαβρόντης 727<sub>3(11)</sub> Μέγας  
344 f. 350<sub>1</sub> μέγας 295<sub>2</sub> 298<sub>2</sub> 321<sub>1</sub> 342<sub>0</sub>  
569<sub>7</sub> 727<sub>3(3)</sub> 925<sub>1</sub> 940<sub>0</sub> 1099<sub>2</sub> 1122<sub>0</sub>  
1130<sub>1</sub> 1160 1160<sub>4</sub> μέγας ἀρχὸς ἀπάν-  
των 1028 μέγας βοὺς 345<sub>4</sub> Μέγας  
Βροντῶν 835<sub>0</sub> 836 μεγασθενής 693<sub>3</sub>  
Μέγιστος 585<sub>3</sub> Μέγιστε Κούρε...  
Κρόνιε 931<sub>0</sub> Μέγιστος 807<sub>2</sub> 885<sub>0(29)</sub>  
956<sub>0</sub> 983<sub>2</sub> 985<sub>1</sub> (?) 1157<sub>3</sub> (?) (See also  
Μέγιστε Κούρε... Κρόνιε) μέγιστος  
728<sub>0</sub> 950<sub>0</sub> Μέγιστος Κεραῖνιος 807<sub>5(11)</sub>  
Μέγιστος Σωτήρ 956<sub>0</sub> Μέγιστος ΤΨι-  
στος 886<sub>0(10)</sub> 983<sub>2</sub> Μελίχιος 291<sub>2</sub>  
321 (?) 715 1037 1061 1091 ff. 1154  
1155 1156 ff. 1159 f. 1161 1173 ff.  
1177<sub>2</sub> Μελίχιος 1149 1160 μελίχιος  
1092<sub>3</sub> Μεληρός 280<sub>1</sub> Μελίσσαῖος 928<sub>0</sub>  
1112<sub>0</sub> Μελίχιος (= Μελίχιος) 1147  
1149 μέσσα 1027 f. 1033<sub>1</sub> Μηδεὺς  
(Μηδνεὺς) 312<sub>5</sub> Μήλιος 918<sub>1</sub> Μηλίχιος  
(= Μελίχιος) 1156 1157<sub>4</sub> Μηλώσιος  
918<sub>1</sub> μητίετα 1025 1147 μητιέτης  
259<sub>0</sub> μητιεύς 716 721<sub>3</sub> 1017 1147  
Μητίων (?) 1146 Μηχανεύς 1144<sub>2</sub>

## Zeus (cont.)

Μελίχιος (= Μελίχιος) 1105 1108  
1115 1142 1144<sub>3</sub> (?) 1157<sub>1</sub> Μελίχιος  
(= Μελίχιος) 1151 Μουραγέτας 231<sub>3</sub>  
Μουραγέτης 187<sub>1</sub> 231 1137<sub>0</sub> Μολίο  
588<sub>1</sub> Μοννίτιος 723<sub>0</sub> Μόριος 20<sub>4</sub> 502<sub>2</sub>  
Μυλεὺς 260<sub>0</sub> 824<sub>4</sub> 824<sub>9</sub> Νάιος 350<sub>3</sub>  
763<sub>1</sub> 826 869<sub>0</sub> 1117 (?) Νάκρασος (?)  
714<sub>3</sub> Νεαυλείτης 283<sub>0</sub> 1217 f. Νεική-  
τωρ 836<sub>3</sub> Νέμειος 259<sub>0</sub> 1143<sub>3</sub> 1186  
1187<sub>0</sub> νεφεληγερέτα 723<sub>0</sub> 727<sub>3(11)</sub> 950<sub>0</sub>  
1177<sub>2</sub> Νικηφόρος (Νικηφόρος) Κερα-  
νιος 1225 νόμος μέτα πάντα κυβερνῶν  
855 Νόσιος 317<sub>2</sub> Νοδαῖος (?) 932<sub>1</sub>  
Ξείνιος 1097<sub>2</sub> Ξείνιος, ὅς Ξείνοισιν ἅμ'  
αἰδοίοισιν ὀπηδεῖ 1097<sub>0</sub> 1101 Ξένιος  
260<sub>0</sub> 617 723<sub>0</sub> 727<sub>3(11)</sub> 887<sub>0(31)</sub> 983<sub>0</sub>  
1097<sub>2</sub> 1101 1102<sub>0</sub> 1102<sub>7</sub> 1142 1169<sub>3</sub>  
1176<sub>4</sub> 1177<sub>2</sub> 1229 Ξένιος καὶ Φίλιος  
1177<sub>2</sub> οἰοφύλαξ ὅσιων ἀνδρῶν 1125<sub>0</sub>  
ὀλβιος 337<sub>4</sub> 955<sub>0</sub> ὀλοποιός 1030 Ὀλύ-  
βριος ὁ Ὀλύβρις 980<sub>1</sub> Ὀλύμπιος 343<sub>0</sub>  
695<sub>0</sub> 723<sub>0</sub> 727<sub>3(2)</sub> 941<sub>0</sub> 1074 1157<sub>0</sub>  
Ὀλύμπιος at Akragas 911<sub>0</sub> Ὀλύμπιος  
at Athens 1078 1118 1121<sub>0</sub> 1123  
Ὀλύμπιος in Bithynia 815<sub>5</sub> Ὀλύμπιος  
in Chios 1157<sub>1</sub> Ὀλύμπιος at Corinth  
916<sub>0</sub> Ὀλύμπιος at Daphne, near  
Antiocheia on the Orontes 1191  
Ὀλύμπιος at Elis 728<sub>0</sub> Ὀλύμπιος at  
Ephesos 962<sub>2</sub> Ὀλύμπιος in Lykia  
972<sub>1</sub> Ὀλύμπιος in Mysia 953<sub>2</sub> Ὀλύμ-  
πιος at Olympia 18 758<sub>0</sub> 761 1188  
Ὀλύμπιος at Pergamon 956<sub>0</sub> Ὀλύμ-  
πιος at Prousa ad Olympum 964<sub>2</sub>  
Ὀλύμπιος at Selenkeia Pieria 869<sub>1</sub>  
Ὀλύμπιος at Syracuse 915<sub>2</sub> 916<sub>0</sub> 917<sub>0</sub>  
Ὀλύμπιος (= Hadrian) 959<sub>0</sub> Ὀλύμ-  
πιος Πεισαῖος 962<sub>0</sub> Ὀμβριος 897<sub>5</sub> 897<sub>6</sub>  
898<sub>0</sub> 1226 Ὀμοβοῖλιος 962<sub>0</sub> Ὀμόγνιος  
1176<sub>3</sub> 1176<sub>4</sub> 1177<sub>2</sub> Ὀμόγνιος 723<sub>0</sub> 1177<sub>2</sub>  
Ὀμολῶιος 857<sub>6</sub> 900<sub>1</sub> 901<sub>0</sub> 904<sub>4</sub> 1227  
Ὀμολῶος 857<sub>8</sub> Ὀμοωνός 857<sub>8</sub> Ὀμό-  
ριος (?) 1090 ὁ πᾶς κόσμος 1028 f.  
Ὀπλόσμιος 290<sub>0</sub> Ὀπωρεῖς 1074 Ὀρά-  
τριος (= Φρατριος) 342<sub>0</sub> 723<sub>0</sub> Ὀρειος  
868 Ὀρέστης (?) 1179 1183<sub>3</sub> Ὀρθώσιος  
(= Iupiter Stutor) 422<sub>1</sub> 708<sub>5</sub> Ὀριος  
(= Iupiter Terminus or Terminalis)  
1090 Ὀρκιος 569<sub>4</sub> 722 722<sub>5</sub> 726 f.  
727<sub>3(11)</sub> 1176<sub>1</sub> 1177<sub>2</sub> ὄρκιος 723<sub>0</sub> Ὀρομ-  
πάτας 869<sub>0</sub> Ὀσογῶα 578<sub>4(31)</sub> 579<sub>0(8)</sub>  
(10-12)(14-16)(1-5) 580<sub>0(7)</sub> 598<sub>1</sub> 616<sub>1</sub>  
663 715 790<sub>0</sub> 846 963<sub>7</sub> 1220 Ὀσο-  
γῶα Ζηνοποσειδῶν (Ζηνοποσειδῶν)  
578<sub>4(2)(4)</sub> Ὀσογῶα Σωτήρ καὶ Εὐερ-  
γέτης τῆς πόλεως 579<sub>0(13)</sub> (?) Ὀσο-  
γῶα Zeus Ζηνοποσειδῶν 578<sub>4(31)(5-7)</sub>  
579<sub>0(9)</sub> Ὀσογῶος (?) ὁ Ὀσογῶος (?)  
579<sub>0(11)(11)</sub> Ὀσσαιος 904<sub>3</sub> ὁ πᾶς περί  
τῆς φιλίας ἐπισκοπῶν 1176<sub>3</sub> 1177<sub>0</sub> ὁ  
(τῆς) φιλίας ἔφορος 1176<sub>5</sub> 1177<sub>0</sub> ὁ τῆς  
φιλίας προστάτης 1177<sub>0</sub> ὁ τῶν θεῶν  
κορυφαῖος 1188<sub>7</sub> ὁ τῶν θεῶν ἑπατός  
τε καὶ ὑπέρτατος 891<sub>0</sub> Ὀτωρκοδέων

## Zeus (cont.)

579<sub>0(2)</sub> 580 580<sub>10(1)</sub> 581<sub>0(5)(1-5)</sub> Οὐ-  
δαῖος (= Plouton) 343<sub>0</sub> Οὐράνιος 436  
869<sub>1</sub> 1065 1158 Οὐράνιος "Υψιστος  
Σααρναῖος Ἐπῆκοος 886<sub>0(30)</sub> 983<sub>4</sub> Οὐ-  
ριος 707 f. 917<sub>0</sub> 918<sub>0</sub> πᾶ (?) 294<sub>0</sub>  
570<sub>0</sub> παγγενέτης 1122<sub>0</sub> παγκρατὲς αἰεὶ  
855 παγκρατὲς γάνος 931<sub>0</sub> Παγχαῖος  
342<sub>0</sub> (?) Παῖς 742 f. 749 826<sub>6</sub> Παλαμ-  
ναῖος 260<sub>0</sub> 1097<sub>2</sub> 1098 1098<sub>5</sub> 1099<sub>1</sub>  
1101 παλαμναίων τιμῆορον ἱκεσιῶν  
1097<sub>2</sub> Παλάμνιος 1099<sub>0</sub> πάμμεγας  
349<sub>20</sub> Πανάμαρος 587 714<sub>3</sub> 963<sub>4</sub> 1193<sub>3</sub>  
(See also Πανμήριος, Πανήμερος)  
πάνδωρος 858 Παλλήνιος 894<sub>3</sub> 895<sub>0</sub>  
895<sub>1</sub> 1119<sub>4</sub> 1120<sub>0</sub> Πανμήριος 963<sub>4</sub>  
Πανήμερος 963<sub>8</sub> (See also Πανάμαρος)  
Πανκτήσιος 1067 Παννύχιος 941<sub>0</sub>  
Πανομφαῖος 1097<sub>2</sub> 1211 Πανόπτης  
1130 παντοτινάκτης 1100<sub>1</sub> πάντων  
διατάκτωρ καὶ όλου τοῦ κόσμου 1023  
1051 πανυπέρατος 321<sub>1</sub> Παπαῖος 292<sub>4</sub>  
Πάπας οἱ Παπᾶς 292 Παπίας 292<sub>4</sub>  
Παππῶς 292<sub>4</sub> Παρνήθιος 897<sub>6</sub> πασι-  
νάς 1113<sub>0(2)</sub> Πάσιος 1095<sub>0</sub> πάτερ  
(voc.) 271<sub>0</sub> 584<sub>1</sub> 693<sub>3</sub> 728<sub>0</sub> 855<sub>2</sub> 858  
922<sub>5</sub> 950<sub>0</sub> 957<sub>2</sub> 1094<sub>0</sub> 1130<sub>1</sub> πάτερ  
εἰρήνης βαθυκά[ρπου] 875<sub>1(2)</sub> Πατήρ  
836<sub>2</sub> 836<sub>3</sub> πατήρ 1023 1030 πατρα-  
λείας 942<sub>0</sub> Πάτριος 1141 Πατρώος  
233 244 280<sub>1</sub> 723<sub>0</sub> 902<sub>2</sub> 950<sub>0</sub> 1066  
1095<sub>0</sub> Πατρώος "Ἐπιλόφιος (?) 948<sub>4</sub>  
πανσίλυπος 1123<sub>7</sub> 1124<sub>0</sub> Πεισαῖος 962<sub>0</sub>  
Πελασγικός 960<sub>0</sub> Πελυνναῖος 922<sub>4</sub>  
Περικλύμενος (?) 1075 περίφαντος 1122  
Περίφας (?) 1122 Περιφερέτας 496<sub>0</sub>  
1220 Πίκος 697<sub>0</sub> (See further Pikos  
who is also Zeus) Πίστιος (= Fidius)  
724<sub>0</sub> Πλουτοδότης 251<sub>2</sub> 385<sub>0</sub> πνοιή  
πάντων 1027 Πολιεύς 260<sub>0</sub> 869<sub>1</sub> Πολ-  
ιεύς at Athens 897<sub>2</sub> 897<sub>3</sub> Πολιεύς at  
Delphoi 231 Πολιεύς in Kos 238<sub>0</sub>  
Πολιεύς at Lindos 923<sub>0</sub> Πολιούχος  
941<sub>0</sub> πολύξενος (?) 1113<sub>0(2)</sub> πολύξενό-  
τατος 1113<sub>0(2)</sub> πολύσταχυς 295<sub>2</sub> 569<sub>7</sub>  
Πολύτεχνος (?) 693 πολυνύμμος 855  
πόντου ρίζα 1027 Ποτεῦς (or Πότης  
or Πότις) 285 287<sub>1</sub> Ποττης (accent  
unknown) 285 πρευμενής 1098<sub>4</sub> Προ-  
γονικός 1225 Προπάτωρ 941<sub>0</sub> προσ-  
τρόπαιος (προστροπαῖος) 1097<sub>2</sub> 1098 f.  
1099<sub>0</sub> 1101 πρώτος 1027 f. πυθμῆν  
γαίης τε καὶ οὐρανοῦ ἀστερόεντος  
1027 f. Ρεμβήνοδος (?) 714<sub>3</sub> Σαάξιος  
(for Σαάξιος = Σαβάξιος) 284<sub>0</sub> Σααρ-  
ναῖος 886<sub>0(30)</sub> 983<sub>4</sub> Σαβάξιος 282 285<sub>0</sub>  
287<sub>2</sub> 664<sub>1</sub> (?) 745<sub>1</sub> 954<sub>0</sub> 957<sub>2</sub> 975<sub>0</sub>  
1184 1217 Σαονάξιος (= Σαβάξιος)  
285<sub>0</sub> 1217 f. Σάραπις 1171<sub>3</sub> cp. 773<sub>0</sub>  
(See also Σέραπις) Σαώτης 599<sub>2</sub> 1151  
Σεβαστός (= Hadrian) 959<sub>0</sub> f. σει-  
σίχθων 1100<sub>1</sub> Σέραπις 714<sub>3</sub> (?) (See  
also Σάραπις) Σερεανός 883<sub>0(10)</sub> Ση-  
μαλέος 4 897<sub>6</sub> Σημαντικός 280<sub>1</sub> σκαται-  
βότης (?) 15<sub>1</sub> 1211 Σκύλιος 723<sub>0</sub>

## Zeus (cont.)

Σκυλοφόρος (= Iupiter Feretrius)  
111<sub>0</sub> Σολυμείς 973<sub>1</sub> f. Σόλυμος 974<sub>0</sub>  
Σπάλαξος (less probably Σπάλωξος)  
1220 Σπάλωξος 587 Στάτωρ (= Iupiter  
Stator) 708<sub>5</sub> στεροπηγέρτα 806<sub>3</sub>  
Στήσιος (= Iupiter Stator) 708<sub>5</sub>  
Στορπάος 815 850 1095<sub>0</sub> Στρατεῖος  
591<sub>2</sub> Στρατηγός 707 f. 848 918<sub>0</sub>  
Στράτιος 111<sub>0</sub> 585 591 591<sub>2</sub> 594 594<sub>4</sub>  
595 (?) 595<sub>0</sub> 598<sub>1</sub> 705 713 715 722  
846 848 884<sub>0(10)</sub> 963<sub>7</sub> 974<sub>1</sub> ff. Συκάσιος  
1103 σχέτλιος 727<sub>3(1)</sub> Σώζων 987<sub>0</sub>  
Σωσίπολις (?) 1151 (cp. i. 58) Σωτήρ  
233 292<sub>4</sub> 317<sub>2</sub> 321<sub>1</sub> 343<sub>0</sub> 434<sub>3</sub> 727<sub>3(2)</sub>  
728<sub>0</sub> 763<sub>1</sub> 884<sub>0(10)</sub> 955<sub>0</sub> 962<sub>0</sub> 970<sub>0</sub> 1121  
1123 1129<sub>0</sub> 1133<sub>1</sub> 1141 1142<sub>1</sub> 1144<sub>2</sub>  
1147 1151 1156<sub>13</sub> 1159 1162 1169  
1191 1228 f. [Σωτήρ ἀπαν]τος ἀνθρώ-  
πων γένους] 290<sub>1</sub> [Σωτήρ] τοῦ σύμ-  
παντος ἀν[θρώπου] γένους] 280<sub>1</sub> Σω-  
τήρ Τέλειος 1123<sub>7</sub> σωτήριος 1123<sub>7</sub>  
1124<sub>0</sub> Ταλαῖος 948<sub>1</sub> Talertras 890<sub>2</sub>  
948<sub>1</sub> Ταλλαῖος 948<sub>1</sub> ταμίης πολέμοιο  
734<sub>3</sub> Ταυνιανός 754<sub>1</sub> Ταρανταῖος 32<sub>3</sub>  
Τέλειος 1076 f. 1089 1123<sub>7</sub> 1124<sub>0</sub> 1147  
1150 1156<sub>13</sub> 1159 1162 1163<sub>2</sub> 1175  
Τέλειος Σωτήρ 1124<sub>0</sub> Τελειογυγός  
1228 Τελεισφόρος 838 1089 τελεσ-  
φόρος 1089 τελέων τελειότατον κράτος  
337<sub>4</sub> Τεράστιος 31 1211 Τερμυσιεύς  
962<sub>0</sub> τερπικέρανος 502<sub>2</sub> 779 f. 806<sub>4</sub>  
822 1067 1070 1097<sub>0</sub> Τετράωτος 322  
842 Τηρεός (?) 693 697 Τιμωρός 874<sub>2</sub>  
1099<sub>0</sub> 1101 τοῦ κατὰ χθονός Διός  
νεκρῶν Σωτήριος 1125<sub>0</sub> Τρεφώνιος or  
Τροφώνιος 233<sub>0</sub> 794 1061 1073 ff.  
1112 Τριφύλλιος 1095<sub>0</sub> Τροπαῖος 110<sub>0</sub>  
111<sub>0</sub> 956<sub>0</sub> Τροπαιοῦχος 111<sub>0</sub> Τρο-  
παιοῦχος (= Iupiter Feretrius) 111<sub>0</sub>  
Τροπαιοφόρος (= Iupiter Feretrius)  
111<sub>0</sub> Τροφώνιος (See Τρεφώνιος)  
Τρώιος 571<sub>6</sub> τῶν περὶ Λάκιον 1156<sub>10</sub> τῶν  
περὶ Ὀλυμπιόδωρον 1156<sub>10</sub> τῶν φιλικῶν  
καθηκόντων ἔφορος 1177<sub>0</sub> Ὑδηνός (?)  
1227 f. Ὑτίος 164<sub>5</sub> 164<sub>6</sub> 318<sub>0</sub> 869<sub>1</sub>  
1144<sub>2</sub> Ὑτίος 276<sub>1</sub> Ὑμῆττιος 897<sub>5</sub>  
Ὑνναρεῖς (Ὑνναρεῖς?) 987<sub>1</sub> Ὑπατος  
163<sub>4</sub> 737 875 890<sub>3</sub> 897<sub>2</sub> 898<sub>1</sub> 898<sub>2</sub>  
956<sub>2</sub> (?) Ὑπατος 271<sub>0</sub> Ὑπατος βασιλεὺς  
διὰ παντός 856 Ὑπατος θεῶν 1125<sub>1</sub>  
\*Ὑπερβερέτας 496<sub>0</sub> Ὑπερμενής 1028  
Ὑπερφερέτης (= Iupiter Feretrius)  
111<sub>0</sub> 496<sub>0</sub> Ὑστατος 1027 f. Ὑψιβρεμέτης  
830<sub>1</sub> 838 Ὑψιδρομον (Pierson ej. Ὑψί-  
βρομον) πυρραυγέα κόσμον ἐλαίνων  
830<sub>1</sub> Ὑψίζυγος 830<sub>1</sub> Ὑψιμέδων 875<sub>1(2)</sub>  
907<sub>2</sub> Ὑψιστος 231<sub>8</sub> 293<sub>0</sub> 876 876<sub>1</sub> ff.  
891<sub>2</sub> 892<sub>3</sub> 897<sub>3</sub> 898<sub>3</sub> 906<sub>2</sub> 907<sub>1</sub> 922<sub>1</sub>  
922<sub>2</sub> 953<sub>1</sub> 956<sub>0(2)</sub> (?) 963<sub>2</sub> 963<sub>5-9</sub> 983<sub>2</sub>  
983<sub>4</sub> 983<sub>6</sub> 983<sub>9</sub> 1144<sub>2</sub> Ὑψιστος 890<sub>1</sub>  
Ὑψιστος Βρονταῖος 834 f. Ὑψιστος καὶ  
Ἐπῆκοος 885<sub>0(30)</sub> 886<sub>0(10)</sub> 983<sub>2</sub> Ὑψιστος  
Ἐπόπτης (?) 949<sub>2</sub> Ὑψιστος Μέγιστος

## Zeus (cont.)

Ἐπιήκοος 885<sub>0(29)</sub> 983<sub>2</sub> Φαλακρός 874<sub>2</sub> 893<sub>1</sub> 1099<sub>0</sub> 1144<sub>2</sub> 1226 Φερέτριος (= Iupiter *Feretrinus*) 111<sub>0</sub> Φερόφερας 496<sub>0</sub> 1220 Φηγός (?) 413<sub>2</sub> φιλόανθρωπος 1177<sub>2</sub> Φίλιος 260<sub>0</sub> 723<sub>0</sub> 727<sub>3(1)</sub> 727<sub>3(2)</sub> 728<sub>0</sub> 958<sub>0</sub> 1061 1092<sub>3</sub> 1119<sub>0</sub> 1141 1160 ff. 1173 ff. 1186 1196 f. φίλος 1167 φίλτατος 1167<sub>5</sub> φωνικοσπερόπας 806<sub>3</sub> Φράτριος 723<sub>0</sub> 728<sub>0</sub> 730<sub>0</sub> 1177<sub>2</sub> Φύξιος 902<sub>0</sub> 1097<sub>2</sub> 1144<sub>2</sub> 1177<sub>2</sub> φύσις ἀρχηγέ 855 φυτάλιος 1100<sub>1</sub> φυτάλιμος 260<sub>0</sub> 1177<sub>2</sub> Χαριδότης 1065 Χθόλιος 829 878<sub>0(3)</sub> 1100<sub>1</sub> 1119<sub>0</sub> 1155 Χρυσαιορέως or Χρυσάριος 714 ff. 722 848 Χρυσαιορέως 884<sub>0(0)</sub> ὠδαίος (?) 932<sub>1</sub> Ὠρομάσδης 386 980<sub>6</sub>

**Festivals:** Aitnaia 908<sub>1</sub> Basileia 900<sub>0</sub> Boukatia 235 Daidala Megala 977<sub>0</sub> Deia 320<sub>0</sub> Deia Sebasta Oikoumenika 320<sub>0</sub> Diasia 1138 ff. Διὸς βοῦς (See *Rites*) Eleutheria (?) 974<sub>0</sub> Homoloia 900<sub>1</sub> Ithomaia (Ithomais) 890<sub>6</sub> Megala Panhellenia 1121<sub>0</sub> Meilichia 1091 f. 1092<sub>5</sub> New Year's Day 931<sub>0</sub> Olympia 964<sub>2</sub> Panhellenia 1119<sub>4</sub> *pentacteteris* 1179 Traianeia Deiphileia 1180 *trieteris* 934<sub>0</sub> Xanthikos 23 981<sub>1</sub> f. yearly sacrifice and *panegyris* 576<sub>2</sub>

**Rites:** altars at Olympia and Pergamon made of ashes from thighs of victims 955<sub>0</sub> ἀνιπρόποδες at Tralleis 959<sub>0</sub> f. banquet for all present at sacrifice to Zeus Στράτιος 974<sub>1</sub> bovine omophagy 539 ep. 934<sub>0</sub> burial of bull 345 539 ceremonial purity 934<sub>0</sub> communion-feast 1173 daily oblation to sceptre of Zeus at Chaironeia 547<sub>2</sub> Διὸς βοῦς 318<sub>0</sub> Διὸς κώδιον 1065 effigy worn by votaries 299 ff. first-fruits 872<sub>0(15)</sub> funeral offering in Idaean Cave 934<sub>0</sub> 942<sub>0</sub> god killed and eaten in form of bull 345 hecatomb sacrificed to Zeus Κάσιος on Mt Kasion in Syria 982<sub>0</sub> 1192 hecatomb sacrificed to Zeus Νέυειος at Argos 1144<sub>2</sub> human consort 128<sub>4</sub> 210<sub>2</sub> (See also *infra* παλλακίδες) human sacrifice to Zeus Ἀταξύριος in Rhodes (?) 924<sub>0</sub> human sacrifice to Zeus Ἰθωμάτας 890<sub>6</sub> human sacrifice to Zeus Λαφύστιος at Halos 904<sub>1</sub> (?) human sacrifice to Zeus Λαφύστιος on Mt Laphystion 899<sub>1</sub> human sacrifice to Zeus-like deity Θιέστης at Mykenai (?) 1022 incubation 232 982<sub>0</sub> (?) initiation 1186 jars of Zeus Κτήσιος 1054 ff. libation from first *kratēr* to Zeus and Hera 1123<sub>7</sub> 1124<sub>0</sub> libation from first *kratēr* to Zeus Ὀλύμπιος and the Olympians 1123 libation from third *kratēr* to

## Zeus (cont.)

Zeus Σωτήρ 1123<sub>7</sub> 1124<sub>0</sub> 1125<sub>0</sub> libation from third *kratēr* to (Zeus) Σωτήρ and Ὀλύμπιος 1124<sub>0</sub> libation from third *kratēr* to Zeus Σωτήρ or Τέλειος 1123 libation from third *kratēr* to Zeus Σωτήρ Τέλειος 1123<sub>7</sub> libation to Zeus Διδυμαῖος with ivy-leaves 317<sub>1</sub> libation and prayer to Zeus Ἰδαῖος 950<sub>0</sub> libation to Zeus Κτήσιος 1058 libation to Zeus *τερπικέρανος* 1097<sub>0</sub> love-feast 1197 lying prone 835 mysteries at Antiocheia on the Orontes 1186<sub>6</sub> mysteries in Crete 345 mysteries at Pergamon 288<sub>0</sub> new fire (?) 1149<sub>0(11)</sub> νηφάλια 1142<sub>3</sub> no wine- or animal-offerings on altar of Zeus Ὕπανος at Athens 875<sub>1(2)</sub> oak-brides burnt on Mt Kithairon 977<sub>0</sub> oath taken over boar 726 f. 728<sub>0</sub> offering of meal (?) 18 omophagy 934<sub>0</sub> ep. 539 παγκάρπεια 1058 παλλακίδες at Thebes in Egypt 960<sub>0</sub> παλλακίδες at Tralleis 959<sub>0</sub> f. (See also *supra* human consort) πέλανος 1058 procession up Mt Pelion 870<sub>0</sub> processions at Pergamon 288<sub>0</sub> purification by figs (?) 1103<sub>4</sub> 1103<sub>7</sub> purification in cult of Zeus Φίλιος 1186 sacrifice by Labadaai (Boukatia) 235 sacrifice of bull to Zeus Βρονταῖος 835 sacrifice of bull to Zeus Στράτιος 975<sub>0</sub> sacrifice of nine bulls to Zeus Κήραιοι 902<sub>3</sub> sacrifice of cakes moulded into forms of animals 1138<sub>2</sub> 1140 sacrifice of seven cakes to Zeus Πολιεύς 238<sub>0</sub> sacrifice of goat to Zeus Ἀσκραῖος 872<sub>0(15)</sub> sacrifice of humped bull to Zeus Σολυμεύς 973<sub>1</sub> sacrifice of milk, honey, wine, oil, incense to Zeus Στράτιος 974<sub>1</sub> 977<sub>0</sub> sacrifice of ox to Zeus Ἐρκείος 728<sub>0</sub> sacrifice of three-year-old ox to Zeus 287<sub>2</sub> 954<sub>0</sub> sacrifice of three-year-old ox to Zeus Βάκχος 287<sub>2</sub> 954<sub>0</sub> sacrifice of pig to Zeus Βουλεύς 1105 sacrifice of pig to Zeus Εὐβουλεύς 1105 sacrifice of pig to Zeus Λύκαιος 1105 sacrifice of pig to Zeus Μελίσχιος 1105 ff. 1140<sub>2</sub> (?) 1142 1157 sacrifice of pig to Zeus Φίλιος 1161 sacrifice of ram to Zeus Λαφύστιος 904<sub>1</sub> sacrifice of ram to Zeus (?) Μελίσχιος ? Φίλιος 1175 sacrifice of sheep to Zeus Μελίσχιος 1138<sub>2</sub> 1140 sacrifice of white ox to Zeus Κτήσιος 1065 1067 (See also white victims) sacrifice of singled victim to (Zeus) Μηλίσχιος 1156 sacrifice to Zeus at Olympia on logs of white-poplar 467 sacrifices to Zeus Στράτιος on mountaintops 974<sub>1</sub> ff. taboo on onions among devotees of Zeus Κάσιος at Pelou-

## Zeus (cont.)

sion 987<sub>0</sub> thigh-pieces of oxen burnt for Zeus at Ephesos 962<sub>2</sub> thigh-pieces of oxen burnt for Zeus on Mt Ide in Phrygia 950<sub>0</sub> thigh-pieces of oxen burnt for Zeus at Troy 950<sub>0</sub> throne strrown annually in Idaean Cave 934<sub>0</sub> 942<sub>0</sub> cp. 940<sub>0</sub> thunder-making 838 f. 852 934<sub>0</sub> *θυσία ἀπυρος παγκαρπείας* 1058 torch-lighting 1158 uninitiated persons and women may not enter precinct of Zeus *Ἰππάρτος* in Paros 875<sub>1(5)</sub> union with Deo and Persephatta at Eleusis 132<sub>2</sub> water from Klepsydra brought daily to sanctuary of Zeus *Ἰθωμάτας* 890<sub>6</sub> white victims sacrificed to Zeus *Ἀκραῖος* 871<sub>3(11)</sub> (See also sacrifice of white ox)

*Priests*: ἀμφίπολος of Zeus *Ὀλύμπιος* as eponymous magistrate of Syracuse 916<sub>0</sub> ἀρχιερεὺς 579<sub>0(16)</sub> 973<sub>1</sub> at Adrianoi in Mysia 127 at Dodona go with unwashen feet and sleep on ground 960<sub>0</sub> at Mylasa dedicate temple-columns 580 at Mylasa distinguished citizens priests for life 576 f. *Βεννείται* 883<sub>0(0)</sub> *ζακρός* 921<sub>0</sub> 922<sub>0</sub> head of priest of Zeus *Ὀπλόσμος* denounces murderer 290<sub>0</sub> *ιερεὺς* 578<sub>1</sub> 921<sub>0</sub> 922<sub>0</sub> *ιερεὺς διὰ βίον* 111<sub>0</sub> 616<sub>1</sub> 973<sub>1</sub> 976<sub>0</sub> cp. 576 f. *ιεροποιοί* 921<sub>0</sub> *κλειδοῦχος* 921<sub>0</sub> 922<sub>0</sub> *νεωκόρος* 967<sub>0</sub> 976<sub>0</sub> *νεωκόρος διὰ βίον* 967<sub>0</sub> cp. 1225 *ἐνλεύς* at Olympia 471 of Zeus *Ἀκραῖος* as eponymous magistrate of Magnetes 871<sub>3(11)</sub> of Zeus *Βῆλος* 128<sub>1</sub> of Zeus *Ἰθωμάτας* 743 890<sub>6</sub> of Zeus *Παῖς* 743 of Zeus *Τροπαιοῦχος* 111<sub>0</sub> Onetor 950<sub>0</sub> ὁ νικῶν κάλλει 742<sub>5</sub> πατήρ *ιερέων* 117<sub>3</sub> Σελλοί 960<sub>0</sub> Spartan kings 353 *τόμαροι* (τόμουροι) 693<sub>3</sub> *υποφῆται* 960<sub>0</sub>

*Priestesses*: buried near temple of Zeus *Τύσιςτος* 878<sub>0(14)</sub> Diotima 1167 'Fly' at Dodona 215<sub>1</sub> *κανηφόρος* 900<sub>0</sub> *πελειάδες* 350 693<sub>3</sub> *προφήτις* 214 ff.

*Worshippers*: akin to Zeus 950<sub>0</sub> *Βάκχοι* 934<sub>0</sub> *Διοσπαταβιρασταί* 1157<sub>3</sub> *Διοσμυλχιασταί* 1157<sub>3</sub> *ἐρανισταί* 1161 *θιασώται* 583<sub>3</sub> *ιερόδουλοι* 616<sub>1</sub> *Κουρήτες* 934<sub>0</sub> *Σαλλί* (?) 328 ff. *συνμύσται* 282<sub>1</sub>

*Personated by* Agamemnon 1069 f. Aleos (?) 1147 Amphiarao 1070 ff. Amphitryon 1072 Antiochos iv Epiphanes 1188 f. Antoninus Pius 101<sub>1</sub> 343<sub>0</sub> Athenian kings 1135 1142 • Augustus 97<sub>0</sub> 260<sub>0</sub> Caracalla 1186 1209 Commodus 1185 Cretan prince (?) 522 Domitian 97<sub>0</sub> 1194 cp. 811<sub>5</sub> (tig. 777 = Furtwängler *Ant. Gemmen* i pl. 48, 4, ii. 229) Epopeus (?) 1146 Eumenes i 960<sub>0</sub>

## Zeus (cont.)

1228 forefather of family 1061 Germanicus Caesar 260<sub>0</sub> Geta 1186 Hadrian 260<sub>0</sub> 280<sub>0</sub> 343<sub>0</sub> 956<sub>0</sub> 959<sub>0</sub> f. 962<sub>2</sub> 1120<sub>0</sub> 1121<sub>0</sub> Ixion (?) 1088 Keyx 1088 king 24 192 192<sub>5</sub> 794 833 897<sub>0</sub> 940<sub>0</sub> 944<sub>0</sub> 945<sub>0</sub> 1061 1065 1069 f. 1070 ff. 1073 f. 1076 1088 ff. 1121 ff. 1159 f. 1185 f. kings descended from Aiolos 1159 kings of Delphoi (?) 192<sub>5</sub> kings of Orchomenos in Boiotia (?) 1150 kings of Sparta (?) 353 kings of Thessaly 1087 ff. kings struck by lightning 24 locale champion 1070 Marathon (?) 1146 Minos (?) 940<sub>0</sub> 944<sub>0</sub> 945<sub>0</sub> Minyas (?) 1150 Nero 97<sub>0</sub> 1194 Nerva 1194 Pelops (?) 1147 Perikles 816<sub>1</sub> Periphas 24<sub>1</sub> 1121 ff. Roman emperors 100 ff. 320<sub>0</sub> (?) 1209 Salmoeneus 24 1088 1122 Simon Magus 726<sub>0</sub> Theophanes 97<sub>0</sub> Trajan 100<sub>6</sub> 1180 1180<sub>1</sub> 1209<sub>5</sub> Xerxes 853<sub>1</sub>

*Myths*: Aetos 933<sub>0</sub> Amphiarao 1071 Asklepios 23 Auriga 477; bids Apollon to serve Admetos 241<sub>1</sub> binds Kronos beneath oak-trees 448<sub>1</sub> 1027 birth of Athena 721<sub>2</sub> 1029 born in a cave of Mt Aigaion 925<sub>1</sub> 932<sub>1</sub> born in a cave of Mt Dikte 928<sub>0</sub> 932<sub>1</sub> 986<sub>0</sub> born in a cave of Mt Ide in Crete (?) 230<sub>6</sub> 932<sub>1</sub> 951<sub>0</sub> born in a cave of Mt Ide in Phrygia 951<sub>0</sub> born at Dios Gouai in Boiotia 961<sub>0</sub> born at Dios Gouai in Lydia 961<sub>0</sub> born on Mt Sipylos 956<sub>2</sub> born on Mt Tmolos 957<sub>2</sub> brings the babe Dionysos to Mt Tmolos 957<sub>2</sub> brought by Kouretes to Idaean Cave 932<sub>1</sub> cp. 928<sub>0</sub> buried in Crete 219 345 556<sub>0</sub> 694<sub>0</sub> 943<sub>0</sub> causes Trojan war 261<sub>1</sub> his chariot followed by procession of souls 63<sub>0</sub> childhood 899<sub>0</sub> chooses the eagle 752<sub>1</sub> comes from Crete to Naxos 187<sub>8</sub>

*consorts with* Aigina d. of Asopos 187<sub>8</sub> 894<sub>3</sub> Aitne 909<sub>0</sub> Amaltheia 229<sub>1</sub> Chaldene 973<sub>1</sub> Danaë 694<sub>0</sub> 1131<sub>1</sub> Demeter 1029 Deo (= Demeter) 132<sub>2</sub> 345<sub>6(2)</sub> Dia 1088 Dione 1029 Europe 187<sub>8</sub> 348 929<sub>0</sub> 947<sub>0</sub> 1131<sub>1</sub> Euryodeia (Euryodia) 1152<sub>1</sub> Hera 343<sub>0</sub> 893<sub>2</sub> 902<sub>1</sub> 950<sub>0</sub> 1020 1029 Hermippe d. of Boiotos 1150 Hesion d. of Danaos 1150 Hippodameia d. of Danaos 1150<sub>2</sub> Idaia 940<sub>0</sub> Io 961<sub>0</sub> Kalchedonia 973<sub>1</sub> Kallisto 228<sub>1</sub> 228<sub>5</sub> 1217 Lamia 1130 f. Leda 1015<sub>1</sub> 1131<sub>1</sub> Magna Mater 96<sub>0</sub> Manthea (?) 229<sub>1</sub> Medeia 1088 Nemesis 1015 1131<sub>1</sub> Persephatta (= Kore) 132<sub>2</sub> Persephone 1114<sub>0(5)</sub> Phersephone or Kore 1029 Pluto 449<sub>0</sub> Rhea 1029 Semele 187<sub>8</sub> 956<sub>2</sub> one of the Sithnides 897<sub>1</sub> Thaleia

## Zeus (cont.)

909<sub>0</sub> Themis 37<sub>1</sub> willow-goddess (?)  
947<sub>0</sub>

consults Nyx 1029 consults Nyx  
and Kronos 1027 creates the world  
anew inside himself 1027 deposited  
by Typhon in Corycian Cave 449<sub>0</sub>  
Deukalion builds altar of Zeus  
'Αφείσιος 892<sub>4</sub> Deukalion sacrifices  
to Zeus Φύσιος 902<sub>0</sub> Dionysos sewn  
up in thigh of Zeus 957<sub>2</sub> Διὸς ἀράνη  
1020 f. Dirke 1019 drives out Kronos  
933<sub>0</sub> 941<sub>0</sub> 942<sub>0</sub> drives Kronos out of  
Assyria 693<sub>4</sub> 694<sub>0</sub> Erechtheus 24  
794 exiles Apollon to land of  
Hyperboreoi 484 493 Flumen 477;  
founds city on Mt Dikte 928<sub>0</sub> 929<sub>0</sub>  
Ganymedes 188<sub>0</sub> 189<sub>0</sub> 281<sub>4</sub> 933<sub>0</sub>  
Gigantomachia 752<sub>4</sub> 830<sub>7</sub>; gives  
Dionysos to Ma to nurse 565<sub>2</sub> gives  
golden vine to Tros 281<sub>4</sub> gives ring  
to Prometheus 990 golden hound  
1227 golden ram 899<sub>1</sub> golden rope  
1029 1211 golden vine 281<sub>4</sub> has  
Aigokeros or Capricornus for foster-  
brother 932<sub>1</sub> 933<sub>0</sub> has sinews of his  
hands and feet cut out by Typhon  
and hidden in a bear-skin under  
the care of Delphyne 228 449<sub>0</sub>  
Hektor 950<sub>0</sub> helped by Aigokeros or  
• Capricornus against Titans 933<sub>0</sub>  
hidden from Kronos by Korymbantes  
940<sub>0</sub> hidden from Kronos by Kres  
928<sub>0</sub> infancy in Dictaeon Cave 928<sub>0</sub>  
929<sub>0</sub> infancy on Mt Ide in Crete  
932<sub>1</sub> infancy on a Phrygian moun-  
tain 968<sub>1-3</sub> 969<sub>2</sub> Io 782<sub>1</sub> Ixion 1098<sub>4</sub>  
jars of good and evil 1067 f. Kapa-  
neus 23 824 f. Kasios 981<sub>1</sub> Kekrops  
founds altar of Zeus 'Τρατος 875<sub>1(2)</sub>  
Korymbantes drown cries of infant  
Zeus 928<sub>0</sub> Kouretes drown cries of  
infant Zeus 928<sub>0</sub> 961<sub>0</sub> 968<sub>1-3</sub> leaps  
upon Phanes and swallows him 1027  
Leda 941<sub>0</sub> lets fall drops of blood,  
from which men arise 1032 lets fly  
eagles from west and east 179 makes  
cosmic mantle 351<sub>1</sub> makes Kronos  
drunk on honey 448<sub>1</sub> 1027 Melissa  
928<sub>0</sub> Merops 1182<sub>1</sub> mutilated by  
Typhon 448<sub>2</sub> mutilates Kronos 448<sub>1</sub>  
685 1027 nurses transformed into  
bears 227 f.

nursed by Adrasteia 933<sub>0</sub> Amal-  
theia 928<sub>0</sub> Ithome and Neda 890<sub>8</sub>  
Nymphs on Mt Ide in Crete 932<sub>1</sub>  
Rhea 961<sub>0</sub> 968<sub>1-3</sub> 969<sub>2</sub>

nurtured by bears 928<sub>0</sub> 939<sub>0</sub> bees  
928<sub>0</sub> 929<sub>0</sub> 1112<sub>4</sub> doves 928<sub>0</sub> eagle  
928<sub>0</sub> goat 928<sub>0</sub> 961<sub>0</sub> 968<sub>0</sub> goat Amal-  
theia 932<sub>1</sub> 933<sub>0</sub> pig 928<sub>0</sub>

Oidipous 829 Omphalian Plain  
190 Ophiuchus 1087 Periphas  
1121 ff. Persens sacrifices to Zeus  
'Απεράνσιος 892<sub>4</sub> piles Mt Aitne on

## Zeus (cont.)

Enkelados 909<sub>0</sub> piles Mt Aitne on  
Typhon 909<sub>0</sub> places heart of Dio-  
nysos or Zagreus in gypsum image  
1031 Polytechnos 693 pounds heart  
of Zagreus into potion and gives it  
to Semele to drink 1031 prince  
slain by wild boar and buried in  
Crete 522 cp. 727 *psychostasia*  
733 ff. quitting Assyria follows  
Kronos and becomes king of Italy  
694<sub>0</sub> 943<sub>0</sub> reared by Kouretes on  
Mt Dikte 928<sub>0</sub> 929<sub>0</sub> refitted with his  
sinews by Hermes and Aigipan  
449<sub>0</sub> Rhea gives Kronos stone in-  
stead of him 793<sub>8</sub> 901<sub>1</sub> Rhea, preg-  
nant with him, is protected against  
Kronos by Hopladamos (Hoplo-  
damos?) 291<sub>0</sub> Rhea rescues him  
from Kronos 928<sub>0</sub> Salmoneus 833  
1122 *Seleucidēs ares* 981<sub>1</sub> Semele  
24 ff. 731 ff. (?) succeeds Kronos as  
king of Italy 694<sub>0</sub> swallows Metis  
12 348<sub>2</sub> Sykeas or Sykeus 1103<sub>3</sub>  
Thetis 45<sub>1</sub> thrusts Kronos down  
below earth and sea 1020 Titanes  
218 1031 f. 110<sub>3</sub> transforms Aigo-  
keros or Capricornus and his mother  
Aix into stars 933<sub>0</sub> transforms Ai-  
golos into owl 929<sub>0</sub> transforms  
himself into Eros when about to  
create the world 316 transforms  
Kallisto into bear 228<sub>7</sub> transforms  
Keleos the Cretan into green wood-  
pecker 929<sub>0</sub> transforms Kerberos  
the Cretan into bird 929<sub>0</sub> transforms  
Laos the Cretan into blue thrush  
929<sub>0</sub> Typhon (Typhoeus) 228 448<sub>2</sub>  
722<sub>2</sub> 731 826 839<sub>6</sub> 981<sub>1</sub> Ursa Maior  
928<sub>0</sub> Ursa Minor 928<sub>0</sub> visits Hera  
clandestinely 1020 wraps *aither*  
round the world and ties up the  
bundle with golden cord 1029

*Metamorphosed into* Apollon 228<sub>7</sub> Arte-  
mis 228<sub>7</sub> 1217 bear 229 bull 348  
449<sub>0</sub> 929<sub>0</sub> 1131<sub>1</sub> 1167<sub>5</sub> cuckoo 893<sub>2</sub>  
1144<sub>2</sub> eagle 187<sub>8</sub> 228<sub>7</sub> 752 909<sub>0</sub> (?)  
941<sub>0</sub> 1133 f. Eros 316 fly 782<sub>1</sub> gold  
1131<sub>1</sub> hoopoe 697 1130 f. human  
lover 941<sub>0</sub> snake 941<sub>0</sub> 1029 1061  
1151 stranger 1096<sub>4</sub> swan 941<sub>0</sub> 1015  
1015<sub>7</sub> 1131<sub>1</sub> vulture 909<sub>0</sub> woodpecker  
524 693 (?) 693<sub>4</sub>

*Genealogy*: b. of Ouranos 940<sub>0</sub> f. of  
Aiakos by Aigiua d. of Asopos 894<sub>3</sub>  
f. of Aphrodite 1029 f. of Apollon  
and Artemis by Leto 453 f. of  
Apollonios of Tyana 569<sub>4</sub> f. of  
Arkas by Kallisto 228<sub>5</sub> f. of Arkei-  
sios by Euryodeia (Euryodia?) 1152<sub>4</sub>  
f. of Artemis 164<sub>3</sub> 342<sub>0</sub> 453 f. of  
Athena by Koryphē 869<sub>1</sub> cp. i. 155  
f. of Attis 294 f. of Atys and Kotys (?)  
312 f. of Chryses by Hesione d. of  
Danaos 1150<sub>2</sub> f. of Dardanos 8 f.

## Zeus (cont.)

of Dionysos 317 1098<sub>0</sub> f. of the chthonian Dionysos or Zagreus by Phersephone or Kore 1029 f. of the first three Dioskouroi (Tritopatreus, Phersephone)

Io 961<sub>0</sub> f. of

Eros by Aphrodite 316<sub>0</sub> f. of Gargaros at (by?) Larissa in Thessaly 950<sub>0</sub> f. of Geraistos and Tainaros 903<sub>1</sub> f. of Helene 343<sub>0</sub> f. of Helene by Leda 1015<sub>7</sub> f. of Helene by Nemesis 1131<sub>1</sub> f. of Herakles 343<sub>0</sub> f. of Hermes 385<sub>0</sub> f. of Horai by Themis 37<sub>1</sub> 94<sub>2</sub> f. of Kairos 859 861 f. of Kastor 437 f. f. of Kastor and Polydeukes, Klytaimestra and Helene, by Leda 1015<sub>7</sub> f. of Kouretes 940<sub>0</sub> f. of Litai 1097<sub>2</sub> 1098<sub>0</sub> 1099<sub>2</sub> 1100<sub>0</sub> f. of Malos 488<sub>0(0)</sub> f. of Manes by Ge 312 f. of Megaros (Megareus) by one of the Sithnides 897<sub>1</sub> 1117<sub>7</sub> f. of Melinoe(?) or Melinoe(?) by Persephone 1114<sub>0(5)</sub> f. of Metis 349<sub>2</sub> f. of Minos by Europe 8 342<sub>0</sub> 344 929<sub>0</sub> f. of Minos, f. of Deukalion, f. of Idomeneus 793<sub>7</sub> f. of Muses by Mnemosyne 1157<sub>0</sub> f. of Olenos by Hippodameia, d. of Danaos 1150<sub>2</sub> f. of Orchomenos by Hesione, d. of Danaos, or by Hermippe, d. of Boiotos 1149 f. f. of Palikoi by Thaleia, d. of Hephai-tos 909<sub>0</sub> f. of Perseus 665<sub>1</sub> f. of Perseus by Danaë 694<sub>0</sub> f. of Phaunos 694<sub>0</sub> 943<sub>0</sub> f. of Phersephone or Kore by Rhea or Demeter 1029 f. of Polydeukes 437 f. f. of Solymos by Chaldene 973<sub>1</sub> f. of Solymos by Kalchedonia 973<sub>1</sub> f. of Tainaros 890<sub>5</sub> f. of Tantalos 957<sub>0</sub> f. of Zethos and Amphion 445 f. of Zethos and Amphion by Antiope 1013 gf. of Eros 316<sub>0</sub> h. of Ge 292<sub>4</sub> h. of Hera 584<sub>1</sub> h. of Hera *Zwyla* 954<sub>0</sub> h. of Idaia 940<sub>0</sub> h. of Kybele 298 h. of Tyche *Αγαθή* 1104 f. s. of Aither 941<sub>0</sub> s. of Ge 294<sub>0</sub> s. of Kronos 943<sub>0</sub> s. of Kronos by Rhea 941<sub>0</sub> s. and h. of the Mother of the gods 298<sub>2</sub> s. of Phanes 1051 s. of Phanes by Nyx 1026 s. of Rhea 830 1029 youngest child of Rhea 925<sub>1</sub>

Functions: *aēr* 351<sub>0</sub> *aithér* 557<sub>1</sub> allotments 873<sub>2</sub> all-seeing 258<sub>3</sub> ancestral god of Attic nobility 730<sub>0</sub> ancient king 1133<sub>4</sub> author of days and years 94<sub>2</sub> avenger of impious deeds 1130 bees 1112<sub>6</sub> bright sky 1 840 bringer of a curse 1098 bringer of young folk to maturity 1159 buried king 1139 1142 1159 celestial lights 840 chthonian 181<sub>2</sub> 31(?) 119<sub>0</sub> 233<sub>0</sub> 258<sub>2</sub> 836 893<sub>0</sub> 1058 1105 1107 1113<sub>0(2)</sub> 1117 1118 1124<sub>0</sub> 1125<sub>0</sub> 1125<sub>1</sub> 1126<sub>0</sub>

## Zeus (cont.)

1131 1142 1149 1150 1155 f. 1157<sub>0</sub> 1159 1161 1169 f. 1175 1178 chthonian (Zeus *Οὐδαιος*=Plouton) 343<sub>0</sub> clear air 557<sub>1</sub> clouds 3 corn and wine(?) 1178 cosmic 117 855<sub>2</sub> 1028 f. 1185 cosmic law 855<sub>2</sub> cosmogonic 1230 counsel 317<sub>2</sub> creator of the world 316 1027 crops 1065 1074 1187<sub>0</sub> daylight 436 1013 day-light sky 840 deceased founder of club 1162 deceased kinsman 1163 deceiver 694<sub>0</sub> 695<sub>0</sub> destiny 231 Dionysiac 281 ff. 836 847 852 dispenser of good and evil 1067 f. divinised ancestor 1068 dreams 283<sub>0</sub> 1175 1228 dust 257<sub>4</sub> earth 823 father 292 ff. father of mankind 855 fertility 591 1142 1149 fighter 590 f. figs 291<sub>2</sub>(?) 1092 f. 1103 f. 1112 1114 food and drink 754<sub>2</sub> food-supply 434<sub>3</sub> forefather 258<sub>3</sub> forefather of clan 1162 generous giver 321<sub>1</sub> giver of animal and vegetable life 1139 giver of wealth 1065 good tidings 956<sub>0</sub> government 855 ff. guardian of friendship 1176 guardian of harbour 343<sub>0</sub> hail 1 healing 877<sub>0(0)</sub> 1061 hearth 873<sub>2</sub>(?) 1149<sub>2(1)</sub>(?) holder of scales 734<sub>3</sub> inspirer of orator 1181<sub>0</sub> justice 852 justice and injustice among men and animals 1130<sub>1</sub> law-giver 1095<sub>0</sub> life 352<sub>1</sub> 352<sub>4</sub> 1023 lightning 1 4 385<sub>0</sub> 502 ff. 722 ff. 815 ff. 840 850 f. 954<sub>0</sub> 1146 lot 1148 f.(?) love 1176 magician 258<sub>3</sub> 694<sub>0</sub> 695<sub>0</sub> 1147 mills(?) 260<sub>0</sub> mind 258<sub>3</sub> 1028 f. moisture 351<sub>0</sub> 352<sub>4</sub> moon 840 mountains 554 868 ff. 1149 1179 1183 nourishment 594 oak 570<sub>0</sub> 872<sub>0(5)</sub> oaths 233 569<sub>4</sub> 706 722 ff. 727<sub>3</sub> 849 955<sub>0</sub> 1175 f. observer of right and wrong 1130 1130<sub>1</sub> old corn(?) 295<sub>2</sub> omniscience 763 the one God, of whom all other Gods are but parts and manifestations 855<sub>2</sub> oracular 1061 1073 ff. pantheistic 1027 ff. 1051 *πνεῦμα* 1023 prayers 1099 preserver of the tribe 1159 primeval power 315 f. protector of the bloodguilty 1098 f. protector of descendants 1130 protector of his people 1159 protector of laws and treaties 723<sub>0</sub> protector of suppliants 1093 1097 f. 1130 protector of suppliants and strangers 1097<sub>0</sub> 1101 providence 764 849 purification 1099 f. 1103 purifier of the bloodguilty 1092 ff. 1104 1112 1114 1143 rain 1 3 4 179(?) 274(?) 275 f. 318<sub>0</sub> 351<sub>0</sub> 591 833 894<sub>1</sub> 897<sub>6</sub> 898<sub>6</sub> 941<sub>0</sub> 957<sub>2</sub> re-creator of the world 1033 ruler 731 848 ruler of gods 266 ruler of sky, sea, and earth 893<sub>0</sub> rumour 904<sub>3</sub> sea 663 893<sub>0</sub> sea-

## Zeus (cont.)

faring 987<sub>0</sub> sender up of souls 1058  
sky 298 344 353 458 601 663 823  
sleep 231 f. snow 1 343<sub>0</sub> solar 285<sub>0</sub>  
840 948<sub>1</sub> 1130 1130<sub>7</sub> specialised into  
Poseidon 786 850 spinner of fate  
1219 starry sky 436 stars 840 869<sub>1</sub>  
storm 267 591 705 848 streams  
869<sub>0</sub> sun (See solar) suppliant 1096  
1098 1101 suppliant-boughs 1149<sub>2(2)</sub>  
thunder 1 4 344 833 ff. 851 f. 941<sub>0</sub>  
945<sub>2</sub> 1155 thunder and lightning  
280<sub>1</sub> 817 thunderbolt 179 722 ff.  
850 f. trees 946<sub>0</sub> trophy 110<sub>9</sub> 111<sub>0</sub>  
turnips (?) 260<sub>0</sub> underworld 1158  
(See also chthonian) universe (See  
cosmic) upper world 1158 victor 758  
victory 489<sub>0(0)</sub> 812<sub>1</sub> 813<sub>2</sub> violence  
1098 war 705 ff. 848 water 1117<sub>3</sub> (?)  
weather 1 ff. 840 894<sub>3</sub> wind 444<sub>7</sub> (?)  
witness 728<sub>0</sub> f. world (See cosmic)  
a younger Zan 340 ff.

*Etymology:* 259<sub>0</sub> 855<sub>2</sub> 928<sub>0</sub> 1102<sub>3</sub> 1228

*Attributes:* *agrenôn* 574 592 *aigis* 781

1187<sub>0</sub> apple (?) 831<sub>1</sub> bay-wreath 266  
597<sub>3</sub> 714<sub>2</sub> 756<sub>1</sub> 924<sub>0</sub> 1187<sub>4</sub> 1192 f.  
1223 bronze bulls 924<sub>0</sub> bronze  
oxen 924<sub>0</sub> buskins 1178 1184 car  
(*benna*) (?) 883<sub>0(0)</sub> chariot 436<sub>1</sub> 851  
Charites (Moirai? Horai?) 232<sub>0</sub>  
• *chitôn* 597 f. 744 744<sub>4</sub> *chlamys* 731<sub>1</sub>  
744 ff. cock 946<sub>0</sub> 947<sub>0</sub> corn-ears 754<sub>1</sub>  
*cornu copiae* 1105 1162 crab 577 f.  
cup 1178 cypress 932<sub>1</sub> dagger 714<sub>1</sub>  
722 diadem 597<sub>3</sub> double axe 283<sub>0</sub>  
559 ff. 601 614 615 (?) 664<sub>1</sub> (?) 705  
714<sub>1</sub> *drépanon* 448<sub>0</sub> eagle 283<sub>0</sub> 575 f.  
577 f. 707 751 f. 808<sub>0(0)</sub> 833 836 838  
956<sub>0</sub> 961<sub>0</sub> 968<sub>0</sub> 1133<sub>1</sub> 1143 1161 1185 f.  
1188 1208 eagles 231 239 841  
Egyptian head-dress (?) 987<sub>0</sub> female  
breasts 592 ff. flower 1224 (?) goat  
987<sub>1</sub> (?) globe 980<sub>0</sub> golden ball 933<sub>0</sub>  
golden calf 354 golden *liknon* 933<sub>0</sub>  
golden vine (?) 281<sub>4</sub> grapes 281 287<sub>1</sub>  
883<sub>0(0)</sub> hammer 945<sub>3</sub> *hárpe* 449<sub>0</sub> hel-  
met 705 f. *himátion* 1082 *himátion*  
of gold 916<sub>0</sub> *himátion* of wool 916<sub>0</sub>  
Horai 1138<sub>5</sub> jar 1054 ff. jug 1117  
*kálathos* 577 592 f. 593 (?) 597 597<sub>3</sub>  
598 *kratér* 283<sub>0</sub> leaf-shaped lance  
709 *liknon* 933<sub>0</sub> lily-wreath 740  
lion (?) 575 f. lioness (?) 575 599<sub>2</sub>  
lion-skin (?) 947<sub>0</sub> lotos 771 1224  
mattcock 806<sub>1</sub> Moirai 1138<sub>5</sub> moon  
980<sub>0</sub> necklace 593 Nike 873<sub>0(8)</sub> 1143  
1145<sub>0</sub> 1190 1192 1193<sub>1</sub> oak-branch  
1177 (?) oak-wreath 348 388 763<sub>1</sub>  
• 1187<sub>4</sub> olive-branch 1177 (?) olive-  
wreath 323<sub>1</sub> palm (?) -tree 284<sub>0</sub>  
panther (?) 575 599<sub>2</sub> pectoral 574  
*phidte* 881<sub>0(21)</sub> 906<sub>3</sub> 1105 1116 (?)  
1143 1145<sub>0</sub> 1161 f. 1175 1184 pillar  
818 pine-wreath 951<sub>0</sub> plane-trees  
590 976<sub>0</sub> plough 281 836 pome-

## Zeus (cont.)

granate 986<sub>0</sub> radiate crown 980<sub>0</sub>  
scales 734<sub>3</sub> sceptre 258 266 547<sub>2</sub>  
709 731 ff. 763 788<sub>0</sub> 1105 1116 1143  
1145<sub>0</sub> 1188 *selinon* (?) -wreath 1187<sub>0</sub>  
shield 578 705 712 silver knife 354  
*skýphos* 754<sub>1</sub> snake 283<sub>0</sub> 284<sub>0</sub> 285<sub>0</sub>  
819 820 823 1111 spear 577 f. 704 ff.  
722 848 957<sub>0</sub> stag 575 1220 star  
980<sub>0</sub> 1187<sub>0</sub> stars 980<sub>0</sub> stick 1102<sub>0</sub>  
sun 980<sub>0</sub> sword 591 615 (?) 705  
712 ff. 722 848 tall head-dress 980<sub>0</sub>  
(See also tiara) thunderbolt 283<sub>0</sub>  
722 ff. 785 848 ff. 1145<sub>0</sub> *thýrsos* sur-  
mounted by eagle 1178 tiara 386  
(See also tall head-dress) tortoise  
895<sub>1</sub> trident 577 798 two doves (?)  
872<sub>0(5)</sub> two eagles 179 f. two oaks  
872<sub>0(5)</sub> two ravens (?) 872<sub>0(5)</sub> two  
spears 283<sub>0</sub> two thunderbolts 722  
726 f. vervain 396<sub>0</sub> 397<sub>0</sub> vine 836  
838 vine-staff 909<sub>0</sub> whip 851 willow  
946<sub>0</sub> 947<sub>0</sub> winged chariot 43 321<sub>1</sub>  
woodpecker 518<sub>3</sub> (See further Píkos  
who is also Zeus)

*Types:* advancing with thunderbolt in  
lowered right hand and eagle on  
outstretched left 745 advancing  
with thunderbolt in raised right  
hand 26<sub>0</sub> 795<sub>3</sub> advancing with  
thunderbolt in raised right hand  
and eagle on outstretched left 739 ff.  
818 f. 963<sub>0</sub> 1139<sub>0</sub> 1143 1222 f. ad-  
vancing with thunderbolt in raised  
right hand, eagle on outstretched  
left, and snake at his feet 851 advanc-  
ing with thunderbolt in raised right  
hand and sceptre as well as eagle  
in outstretched left 1223 advancing  
with thunderbolt in raised right  
hand and sceptre in outstretched  
left 25<sub>0</sub> 26<sub>0</sub> 27<sub>0</sub> 709 733 advancing  
with thunderbolt in raised right  
hand and spear (?) in left 708 f.  
amours with Leda, Semele, Kallisto,  
and Ganymedes 228<sub>7</sub> androgyn-  
ous (?) 292<sub>4</sub> 594 androgynous with  
golden wings and heads of bulls  
and snake 1022 f. archaistic 744<sub>1</sub>  
Aristonous 1222 Assyrian 697<sub>0</sub> 938<sub>0</sub>  
bearded head as pendant 302 bearded  
head at either end of whip-handle  
301 beardless 285<sub>0</sub> 742 748 946<sub>0</sub> f.  
1224 (?) birth of Athena 709 f. 753<sub>3</sub>  
785 boy with whip (?) 826<sub>6</sub> bronze  
statuette of 'Geometric' age repre-  
senting Zeus fulminant (?) 1222  
bronze statuettes inlaid with silver  
eyes 503<sub>0</sub> Bryaxis (?) 921<sub>0</sub> bull (?)  
924<sub>0</sub> bust as medallion on wreath  
301 bust as support for arm of Atis  
297 bust between horns of crescent  
712<sub>3</sub> bust facing, with thunderbolt  
and sceptre to his right and left  
887<sub>0(0)</sub> bust supported on eagle



## Zeus (cont.)

with spread wings 1209 in chariot drawn by two eagles 462<sub>0</sub> in chariot drawn by one horse 830 in chariot drawn by two horses 820 823 cp. 285<sub>0</sub> in chariot drawn by four horses 436<sub>1</sub> 825 830<sub>0</sub> 831<sub>1</sub> (See also driving) in *chiton* and *chlamys* 283<sub>0</sub> in *chiton* and *himation* 574 577 597 f. 745<sub>0</sub> 745<sub>1</sub> 881<sub>0(21)</sub> 887<sub>0(0)</sub> 957<sub>0</sub> colossal 754<sub>1</sub> conical stone 981<sub>0</sub> Dionysiac 1178 double 316 ff. with double axe and sceptre 573 ff. with double axe and spear 574 ff. double bust (with Dionysos) 388 double bust (with Hermes?) 388 double bust (with Sarapis?) 388 double bust (with Satyr) 388 driving chariot 950<sub>0</sub> (See also in chariot) driving two-horsed vehicle 285<sub>0</sub> driving winged chariot 321<sub>1</sub> duplicated on coin (standing and seated) 319 duplicated on gem (both seated) 318 ff. with female breasts 592 ff. 846 1220 (?) fighting Centaur (?) 614 f. four-eared 322 842 fulminant in two-horse chariot 820 851 fulminant in four-horse chariot 825 831<sub>1</sub> fulminant on pillar 45 Gigantomachia 712 f. 777<sub>2</sub> 820 825 831<sub>1</sub> 973<sub>1</sub> gilded eagle 423 with golden bay-wreath 258 with golden bull's-horns 1028 grasping or hurling thunderbolt in (sometimes beside) chariot 831<sub>1</sub> grasping thunderbolt in each hand 722 726 f. Hageladas 741 ff. 749 890<sub>0</sub> 1222 f. hero-feast 1163 holding cult-image in his hand 950<sub>0</sub> 962<sub>2</sub> holding eagle and thunderbolt 741<sub>3</sub> (See also advancing) on horseback 664<sub>1</sub> (?) infant asleep on mountain 961<sub>0</sub> infant carried by Amaltheia (?) 363<sub>1</sub> infant seated on ground 957<sub>2</sub> instructing Apollon 265 introduction of Herakles to Olympos 735 ff. 771 Janiform 322 ff. 326 ff. Janiform head (with Hera) (?) 662 Janiform head (with Hermes) 1219 with *kálathos* 597 f. 597<sub>3</sub> with *kálathos*, double axe, and sceptre 592 with *kálathos*, double axe, and spear 577 593 (?) linked to ground by means of fillets 574 long-haired 573 575 f. (?) Lysippos 45 762 1139<sub>0</sub> 1143<sub>5</sub> 1145<sub>0</sub> Myron 1078 oak-tree 111<sub>0</sub> 570<sub>0</sub> with olive-wreath 323<sub>1</sub> Papylos 1101<sub>3</sub> Pheidias 475<sub>7</sub> 598 757 ff. 849 921<sub>0</sub> (?) 1078 1133<sub>5</sub> pillar capped by pyramid (See pyramid-on-pillar) Polykleitos 1143 f. 1178 Polykleitos the younger (?) 1178 pot 3<sub>0</sub> pouring rain from right hand and holding thunderbolt in left 962<sub>2</sub> *psychostasia* 734<sub>0</sub> 734<sub>3</sub> pursuit of

## Zeus (cont.)

Semele 731 ff. 735<sub>3</sub> pyramid 1144 ff. pyramid-on-pillar 814 f. 1095<sub>0</sub> 1147 (?) radiate 872<sub>0(5)</sub> raising hand in attitude of *benedictio Latina* 291 recumbent on couch 1162 1171<sub>3</sub> recumbent on eagle 102<sub>0</sub> rushing forward with thunderbolt in raised right hand 731 sacred stone 982<sub>0</sub> f. (?) seated as child amid Kouretes 1210 seated on eagle 102<sub>0</sub> 462<sub>0</sub> (See also upborne on eagle) seated on mountain 853 962<sub>2</sub> 982<sub>0</sub> seated on rock 983<sub>1</sub> seated on rock with eagle flying from right hand and sceptre leaning against right shoulder 758 seated on tree 946<sub>0</sub> f. seated to hurl thunderbolt 473 475 seated to pour rain 962<sub>2</sub> seated with Artemis 'Ephesia in right hand and sceptre in left 962<sub>2</sub> seated with three Charites (Moirai? Horai?) in right hand 232<sub>0</sub> seated with eagle flying from him 757 758 seated with eagle flying to him 757 seated with eagle in hand 1139<sub>0</sub> 1143 seated with eagle in right hand and sceptre in left 871<sub>3(4)</sub> seated with flower in right hand and sceptre in left 1224 (?) seated with jug in both hands above head of Achelaios 1117 seated with Nike in right hand and sceptre in left 319<sub>4</sub> 758 760 (?) 873<sub>0(8)</sub> 956<sub>0</sub> 961<sub>0</sub> 1139<sub>0</sub> 1143 1189 1192 1192<sub>2</sub> 1220 seated with *phiale* in right hand 1161 seated with *phiale* in right hand and *cornu copiae* in left 1105 seated with *phiale* in right hand and sceptre in left 1105 1116 f. (?) 1143 1145<sub>0</sub> 1175 seated with *phiale* in right hand, sceptre in left, and eagle behind 280<sub>1</sub> seated with right hand raised to head 762 849 seated with sceptre in left hand 737 1173 seated with sceptre in left hand and *phiale* in right 736 seated with sceptre in right hand 755 f. (?) seated with sceptre in right hand and Athena 'Iliás in left 950<sub>0</sub> seated with sceptre in right hand and Nike in left 964<sub>2</sub> seated with sceptre in right hand and sometimes *phiale* in left 906<sub>3</sub> seated with sceptre in right hand and thunderbolt in left 756 seated with thunderbolt in right hand and sceptre in left 280<sub>1</sub> 318 753 ff. 757 f. seated with thunderbolt in right hand, sceptre in left, and eagle flying before him 1224 seated with thunderbolt and sceptre in right hand and *phiale* in left 735 seated with vine-staff in right hand and thunderbolt in left 909<sub>0</sub> shouldering axe 621 (?) snake

## Zeus (cont.)

1061 1107 ff. 1174 soldier 705 f. standing with Artemis Ἐφεσία in right hand 962<sub>2</sub> standing with eagle in left hand 751<sub>5</sub> standing with eagle in right hand 751<sub>5</sub> standing with eagle in right hand and sceptre in left 319<sub>4</sub> 951<sub>0</sub> 957<sub>0</sub> 968<sub>0</sub> standing with Nike in right hand and sceptre in left 1145<sub>0</sub> standing with *phiale* in right hand and sceptre in left 280<sub>1</sub> 881<sub>0(21)</sub> standing with sceptre (?) in raised right hand and *phiale* (?) in left 752 f. standing with sceptre in raised right hand and thunderbolt in lowered left 749<sub>1</sub> 820 f. standing with sceptre in right hand and eagle beside him 1143 1230 standing with spear or sceptre in raised right hand and left covered by *himition* 918<sub>0</sub> standing with spear in right hand and eagle at his feet 707 standing with spear in right hand and thunderbolt in left 957<sub>0</sub> standing with thunderbolt in lowered right hand 280<sub>1</sub> standing with thunderbolt in lowered right hand and sceptre in left 734 f. 745 ff. 1145<sub>0</sub> standing with thunderbolt in outstretched right hand and sceptre in left 917<sub>1</sub> standing with thunderbolt in raised right hand and eagle on outstretched left 737 739 819<sub>0(5)</sub> standing with thunderbolt in raised right hand and sceptre in lowered left 833 standing with wreath in outstretched right hand 1192 statuette held by Laodikeia 319<sub>2</sub> 320<sub>0</sub> with supported foot 266<sub>1</sub> surrounded by seven stars 238<sub>0</sub> syncretistic 850 *τετραγώνος* 1147<sub>8</sub> Theokosmos 1138<sub>5</sub> theriomorphic 1151 three-eyed 892<sub>5</sub> 1144<sub>2</sub> traveller 1102<sub>0</sub> with trident, eagle, and crab 577<sub>2</sub> with trident, thunderbolt, and eagle 798 with trident, thunderbolt, and sea-monster 798 trophy 111<sub>0</sub> upborne on eagle 951<sub>0</sub> (See also seated on eagle) upborne on eagle between horns of crescent 712<sub>3</sub> winged 1028 *κόανον* 1196 youthful 861<sub>5</sub> 1030 1185 youthful figure holding pomegranate 986<sub>0</sub> Ζάφες at Olympia 349

Identified with Adad 983<sub>2</sub> Adonaïos 293<sub>0</sub> Agamemnon, the god (?) 1069 Ahura Mazdâh 976<sub>0</sub> Âmen-Râ 926<sub>0</sub> Amoun 293<sub>0</sub> Asklepios 1076 ff. Attis 292 Baal 869<sub>0</sub> Ba'al Milik (Melek, Molok) (?) 1108 Ba'al-samin 886<sub>0(0)</sub> 889 Bakchos 287 1184 Celtic Janiform god 323 Chryrsor, the Phoenician Hephaistos 715 1037 Daimon 1160<sub>1</sub> Dionysos 282 287 f. 288<sub>0</sub> Epopeus 445 Erechtheus 793 Eros

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## Axe (cont.)

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 677 imbedded in tree 677 683 f. 692 imbedded in wooden column 528 f. 677 in connexion with bird and tree 692 in rites of Intercidona 643<sub>3</sub> inscribed, from Delphoi 628 miniature 637 f. miniature, becomes *quasi*-anthropomorphic pendant 647 ff. miniature, inscribed 619 1221 of iron set up as preservative against lightning and hail 704 of stone or bronze arranged for solar cult (?) 618 of stone engraved with Mithraic subjects 510 f. of stone inscribed 507 510 ff. of stone kept as preservative against fire 506<sub>3</sub> of stone kept as preservative against lightning 506 f. of stone kept as preservative against thunder 703 f. of stone regarded as thunderbolt 505 ff. of stone set in gold 506 510 of stone set in iron 509 of stone worn as *apotrópaion* 506 509 f. of stone ('thunderstone') worshipped in India 790 792 of Noah 609 f. of Roman licitor 633 ff. 680 847 1221 of Sir Hywel-y-Vwyall 703<sub>2</sub> poised on pole 702 sacred, distinguished by colour, size, or decoration 635 ff. 845 sacred, modified into gong 649 ff. sacred, set upright on throne 545<sub>0</sub> sacred, with green haft 544<sub>3</sub> superstitious practices with 698 ff. 848 suspended by cord 702 f. symbolic 635 f. thrown from boat on river Stour 703<sub>2</sub> two-handled 620 f. used for divination 701 ff. used to kill off aged and infirm (?) 703<sub>2</sub> votive 646 f. 668 f. with crescentic perforated blade 620 f. 622 622<sub>3</sub>  
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## Axe (cont.)

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 Blavdes, F. H. M. 253<sub>3</sub> 277<sub>3</sub> 345<sub>5</sub> 452<sub>14</sub>  
 868<sub>5</sub> 1130<sub>1</sub>  
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 509<sub>1-3</sub> 510<sub>2</sub> 512<sub>2</sub> 528<sub>5</sub> 559<sub>2</sub> 642 790 923<sub>0</sub>  
 932<sub>1</sub> 1076 f.  
 Bloch, G. 34<sub>1</sub>  
 Bloch, L. 132<sub>0</sub> 295<sub>2</sub> 315<sub>1</sub> 663<sub>6</sub>  
 Blood from birth of Zeus 928<sub>0</sub> 929<sub>0</sub> let  
 fall by Zeus gives rise to men 1032 of  
 Agdistis 969<sub>4</sub> of animal victims offered  
 to dead (?) 1056 of bull and ram as

Blood (*cont.*)

means of baptism 306 of Giants made  
 into men 1032 of Hermes (vervain)  
 395<sub>2</sub> of human victims poured over  
 scimitar of Ares 548<sub>0</sub> of Ouranos 447<sub>8</sub>  
 448<sub>0</sub> of Typhon 449<sub>0</sub> 450<sub>0</sub> of young  
 pig in rite of atonement 1097<sub>2</sub> poured  
 over altar 517<sub>1</sub> used for inscription on  
 trophy 111<sub>0</sub>  
 Blue hair of Zetes and Kalais 445<sub>0</sub> colour  
 in Ophite diagram 611<sub>2</sub>  
 Blümner, H. 494<sub>0</sub> 878<sub>0(2)</sub> 892<sub>1</sub> 899<sub>1</sub> 901<sub>1</sub>  
 1076 1137<sub>2</sub> 1147<sub>16</sub> 1222  
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 relief on altar 1063 at foot of altar (?)  
 964<sub>2</sub> Calydonian 799 in myth of Adonis  
 886<sub>0(30)</sub> in myth of Attis 969<sub>4</sub> in myth  
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 1131<sub>2</sub> 1187<sub>0</sub>  
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 Boehlau, J. 123<sub>0</sub>  
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 Boehmer, W. 885<sub>0(25)</sub>  
 Bolte 961<sub>0</sub>  
 Boethius, A. 628<sub>6</sub> 817<sub>0</sub>  
 Boetticher, C. 110<sub>0</sub> 150<sub>3</sub> 152<sub>0</sub> 154<sub>0</sub> 160<sub>0</sub>  
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1003 f. 1016  
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Bousset, W. 129<sub>1</sub>  
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446 903<sub>2</sub> (?)  
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to cover their breasts 346<sub>6</sub> of *terra*  
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Brand, J. 374<sub>2</sub>  
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752 801  
Breast, golden, in West Highland tale 224<sub>1</sub>  
of prince with golden sun 1012<sub>1</sub> of  
princess with golden moon 1012<sub>1</sub>  
Breasts bared as last appeal 206<sub>2</sub> beaten  
in mourning for Attis 970<sub>6</sub> copied in  
bowls of *terra cotta* or metal 346<sub>6</sub> 347<sub>6</sub>  
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970<sub>6</sub> of St Agatha 347<sub>6</sub> of Artemis  
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346<sub>6</sub> of Helene 346<sub>6</sub> of Isis 347<sub>6</sub> of  
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Pontos 595 f. reliefs representing 877<sub>6(10)</sub>  
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Bremer, O. 50<sub>1</sub>  
Breuil, H. 792<sub>3</sub>  
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Briquet, C. M. 139<sub>3</sub>  
Britten, J. 396<sub>6</sub> 471<sub>1</sub> 775<sub>0</sub>  
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382 432<sub>2</sub> 432<sub>3</sub> Gaul 445 f. (?) 747<sub>1</sub> 1089  
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Brüning, A. 45<sub>1</sub>  
Brugmann, K. 50<sub>1</sub> 277<sub>2</sub> 413<sub>1</sub> 570<sub>0</sub> 583  
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Brunck, R. F. P. 855<sub>1</sub> 856<sub>1</sub> 856<sub>5</sub> 857<sub>3</sub>  
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Brunn, H. 211<sub>1</sub> 641<sub>1</sub> 740 1143<sub>1</sub> 1178  
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Buckman, J. 605<sub>1</sub>  
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920<sub>6</sub> 938<sub>6</sub> affixed to coffin (?) 540 and  
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power 306 as effigy of river Gelas 910<sub>1</sub>  
as embodiment of Dionysos 932<sub>0</sub> cp.  
1030 as theanthropic animal of Cretan  
Zeus 539 Dirke dragged by 1013 eaten  
annually by worshippers of Zan 354  
humped 573<sub>5</sub> 765<sub>1</sub> 766<sub>1</sub> 960<sub>6</sub> f. 973<sub>1</sub> in  
bronze 910<sub>1</sub> 924<sub>6</sub> 938<sub>6</sub> in iron 910<sub>1</sub> in  
ivory 938<sub>6</sub> in silver 910<sub>1</sub> in *terra cotta*  
938<sub>6</sub> made for Phalaris 910<sub>1</sub> 924<sub>6</sub> of  
Civa 791<sub>2</sub> of Europe 348 of Zeus in  
Rhodes utters human voice (shares in  
human reason?) 924<sub>6</sub> on symbolic or  
model axe-head 633 ridden by Dionysos  
661 sacrificed by Melampous 684 sacri-  
ficed on table-altar 517 sacrificed to  
Zeus *Σολυμείας* 973<sub>1</sub> sacrificed to Zeus  
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   in *subgrundarium* 1059 of twin or  
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   the house in Greece 1060 f. 1065 with-  
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   901<sub>2</sub> 903<sub>0</sub>  
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- Fehrenbach, E. 291<sub>2</sub>
- Fehrle, E. 210<sub>0</sub>
- Feist, S. 464<sub>10</sub> 715<sub>8</sub> 1039
- Fellows, Sir C. 588 591 591<sub>1</sub> 974<sub>0</sub>
- Ferguson, W. S. 817<sub>0</sub>
- Fergusson, J. 150<sub>2</sub>
- Fetish as Egyptian term for 'god' (?) 544<sub>3</sub>  
 becomes first attribute and then symbol  
 617 814
- Fick, A. 277<sub>4</sub> 293<sub>2</sub> 295<sub>1</sub> 354<sub>0</sub> 384<sub>0</sub> 414<sub>0</sub> 451<sub>1</sub>  
 496<sub>0</sub> 569 600<sub>5</sub> 662 666<sub>0</sub> 932<sub>1</sub> 947<sub>0</sub> 1025  
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- Ficker, G. 307<sub>1</sub>
- 'Fig,' a prophylactic gesture known as the  
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- Figs as means of purification 1103<sub>4</sub> called  
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 671<sub>6</sub> 672 on altar-top 154<sub>0</sub>
- Fig-juice, purification by 291<sub>2</sub> (?) 1103 (?)
- Fig-tree at Prousa ad Olympum (?) 964<sub>2</sub>  
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 Zeus Μελιχίος (?) 1092 f. 1103 f. 1112  
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 barren 682<sub>2</sub> St Sabas hung on 1104  
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 at Siris in Lucania 490<sub>(6)</sub> wild,  
 beside the Eleusinian Kephisos 1103  
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- Fig-trees in Crete 946<sub>0</sub> on Mt Ide in  
 Phrygia 949<sub>5</sub>
- Fig-wood 1022 1093<sub>0</sub>
- Filbert-trees 949<sub>5</sub>
- Fillets linking *amphora* etc. to double axe  
 657 f. linking cult-image to ground  
 408<sub>0</sub> 409<sub>0</sub> 574 1220 on oak at Dodona  
 677 radiate 461<sub>0</sub> round sacred stone  
 981<sub>0</sub> 982<sub>0</sub> round thunderbolt 809
- Fimmen, D. 890<sub>8</sub>
- Finamore, G. 1001<sub>1</sub> 1001<sub>2</sub> 1012<sub>1</sub>
- Fines payable to Zeus and Hephaistos 972<sub>1</sub>  
 payable to Zeus Σολυμεύς 973<sub>1</sub> f.
- Finger, golden, in Epirote tale 224<sub>1</sub> of  
 St Adalbert 214<sub>0</sub> of Attis endowed with  
 perpetual movement 970<sub>0</sub>
- Fiorelli, G. 118<sub>2</sub> 392<sub>9</sub> 393
- Fir-cone 300 907<sub>2</sub> 949<sub>5</sub>
- Fire carried before Asiatic kings 34<sub>1</sub> carried  
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 of 981<sub>1</sub> in Dictaeon Cave 928<sub>0</sub> kindled  
 from lightning by Perseus 1187 new  
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 485 perpetual, at Athens 1148 per-  
 petual, on Mt Chimaira 972<sub>1</sub> perpetual,  
 on common hearth of primitive folk  
 1148 perpetual, at Delphoi 1216 per-  
 petual, at Ione, 1187 perpetual, at  
 Nemi (?) 417<sub>5</sub> perpetual, on Mt Olym-  
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 417<sub>5</sub> perpetual, on mountain of Zoro-  
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 Egypt 34<sub>1</sub> regarded as divine in Persia  
 33 ff. 1187 regarded as flower 771 royal

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- 34 sanctuary of, at Ione 1187 springing from ground on Mt Chimaira 972<sub>1</sub> springing from ground on Mt Olympos in Lykia 972<sub>1</sub> worshipped by Hypsistarioi 885<sub>0(28)</sub>
- Fires of St Elmo 980<sub>0</sub>
- First-fruits sent to Apollon Ἀπόλλων 497 sent to Apollon Ἠέλιος 240 816 f. sent to Zeus Ἰσκραῖος 872<sub>0(5)</sub> wrapped in wheaten straw 497 498<sub>2</sub>
- Fir-trees in myth of Dryope 486 on Mt Ainos 907<sub>2</sub> silver, on Mt Ide in Phrygia 949<sub>5</sub> silver, reaching through *aēr* to *aithēr* 949<sub>5</sub>
- Fischbach, F. 606<sub>2</sub>
- Fish 205<sub>1</sub> 414<sub>1</sub> called *πομπίλος* 448<sub>0</sub> golden, in folk-tale from Hungary 1012<sub>1</sub> in folk-tale from Epeiros 672 in hand of Lithuanian wind-god 445<sub>1</sub> incised on celt 643<sub>7</sub> of Aigokeros or Capricornus 933<sub>0</sub> on chalice of Antioch (?) 1199<sub>2</sub> on *lárnax* from Palaikastro 524 (?) on vase from Knossos 527 f. tame, at Labranda 590<sub>3</sub>
- Fish-goat 938<sub>0</sub>
- Fish-hooks 1151
- Fishing in folk-tale from Sicily 1000 inventor of 715<sub>4</sub> 1037
- Flach, J. 1154<sub>4</sub>
- Flag 545<sub>0</sub>
- Flasch, A. 739<sub>0</sub> 1136<sub>0</sub>
- Flather, J. H. 339<sub>1</sub>
- Fleece as head-dress of priests at Anagnia 377 golden 899<sub>1</sub> in rites of Dionysos or Zagreus 1030 of Zeus 1065 1140 1166<sub>3</sub> (?) worn by procession up Mt Pelion 870<sub>0</sub>
- Fleming, R. B. 122<sub>0</sub>
- Flies as emissaries of a god, if not the god himself 782 as sign of storm 782 avoid Mt Carina in Crete 783<sub>3</sub> avoid temple of Aphrodite at Paphos 783<sub>3</sub> avoid temple of Hercules at Rome 783 placated by sacrifice of ox 782
- Flint of Iupiter *Feretrius* 546<sub>0</sub> of Iupiter *Lapis* 546<sub>0</sub>
- Flogging of Eros by Silenos 1048 of Maenads with ivy-sprays 1041 of schoolboy by Eros 1048 of Underground Folk at Pheneos 1136<sub>4</sub> of the Vestal Ilia 1016 of young men at altar of Artemis Ὀφθία 421<sub>3</sub>
- Flood of Deukalion 348<sub>5</sub> 892<sub>4</sub> 901<sub>2</sub> 902<sub>0</sub>
- Flower of Zeus (carnation?) 775<sub>0</sub>
- Flowers 95 298 407<sub>0</sub> 515 624 710 771<sub>0</sub> (?) 949<sub>5</sub> 977<sub>1</sub> 980<sub>0</sub> associated with thunder and lightning 774<sub>4</sub> 775<sub>0</sub> 776<sub>0</sub>
- Flower-fays 527
- Flute of *Archigallus* 299 (?) 300
- Flute-players 407<sub>0</sub> 670
- Flutes of Apollon 246 249<sub>2</sub> of Athena 249<sub>2</sub> of Boeotians 898<sub>6</sub> of one of the Charites 249<sub>2</sub> of Hyperboreans 249<sub>2</sub> of Marsyas 249<sub>2</sub> of Satyr 262 on pine-tree 306<sub>5</sub>
- 'Fly,' priestess at Dodona called 215<sub>1</sub>
- Foal 987<sub>1</sub>
- Förster, R. 103<sub>0</sub> 1164<sub>0</sub> 1180<sub>4</sub> 1197<sub>3</sub>
- Folkard, R. 396<sub>0</sub> 772<sub>1</sub> 1165<sub>1</sub> 1166<sub>0</sub>
- Folk-tales, types of: 'Bluebeard' 995<sub>2</sub> 'Danaë' 671 'Dragon-slayer' 1151 'Expulsion' 1003 ff. 1012 ff. 'Floating Coffin' 671<sub>4</sub> 1018 'Otherworld-visit' 1166<sub>2</sub> 'Polyphemus' 988 ff. 'Strong Hans' 679
- Fonts 1216
- Food falling from tables is devoted to dead friends 1129 1162 must not be picked up from floor 1129
- Forbes, E. 971<sub>2</sub>
- Forcellini, Ae. 599<sub>7</sub>
- Forchhammer, P. W. 327
- Forefather appears as snake 1060 1061 buried in the house 1059 1060 f. called Lar or Genius 1059 conceived as Iupiter 1059 f. conceived as Zeus 1061
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- Formigé, J. C. (C. J.) 111<sub>1</sub>
- Formulae at weddings 1166<sub>1</sub> in rites of Sabazios 1166<sub>1</sub> magical 889<sub>0(0)</sub> 1127<sub>0</sub> mystic 1218
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- Forster, E. S. 182<sub>-4</sub>
- Forty 303<sub>2</sub>
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- Fougères, G. 779 813<sub>2</sub> 814<sub>0</sub>
- Foundation-deposit 609 f.
- Foundation-myths of Alexandraia 1127<sub>0</sub> 1183 of Antiocheia on the Orontes 1183 1193 of Boucheta 318 of Bouthroton 318 of Crete 319 of Ephesos 405 of Mt Kasion in Egypt 984<sub>1</sub> of Mantinea 1083 of Miletos 405 ff. of Pelousion 986<sub>0</sub> of Seleukeia Pieria 931<sub>1</sub> f. 1188 of Troy 319
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- Foville, J. de 491<sub>0(6)</sub>
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- Fowler, W. Warde 100<sub>0</sub> 337<sub>4</sub> 353<sub>8</sub> 354 f. 359<sub>6</sub> 363<sub>8</sub> 518<sub>3</sub> 519<sub>0</sub> 546<sub>0</sub> 1959 1170<sub>3</sub> 1172 f. 1172<sub>0</sub>
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 1012<sub>1</sub>  
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 of Ahri-man 1054 (?) beneath foot of  
 Chronos 864 ep. 860 beneath foot of  
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862<sub>10</sub> beneath foot of Kairos 860 860<sub>5</sub>  
beneath feet of Victoria 1196<sub>0</sub> beside  
Jupiter 95<sub>2</sub> carried by Eros 1047 cosmic  
491<sub>0(6)</sub> 1082 held by deified emperor  
978<sub>0</sub>(?) held by Zeus 980<sub>0</sub>(?) solar  
491<sub>0(6)</sub> 492<sub>0(6)</sub> starry 373 surmounted  
by eagle 95<sub>2</sub> 578(?) surmounted by  
phoenix 373<sub>2</sub>

Glutz, G. 727<sub>3</sub>

Glue of bull's hide 934<sub>0</sub>

Gnecchi, F. 371<sub>0</sub> 372<sub>4</sub> 1083 1102<sub>3</sub>

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121 122<sub>0</sub> beside long-haired god at  
Keramos 575<sub>6</sub>(?) beside Semele(?)  
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gaios 978<sub>0</sub> 980<sub>0</sub> on shield 375(?) 377(?)  
sacrificed at Babylon 463<sub>1</sub> sacrificed at  
Delphoi 217 sacrificed to Zeus 'Ασκραίος  
at Halikarnassos 872<sub>0(5)</sub> wild 987<sub>1</sub> with  
four horns 326<sub>3</sub> worshipped at Thmouis  
987<sub>0</sub>

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Goats discover oracle at Delphoi 217<sub>2</sub> of  
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• 938<sub>0</sub> 943<sub>0</sub> 944<sub>0</sub>

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1060

Goat-skin 989

Goddess, bearded 596

Godley, A. D. 2<sub>3</sub>

Goettling, K. W. 1025 1154<sub>4</sub>

Goez, H. 473<sub>1</sub> 475 f. 475<sub>0</sub>

Gold aigis 261 amides 1065 apple 488<sub>0(2)</sub>

1003 1016 f. apples 763<sub>1</sub> 1014 1017  
1020 f. 1030 apple surmounted by  
cross 609 arm 224<sub>1</sub> axe-haft 989 ball  
933<sub>0</sub> basons 1009 bay 459 bay-wreath  
258 301(?) believed to be hidden in  
columns 966<sub>0</sub> bird 1012<sub>1</sub> borders 1065  
bough identified with branch plucked  
by would-be rex *Nemorensis* 417<sub>5</sub> bough  
on an evergreen oak near Lake Avernus  
417<sub>5</sub> bough on which all birds sing  
1003 f. 1016 bowls 853 breast 224<sub>1</sub>  
brick 853 *bucrania* 538 652 654 *bullu*  
699<sub>4</sub> bull's head with double axe be-  
tween horns 538 bull's horns in the  
sky 117 1028 busts of Romulus and  
Remus 441 calf 354 chain 1009 chest  
671<sub>10</sub> child 1035 children 1007 coffer  
995 cord 1029 crab 666<sub>3</sub> crowns 1157<sub>3</sub>  
disks 938<sub>0</sub> double axe 518 520 eagles of  
Zeus at Delphoi 179 eagles of Zeus on  
Mt Lykaion 423 egg 1035 f. 1039  
embryo 1035 equestrian statue of At-  
talos iii 955<sub>0</sub> finger 224<sub>1</sub> fish 1012<sub>1</sub>  
fleece 899<sub>1</sub> garlands in Bacchic proces-  
sion 120<sub>3</sub> glasses 606 Greek name of, a  
Semitic loan-word 715 hair 1028 helmet

## Gold (cont.)

62<sub>1</sub> 261 *himátion* 916<sub>0</sub> horn of reindeer  
465 horns of Cerynean hind 465 hound  
212<sub>5</sub> 1227 house of Nero 254<sub>5</sub> key 991  
leg 224<sub>1</sub> *líknon* 933<sub>0</sub> lily-work of Etrus-  
can necklace 528 lyre 520 mattock(?)  
806<sub>1</sub> *mitra* 459 moon 1012<sub>1</sub> Nike 290<sub>0</sub>  
1190 olive-wreath 261 open-work 120<sub>5</sub>  
ox-horn 982<sub>0</sub> pigeon 677 pillar 422<sub>12</sub>  
423 plane-tree given by Pythios to  
Dareios 281<sub>4</sub> plane-tree of Persian  
kings 281<sub>4</sub> plaque in relief 938<sub>0</sub> plinth  
853 ram 899<sub>1</sub> ring from Isopata 49<sub>1</sub>  
rings from Knossos 49 f. 516<sub>3</sub> 543 944<sub>0</sub>  
rings from Mykenai 47 ff. 49<sub>1</sub> 514 ff.  
525 543 652 ring of Wodan 62<sub>1</sub> 990  
rope 1211 scales held by Zeus 734<sub>3</sub>  
sceptre 763<sub>1</sub> seat 1011 1016 snake 1083  
spear 261 staff 989 star 1010 f. stars  
1014 statue of Apollon 220 220<sub>0</sub> statue  
of Colchian Diana 411 statue of Zeus  
dedicated at Daphne by Antiochos iv  
Epiphanes 1188 ff. statue of Zeus  
dedicated at Olympia by Kypselos 737  
sun 1012<sub>1</sub> tablets of Orphists 118 ff.  
thigh of Pythagoras 223 ff. throne 1016  
thunderbolt 809 810 tripod 201<sub>2</sub> vine  
at Jerusalem 281<sub>4</sub> 1217 vine given by  
Priamos to Astyoche 281<sub>4</sub> 1184<sub>3</sub> vine  
given (by Priamos) to Tithonos 281<sub>4</sub>  
vine given by Pythios to Dareios 281<sub>4</sub>  
vine given by Zeus to Tros 281<sub>4</sub> vine  
in Delos 282<sub>0</sub> vine of Persian kings  
281<sub>4</sub> wand 990 992 994<sub>1</sub> wings 1020  
womb 1035 wreath 603

Golden Age 1160

Golden bough See Gold bough

Golther, W. 52<sub>7</sub>

Gomme, Sir G. L. 703<sub>2</sub>

Gondi, F. Grossi 1128<sub>0</sub>

Gong at Dodona 133<sub>0</sub> 214<sub>1</sub> 826 1226 axe-  
pendant modified into 649 ff. 847 in  
relation to *kóttabos*-stand 1162<sub>3</sub>

Gonzenbach, L. 1012<sub>1</sub>

Good eye. See Eye, good

Goodwin, C. W. 700<sub>0</sub>

Goodyear, W. H. 529<sub>1</sub> 772<sub>1</sub> 788<sub>1</sub>

Goose as form of Zeus 1075 in relation to  
Penelope 691 of Asklepios 1079 cp.  
1083 of Herkyna 1075 of Mars(?) 51<sub>1</sub>  
presented to Rá 774<sub>0</sub>

Goose's egg 1083

Gordon, G. B. 527<sub>2</sub>

*Gorgóneion* See Index I

Gossen 519<sub>0</sub> 612<sub>0</sub>

Gozzadini, Count G. 650<sub>1</sub> 651 652<sub>1</sub>

*Grabphallu* 1089

Graber, F. 956<sub>0</sub>

Graef, B. 195<sub>1</sub> 469<sub>2</sub>

Graef, P. 359

Graefe, C. F. 410<sub>0</sub>

Grævius, J. G. 13

*Graffiti* 1200 1206 1210

Graillet, H. 293<sub>3</sub> 299<sub>3</sub> 299<sub>7</sub> 300<sub>3</sub> 306<sub>2</sub> 306<sub>4</sub>  
592<sub>2</sub> 950<sub>0</sub>

- Granger, F. 392, 394 f. 400 701, 1059  
 Grape-bunches 154<sub>0</sub> 281 287<sub>1</sub> 540 564 657<sub>5</sub>  
     658 883<sub>0(0)</sub> 960<sub>0</sub> f. 1204  
 Grapes 95 1054  
 Grape-vines 285<sub>0</sub>  
 Grasberger, L. 414<sub>0</sub>  
 Grasshopper 1199  
 Grassmann, H. 344<sub>3</sub>  
 Graux, C. 611<sub>7</sub>  
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     1088 f. of Cestius 1145<sub>1(b)</sub> of Deukalion  
     1118 of followers of Proitos and Akrisios  
     1146<sub>0</sub> of Ganymedes 953<sub>2</sub> of giant  
     1002 of Hadrian 1145<sub>1(b)</sub> of Hektor  
     961<sub>0</sub> of Kronos 555<sub>0</sub> 556<sub>0</sub> of 'Kyros'  
     1145<sub>1(c)</sub> of the Maccabees 1146<sub>0</sub> of  
     Minos 940<sub>0</sub> 945<sub>0</sub> of Oidipous 1154 of  
     Pelagos 1144<sub>2</sub> of Penelope 691 of  
     Phytalos 1092<sub>6</sub> of Cn. Pompeius Magnus  
     984<sub>4</sub> of 'Pompey' 1146<sub>0</sub> of 'Romulus'  
     1145<sub>1(b)</sub> of 'Scipio' 1145<sub>1(b)</sub> of snake  
     (Agathos Daimon) 1127<sub>0</sub> of Zeus 556<sub>0</sub>  
     694<sub>0</sub> 695<sub>0</sub> 696<sub>0</sub> 934<sub>0</sub> 940<sub>0</sub> ff. omphaloid  
     1057 regarded as shrine of Zeus 883<sub>0(0)</sub>  
     surmounted by 'Dipylon' *amphora*  
     1056 surmounted by *loutrophoros* 1058  
     surmounted by *prithesis*-vase 1056 ff.  
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     1003  
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 Grenfell, B. P. 696<sub>0</sub>  
 Grienberger, T. von 330<sub>0(0)</sub>  
 Griffin as support of Minerva's helmet  
     95<sub>1</sub> eagle-headed 407<sub>0</sub> foreparts of 407<sub>0</sub>  
     lion-headed 407<sub>0</sub> of Apollon 160<sub>0</sub> of  
     Artemis *Egeia* 407<sub>0</sub> of Nemesis 146<sub>7</sub>  
     relief of 896<sub>0</sub>  
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     698<sub>2</sub>  
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     774<sub>4</sub> 782<sub>1</sub> 844<sub>6</sub> 868<sub>2</sub> 868<sub>3</sub> 1033 1131<sub>2</sub>  
     1212  
 Grimm, W. 988 f.  
 Grivaud de la Vancelle, C. M. 1089  
 Grotefend 337<sub>4</sub>  
 Grueber, H. A. 331<sub>7</sub> 371<sub>0</sub> 372<sub>4</sub> 402<sub>0</sub> 635<sub>2</sub>  
     1172<sub>0</sub>  
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 Grunau, S. 92  
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     129<sub>1</sub> 131<sub>5</sub> 160<sub>3</sub> 176<sub>1</sub> 232<sub>2</sub> 236<sub>5</sub> 242<sub>3-5</sub>  
     249<sub>2</sub> 267<sub>5</sub> 268<sub>2-4</sub> 276<sub>2</sub> 294<sub>0</sub> 295<sub>2</sub> 302<sub>2</sub>  
     313<sub>3</sub> 348<sub>2</sub> 352<sub>1</sub> 410<sub>1</sub> 422<sub>1</sub> 444<sub>6</sub> 444<sub>7</sub> 455<sub>2</sub>  
     456<sub>1</sub> 458<sub>2</sub> 459<sub>3</sub> 464<sub>6</sub> 467<sub>2</sub> 477<sub>0</sub> 486<sub>5</sub> 492<sub>0(0)</sub>  
     496<sub>0</sub> 504<sub>3</sub> 515<sub>5</sub> 549<sub>5</sub> 549<sub>6</sub> 553<sub>2</sub> 554 558<sub>0</sub>  
     583 604<sub>3</sub> 626 627<sub>3</sub> 641<sub>2</sub> 675<sub>4</sub> 680<sub>1</sub> 697<sub>2</sub>  
     721 722 791 798<sub>6</sub> 806<sub>8</sub> 848 857<sub>6</sub> 868<sub>6</sub>  
     874<sub>2</sub> 878<sub>0(3)</sub> 892<sub>4</sub> 923<sub>0</sub> 925<sub>1</sub> 933<sub>0</sub> 957<sub>2</sub>  
     960<sub>0</sub> 963<sub>0</sub> 970<sub>0</sub> 981<sub>1</sub> 987<sub>0</sub> 1020 f. 1023  
     1025 1026 1029 1032 1033 1036 1037  
     1045 1069 1074 1085 1087 1089 1102<sub>6</sub>  
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     1103<sub>4</sub> 1112<sub>6</sub> 1114<sub>0(0)</sub> 1125<sub>1</sub> 1135<sub>4</sub> 1156  
     1164<sub>0</sub> 1165<sub>1</sub> 1179<sub>3</sub>  
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     1165<sub>1</sub> 1166<sub>0</sub>  
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     smeared with 1030  
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 Hackman, O. 988 ff. 999<sub>8</sub> 1001<sub>3</sub>  
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 Haeberlin, C. 613<sub>4</sub> 625<sub>5</sub>  
 Haebler 666<sub>1</sub>  
 Hahn, J. G. von 671 678 f. 683 995<sub>2</sub> 1003  
     1004<sub>1</sub> 1006<sub>1</sub> 1006<sub>2</sub> 1007<sub>1</sub> 1012 f. 1016  
 Haines, C. R. 939<sub>1</sub>  
 Hair, blue 445<sub>0</sub> crimped or waved by  
     Romans 318<sub>8</sub> dedicated at puberty  
     859 f. false 30 light and dark, in Jani<sup>r</sup>  
     form head of Boreas 380 'Minoan'  
     fore-lock 519 f. of Attis always grows  
     970<sub>0</sub> of hermit 1004 of Iupiter 711<sub>3</sub> of  
     Medousa 191<sub>10</sub> 1148 of Zeus golden  
     1028 of Zeus Στρατηγός 707 votive, in  
     clay 944<sub>0</sub>  
 Halbherr, F. 770<sub>2</sub> 925<sub>1</sub> 935<sub>0</sub>  
 Halévy, J. 1038  
 Half-man, folk-tale of, from Epeiros 671 f.  
 Hall, Edith H. 538<sub>2</sub>  
 Hall, H. R. 143<sub>3</sub> 313<sub>1</sub> 409<sub>0</sub> 410<sub>1</sub> 517<sub>3</sub> 518<sub>3</sub>  
     538<sub>3</sub> 600<sub>3</sub> 601<sub>3</sub>  
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 Hall, R. W. 605<sub>1</sub>  
 Halliday, W. R. 693<sub>4</sub> 734<sub>3</sub> 988 990<sub>8</sub> 1019<sub>0</sub>  
     1067 1114<sub>0</sub> 1134<sub>3</sub> 1222  
 Haltêres 1154  
 Hamaker, H. A. 558<sub>0</sub>  
 Hamilton, Miss M. (Mrs G. Dickins) 232<sub>4</sub>  
     891<sub>0</sub> 1114<sub>5</sub>  
 Hamilton, W. J. 923<sub>0</sub> 966<sub>0</sub> 977<sub>1</sub> 980<sub>0</sub>  
 Hammer of Charles Martel 660<sub>1</sub> of Charon  
     641 of Donar 640 609 of Hercules (?)  
     640 of Thor 547<sub>0</sub> of Zeus 945<sub>2</sub> on base  
     of Ahriman 1054 thrown to ratify ac-  
     quisition of property 703<sub>2</sub>  
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 Hammeran, A. 74<sub>4</sub>  
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     mausus 1141<sub>0</sub>  
 Hand of God holding horn full of rays  
     1134<sub>4</sub> silver, of Nuada 224<sub>1</sub>  
 Hands of goddess curved up over her  
     breasts 535 of goddess raised, one palm

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outwards, the other in profile 536 suppliant 881<sub>(10)</sub> 889<sub>(33)</sub> 944<sub>0</sub> votive, in bronze 886<sub>(30)</sub>

## Hanging 1104

Hannig, F. 720 1018<sub>3</sub>

Harding, P. J. 419

Hardouin, J. 1041

Hare 152<sub>0</sub>

Harnack, A. 307<sub>1</sub>

*Hárpe* a sickle-knife invented by Thracians 550<sub>1</sub> found among many peoples of Asia Minor 550 of Demeter 448<sub>0</sub> of Kronos 447<sub>8</sub> 549 f. of Perseus 718 721<sub>0</sub> 721<sub>1</sub> 1084 of Saturn 70<sub>1</sub> 550 on tauro-bolic altar 306<sub>4</sub>

Harris, J. Rendel 133<sub>3</sub> 248<sub>0</sub> 291<sub>2</sub> 318 428 429<sub>3</sub> 430<sub>1</sub> 434 442<sub>4</sub> 447<sub>6</sub> 451 452 487 f. 487<sub>3</sub> 488<sub>(10)</sub> 692<sub>0</sub> 693<sub>4</sub> 697<sub>0</sub> 824 844 851 1014 1064 1072 1219

Harrison, E. 412<sub>7</sub>

Harrison, Miss J. E. 49<sub>1</sub> 118<sub>2</sub> 120<sub>2</sub> 120<sub>3</sub> 121<sub>3</sub> 131<sub>5</sub> 152<sub>0</sub> 160<sub>3</sub> 165<sub>0</sub> 170<sub>3</sub> 177<sub>0</sub> 207<sub>0</sub> 243<sub>3</sub> 258<sub>1</sub> 262<sub>2</sub> 280<sub>0</sub> 313 f. 315<sub>3</sub> 375<sub>1</sub> 432<sub>4</sub> 450<sub>1</sub> 458<sub>1</sub> 458<sub>5</sub> 495 511<sub>1</sub> 516<sub>6</sub> 517<sub>3</sub> 520<sub>5</sub> 692<sub>6</sub> 693<sub>4</sub> 791 931<sub>0</sub> 932<sub>0</sub> 1022 1030 1039 1056 1058 1062 1067 1083 1089 1095<sub>0</sub> 1103<sub>8</sub> 1105<sub>0</sub> 1107<sub>4</sub> 1110 f. 1111<sub>0</sub> 1114<sub>(16)</sub> 1125<sub>1</sub> 1136<sub>0</sub> 1137<sub>0</sub> 1151<sub>8</sub> 1151<sub>9</sub> 1160<sub>5</sub> 1161 1161<sub>3</sub> 1163<sub>3</sub> 1213

Harry, J. E. 805<sub>6</sub>

Hartland, E. S. 291<sub>0</sub> 294<sub>1</sub> 451<sub>1</sub> 960<sub>0</sub> 1018

Hartung, J. A. 365<sub>4</sub>

Hartwig, P. 460<sub>2</sub> 473<sub>1</sub> 473<sub>3-5</sub> 473<sub>7</sub> 475 479<sub>1</sub>

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Hasluck, F. W. 835<sub>2</sub> 881<sub>(21)</sub> 943<sub>0</sub> 1082

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Hatzfeld, J. 1217

Hauck, A. 604<sub>1</sub>

Haug, F. 57<sub>3</sub> 57<sub>5</sub> 70<sub>0</sub> 70<sub>1</sub> 71<sub>1-3</sub> 71<sub>6</sub> 71<sub>7</sub> 74<sub>4</sub> 75<sub>1</sub> 76<sub>0</sub> 77<sub>2</sub> 87<sub>2</sub> 87<sub>3</sub> 88<sub>1</sub> 88<sub>2</sub> 1212

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Haussoillier, B. 318<sub>0</sub>

Hauvette-Besnault, A. 580<sub>4</sub> 586<sub>1</sub>

Havercamp, S. 1172<sub>0</sub>

Haverfield, F. 91<sub>1</sub>

Havet, L. 329<sub>(12)</sub>

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Hays, W. J. 1219

Hazel-tree 403<sub>0</sub>

Hazzidakis, J. 925<sub>1</sub> 935<sub>0</sub>

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Head, B. V. 162<sub>1</sub> 225<sub>6</sub> 254 313<sub>8</sub> 363<sub>1</sub> 429<sub>5</sub> 430<sub>0</sub> 447 491<sub>(10)</sub> 563<sub>1</sub> 570<sub>1</sub> 572<sub>2</sub> 575<sub>5</sub> 660 660<sub>3</sub> 662 705<sub>9</sub> 794<sub>5</sub> 810<sub>0</sub> 909<sub>0</sub> 961<sub>0</sub> 1042 1192<sub>0</sub> 1224

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Hearth, common, of the Arcadians 1148 invoked 728<sub>0</sub> of Zeus *Ἀστροπαῖος* 815

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*Hedgismos*, taboo on 987<sub>0</sub> See also Mint

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Heim, R. 410<sub>0</sub>

Heiss, A. 1040

Helbig, W. 103<sub>0</sub> 144<sub>1</sub> 154<sub>0</sub> 158<sub>2</sub> 160<sub>0</sub> 165<sub>0</sub> 392<sub>3</sub> 393 f. 398<sub>1</sub> 400 473<sub>7</sub> 641<sub>1</sub> 652<sub>3</sub>

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Helm, K. 50<sub>1</sub>

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Henzen, W. 804<sub>0</sub>

Hepding, H. 124<sub>0</sub> 292<sub>4</sub> 293<sub>3</sub> 306<sub>4</sub> 307<sub>1</sub> 969<sub>4</sub> f.

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Hero appears as snake 1064 1151 ff. blinds one-eyed giant 988 ff. buried in precinct of god 953<sub>2</sub> buried in sanctuary of goddess 944<sub>0</sub> 1152 1155 engulfed in chasm 923<sub>0</sub> escapes by clinging under



- Hero (*cont.*)  
   sheep, goat, ox, etc. 989 escapes by giving false name 989 999 escapes by putting on sheep-skin, goat-skin, ox-hide, etc. 989 fated to be slain by his own son 923<sub>0</sub>  
 Hero-feast an antecedent of the celestial banquet 1168 as marriage-banquet of the dead 1163 f. satirised by Aristophanes 1166<sub>3</sub>  
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*Hetaïrai* in service of temples 959<sub>0</sub> f.  
 Hettner, F. 70<sub>0</sub> 74<sub>8</sub> 75<sub>1</sub> 77<sub>2</sub> 88<sub>5</sub> 89<sub>8</sub> 95<sub>2</sub>  
 Heuzey, L. 124<sub>4</sub> 905<sub>0</sub> 993<sub>2</sub>  
 Hewitt, J. W. 899<sub>1</sub>  
 Hexameters, buried 1186<sub>5</sub> would-be 101<sub>1</sub> 183<sub>2</sub> 220<sub>6</sub> 278<sub>2</sub> 344<sub>0</sub> 410<sub>0</sub> 612<sub>1</sub> (?) 739<sub>0</sub> 875<sub>1(2)</sub> 900<sub>1</sub> 911<sub>0</sub> 1067 1095<sub>0</sub> 1150<sub>7</sub> (?) 1154<sub>3</sub> 1157<sub>5</sub> (?)  
 Heydemann, H. 207<sub>0</sub> 212<sub>4</sub> 265<sub>4</sub> 853<sub>5</sub> 854<sub>4</sub> 854<sub>5</sub> 861<sub>7</sub> 1154<sub>1</sub>  
 Hicks, E. L. 580<sub>1</sub> 1157<sub>5</sub> 1180<sub>1</sub>  
 Hides, freshly-flayed, strewn on road 923<sub>0</sub> 924<sub>0</sub>  
*Hierodouloi* 616<sub>1</sub> 1175  
*Hieroi* 958<sub>0</sub>  
*Hierophantes* 291<sub>2</sub> 292<sub>0</sub> 1025 1067 1084 1168<sub>3</sub>  
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 Hirschfeld, O. 547<sub>0</sub>  
 Hirschfelder, W. 472<sub>4</sub>  
 Hirt, H. 293<sub>0</sub> 455<sub>3</sub>  
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 Hitzig, H. 878<sub>0(2)</sub> 892<sub>1</sub> 899<sub>1</sub> 901<sub>1</sub> 1076 1137<sub>2</sub> 1147<sub>16</sub> 1222  
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- Höfer, O. (*cont.*)  
   455<sub>0</sub> 560<sub>8</sub> 578<sub>3</sub> 587 599 627<sub>1</sub> 627<sub>3</sub> 692<sub>1</sub> 693<sub>1</sub> 807<sub>3(1)</sub> 814<sub>3</sub> 828<sub>6</sub> 873<sub>2</sub> 1026 1036 1044 1066 1099<sub>1</sub> 1099<sub>2</sub> 1110 1112<sub>7</sub> 1114<sub>0(4)</sub> 1122<sub>2</sub> 1122<sub>9</sub> 1131<sub>1</sub> 1131<sub>4</sub> 1150<sub>2</sub> 1154 1160<sub>7</sub> 1184<sub>1</sub> 1211 1220  
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 Hoffmann, S. F. W. 31<sub>3</sub>  
 Hofmann, G. 729<sub>0</sub>  
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 Holm, A. 914<sub>0</sub> 917<sub>0</sub>  
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 Holm-oak as lucky tree 403<sub>0</sub> gigantic 403<sub>1</sub> on Mt Algidus 404 on Mt Corne 403<sub>1</sub> on Mt Tifata 404 See also Oak-tree  
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 Horns, altar of 1227 charged with vital force of divine beast 540 connected with double axe are probably bovine 533 f. in relation to double axe 535 ff. cp. 1221 of devil, four, six, or eight in number 326<sub>3</sub> phalloid, on lamp 367<sub>1</sub> ritual 517 525 528 535 538 ff. 624 ritual, formed of two-headed snakes (?)

Horns (*cont.*)

1221 ritual, originally bovine 555<sub>0</sub>  
 ritual, originate in mountain-symbol(?)  
 1220 ritual, originate in shrine of  
 buried bull 539 f. ritual, with sprays  
 rising from them 927<sub>0</sub>

Horse, fore-part of, on lictor's axe 633 f.  
 green winged, that lightens and thun-  
 ders 1003 1017 in bronze 938<sub>0</sub> marked  
 with double axe 660 must not enter  
 precinct of Elektryone 499<sub>5</sub> of the Plain,  
 winged 1006 f. 1016 1018 red 435 ridden  
 by Eros 1040 white 435 white-faced  
 black 722<sub>1</sub> winged 1003 1006 f. 1016 ff.  
 1040 (See also Horses and Index I  
 Pegasus) with Eros emerging from its  
 head 1040

Horses, heroes destroyed by 414<sub>2</sub> of Apollon  
 453<sub>3</sub> of children in 'Expulsion' tales  
 1014<sub>2</sub> of Dioskouroi 313<sub>2</sub> 313<sub>5</sub> 313<sub>3</sub> of  
 Helios 851 sacrificed in Persia 890<sub>2</sub>  
 sacrificed to Ares 548<sub>0</sub> sacrificed to  
 Helios 890<sub>2</sub> sacrificed to Poseidon 975<sub>0</sub>  
 tombs for, at Agrigentum 1146<sub>0</sub> victims  
 torn asunder by 1004 1019 white 975<sub>0</sub>  
 winged 453<sub>3</sub> 785

Hospitality 1097<sub>0</sub>

Houel, J. 917<sub>0</sub>

Hound chasing goat or stag on Mt Argaios  
 978<sub>0</sub> golden 1227 of Diana 69 of Perseus  
 • 718 of Tantalos 212<sub>5</sub>

Hounds in bronze 938<sub>0</sub> of Diana 144 cp.  
 149 on axe-head 632<sub>6</sub>

Hour-glass of Death 868 of Time 867 f.

Housman, A. E. 264<sub>2</sub>

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Hrozny, F. 910<sub>1</sub>

Hübner, E. 91 91<sub>1</sub> 604<sub>6</sub>

Hülsem, C. 46<sub>0</sub> 106<sub>0</sub> 106<sub>1</sub> 147<sub>2</sub> 147<sub>5</sub> 355<sub>5</sub>  
 359<sub>1</sub> 361<sub>5</sub> 363<sub>6</sub> 400<sub>11</sub> 403<sub>0</sub> 404<sub>3</sub> 472<sub>7</sub> 726<sub>0</sub>  
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Huish, M. B. 717<sub>1</sub>

Human sacrifice at foundation of Antio-  
 cheia on the Orontes 1188 to Ares in  
 Skythia 548<sub>0</sub> to Dionysos in Mytilene  
 1022 to Dionysos at Orchomenos in  
 Boiotia 899<sub>1</sub> to (Dionysos) Πλειστωπος  
 at Apsinthos 270<sub>4</sub> to Dionysos 'Ομάδιος  
 in Chios and Tenedos 667 f. to Palikoi  
 in Sicily 909<sub>0</sub> to Zeus 'Αραβύριος in  
 Rhodes(?) 924<sub>0</sub> to Zeus 'Αραβύριος in  
 Sicily(?) 924<sub>0</sub> to Zeus 'Ιθωμάτας 890<sub>6</sub>  
 891<sub>0</sub> to Zeus Λαφύστιος in Boiotia 899<sub>1</sub>  
 to Zeus Λαφύστιος in Thessaly 904<sub>1</sub>(?)  
 to a Zeus-like deity Θύεστης at My-  
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Human victim wrapped in skin of sacred  
 animal 924<sub>0</sub>

Hunger of Erysichthon 683 f. of Herakles  
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Hunt, A. S. 696<sub>0</sub>

Hunting, inventor of 715<sub>4</sub> 1037

Husband, dead, becomes Zeus Κρήσιος  
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Hutton, Miss C. A. 743<sub>5</sub>

Hyde, W. W. 466<sub>3</sub>

Hymn to Asklepios at Pergamon 954<sub>0</sub> to  
 Athena at Pergamon 954<sub>0</sub> to Dionysos  
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 954<sub>0</sub> f. to Zeus by Kleanthes 854 ff. to  
 Zeus Δικραϊος in Crete 931<sub>0</sub> 932<sub>0</sub> to  
 Zeus 'Ελευθέριος at Termessos (Ter-  
 messus Maior)(?) 974<sub>0</sub> to Orphic Zeus  
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Ianus as parent of the triumphal arch  
 359 f. as *simulacrum* of the sky 354 f.  
 at entrance of Roman Forum 355 ff.

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Ihm, M. 86<sub>3</sub> 94<sub>3</sub> 328<sub>2</sub> 547<sub>0</sub> 619<sub>2</sub> 619<sub>1</sub> 1059

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- Ivy as antidote to wine 250<sub>3</sub>  
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   579<sub>0(13)</sub> 706<sub>7</sub> 838<sub>7</sub> 857<sub>6</sub> 895<sub>0</sub> 900<sub>1</sub> 918<sub>1</sub>  
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Lion as amulet 387<sub>4</sub> as form of Dionysos or Zagreus 1030 holding down sphinxes 930<sub>0</sub> in bronze from Idaean Cave 938<sub>0</sub> in folk-tale from Kypros 996 lunar 892<sub>4</sub> of axe-bearing god at Keramos 575 f. of 'Minoan' goddess 552<sub>1</sub> 1221 ridden by Astarte (?) 869<sub>0</sub> signifies Kastor 439 stabbed by four-winged Kronos 553 worshipped at Leontou polis 987<sub>0</sub>

Lions as gargoyles 114<sub>0</sub> cp. 930<sub>0</sub> flanking 'tree-of-life' 930<sub>0</sub> in folk-tale from Sicily 1008 f. 1016 of Apollon 920<sub>0</sub> 921<sub>0</sub> of Artemis 457 of Artemis 'Εφεσία 406<sub>0</sub> f. of axe-bearing god at Keramos 575 (?) 599<sub>2</sub> (?) of Hittite god at Boghaz-Keui 599<sub>2</sub> (?) of Kybele 299 552<sub>1</sub> (?) 970<sub>0</sub> 1221 (?) of 'Minoan' god 552<sub>1</sub> (?) of Rhea 552<sub>1</sub> (?) 920<sub>0</sub> 921<sub>0</sub> 1221 (?) of Zeus 'Ορείος 869<sub>0</sub> on axe-heads 632<sub>6</sub> on foreposts of throne 810 votive, at Branchidai 920<sub>0</sub> votive, at Patara 921<sub>0</sub> votive, in Delos 920<sub>0</sub> 921<sub>0</sub> votive, in Phoinike 868<sub>8</sub> votive, in Thera 920<sub>0</sub> 921<sub>0</sub>

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- Locusts on Mt Kasion in Syria 981<sub>1</sub>
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 Morell, A. 357<sub>1</sub> 358<sub>0</sub>  
 Morey, C. R. 135<sub>1</sub> 1134<sub>4</sub>  
 Morey, P. 79<sub>1</sub>  
 Morgan, M. J. de 766<sub>1</sub>  
 Morgan, T. 604  
 Morpurgo, Miss L. 392<sub>3</sub> 392<sub>9</sub> 393<sub>1</sub> 393<sub>2</sub> 398 f. 398<sub>0</sub> 420<sub>1</sub>  
 Mortillet, A. de 686<sub>3</sub> 687<sub>1</sub>  
 Mosaic of sacred cistern on Mt Kynthos 919<sub>0</sub> 920<sub>0</sub> 922<sub>0</sub>  
 Mosso, A. 520<sub>1</sub> 544<sub>3</sub> 643 646  
 Moth as soul 645<sub>4</sub> on bronze double axe from Phaistos 643 f. 847 on golden disks and *plaques* from Mykenai 645 •  
 Moulds, stone, from Palakastro 623 f.  
 Moulton, J. H. 33<sub>4</sub> 50<sub>1</sub> 313<sub>1</sub> 1036  
 Mountain climbed by children in 'Expulsion' tales 1008 f. 1011 1016 cosmic, two-peaked 888<sub>0(0)</sub> cults of Zeus on 354 868 f. glass 1012<sub>1</sub> opening at mid-day 1005  
 Mountain-god, recumbent 962<sub>2</sub>  
 Mountain-top worshipped by Samaritans 888<sub>0(0)</sub>  
 Mourning-women 1065  
 Mouth, bad spirits may enter through 1162<sub>3</sub>  
 Movers, F. C. 675<sub>4</sub> 715<sub>4</sub> 1038 1110<sub>0</sub>  
 Mowat, R. 373<sub>3</sub>  
 Much, R. 52<sub>7</sub>  
 Müllenhoff, K. 52<sub>7</sub> 53<sub>3</sub> 844<sub>6</sub>  
 Müller, C. 22<sub>3</sub> 132<sub>0</sub> 270<sub>4</sub> 696<sub>0</sub> 945<sub>2</sub> 1023  
 Müller, C. O. See Müller, K. O.  
 Müller, F. Max 383<sub>7</sub> 1035  
 Müller, G. A. 80<sub>2</sub> 109<sub>1</sub>  
 Müller, H. D. 549<sub>6</sub> 1021 f.  
 Müller, K. O. 16<sub>1</sub> 102<sub>0</sub> 130 199<sub>2</sub> 228<sub>4</sub> 241<sub>3</sub> 327 384<sub>0</sub> 457 491<sub>0(0)</sub> 744<sub>3</sub> 1042 1045 1048 1151<sub>8</sub> 1151<sub>10</sub> 1191<sub>5</sub> 1197<sub>3</sub>  
 Müntz, E. 106<sub>2</sub>  
 Mulberry-trees 946<sub>0</sub>  
 Mule, hind foot of 757<sub>6</sub> must not enter precinct of Elektryone 495<sub>5</sub>  
 Mules, victims torn asunder by 1008 1019  
 Multiple blades of double axe 62<sub>4</sub> 65<sub>4</sub> breasts 410<sub>0</sub> ears 322 eyes 446<sub>1</sub> 892<sub>5</sub> 893<sub>0</sub> types of deities 322<sub>4</sub> 341<sub>0</sub> 367 893<sub>0</sub>  
 Muñoz, A. 863<sub>1</sub> 865<sub>2</sub> 866<sub>0</sub> 867<sub>0</sub> 867<sub>2</sub> 867<sub>3</sub>

- Munro, A. 1221  
*Murex* 1047  
 Murr, J. 772, 775<sub>0</sub>  
 Murray, A. S. 405<sub>3</sub> 746<sub>2</sub> 753<sub>1</sub> 881<sub>0(21)</sub> 882<sub>0(0)</sub>  
 Murray, G. 118<sub>2</sub> 119<sub>1</sub> 133<sub>2</sub> 458 931<sub>0</sub> 1019 1096<sub>2</sub>  
 Murray, J. 901<sub>2</sub>  
 Murray, Miss M. A. 326 1218  
 Musician 882<sub>0(0)</sub>  
 Myers, F. W. H. 482  
 Myres, J. L. 598<sub>4</sub> 599<sub>3</sub> 718<sub>1</sub> 925<sub>1</sub> 944<sub>0</sub>  
 Myrtle, quickening qualities of 1165<sub>1</sub>  
 sacred to Aphrodite 710<sub>3</sub> 1165<sub>1</sub>  
 Myrtle-berries at marriage-banquet 1164  
 Myrtle-branch called *verbena* 1170<sub>3</sub>  
 Myrtle-leaves, Pythagoreans buried on 472  
 Myrtle-trees 710<sub>2</sub> (?) 946<sub>0</sub>  
 Myrtle-wreath, possible significance of 1165<sub>1</sub>  
 Mysteries at Agra 1139 at Antiocheia on the Orontes 1186 at Eleusis 132<sub>2</sub> 295<sub>2</sub> at Leibethra 1024 at Memphis 701<sub>0</sub> at Pelousion 987<sub>0</sub> at Pergamon 288<sub>0</sub> 953<sub>3</sub> f. at Pheneos 1136<sub>4</sub> in Crete 345 838 934<sub>0</sub> 987<sub>0</sub> in Samothrace 314<sub>2</sub> of Demeter *Kiōapia* 1136<sub>4</sub> of Demeter and Kore 132<sub>2</sub> 295<sub>2</sub> 345<sub>6</sub> of Dionysos 124<sub>1</sub> 1030 of (Dionysos) *Βρόμιος* 882<sub>0(0)</sub> of Dionysos and Kore 120<sub>1</sub> of Eros 1167 f. of  
 • Glykon 1084 of Io (?) 961<sub>0</sub> of the Kabeiroi 314<sub>2</sub> 953<sub>3</sub> f. of Morges 934<sub>0</sub> of the Mother of the gods 310<sub>2</sub> of Sabazios 133<sub>0</sub> of the Vine 613 of Zeus in Crete 345 987<sub>0</sub> of Zeus *Ἰδαῖος* in Crete 838 934<sub>0</sub> of Zeus *Κάσιος* in Egypt 987<sub>0</sub> of Zeus *Σαβᾶϊτος* 288<sub>0</sub> of Zeus *Φῖλιος* 1186 personal names taboo in 1114<sub>0</sub> use of meal in 19<sub>0</sub> See also Initiates, Initiation  
 Mystic formulae : *βοὺς ἐπὶ γλώσση μέγας βέβηκεν* 345 *ἐκ τυμπάνου βέβρωκα, ἐκ κυμβάλου πέπωκα, γέγονα μύστης Ἀττῆως* 345<sub>6(1)</sub> *ἐκ τυμπάνου ἔφαγον, ἐκ κυμβάλου ἔπιον, ἐκερνοφορήσα, ὑπὸ τῶν παστῶν ὑπέδυν* 345<sub>6(2)</sub>  
 Naber, S. A. 1124<sub>0</sub>  
 Nail of Talos 645<sub>0</sub> sacred 57<sub>1</sub> 423<sub>3</sub> 533<sub>2</sub>  
*Natskoi* 1064  
 Names, assonance of, characteristic of divine twins 310 312 avoidance of 17 1114<sub>0</sub> beginning with *Ἀαφι-* 1072 descriptive, of animals in Greece 1134<sub>9</sub> false, given by hero 989 999 of bird-tribes in Greece and Italy 1134<sub>9</sub> of children in 'Expulsion' tales are stellar 1014 of early kings denoting Snake 1087 of god borne by worshipper 839 of sacred animals given to towns in Egypt 987<sub>0</sub> taboo, concealed under allusive or euphemistic titles 1114<sub>0</sub> theophonic 933<sub>3</sub> 1158 well-omened, borne by priests 921<sub>0</sub> See also Appellative, Nursery-names, Place-names  
 Nativity, site of, occupied by grove of Tammuz (Adonis) 984<sub>1</sub>  
 Natorp, P. 33<sub>3</sub> 352<sub>2</sub>  
 Nauck, A. 253<sub>3</sub> 806<sub>1</sub> 1013<sub>2</sub>  
 Navel of Earth 187<sub>5</sub> of Vishnu 774<sub>1</sub> of Zeus 190 ff. 191<sub>10</sub> 841  
 Neale, J. M. 140 1197<sub>3</sub>  
*Nebriis* 270<sub>3</sub>  
 Necklace 593  
 Nectar as drink of infant Zeus 928<sub>0</sub> as intoxicant of Kronos 1027  
 Neeb, E. 93<sub>3</sub> 98<sub>2</sub>  
 Need-fire 816 f.  
 Neergaard, C. 637<sub>1</sub>  
 Nehring, A. 1219  
 Neo-Attic reliefs 165<sub>0</sub> 1225  
*Neokíros* 629 967<sub>0</sub> 968<sub>0</sub> 1078 1225  
*Nephelia* 1142<sub>3</sub>  
*Neter* 544<sub>3</sub>  
 Nettles 395  
 Neuhaeuser, J. 1125<sub>1</sub>  
 Neumann, K. J. 441<sub>2</sub>  
 Neustadt, E. 928<sub>0</sub>  
 Newberry, P. E. 545<sub>0</sub> 555<sub>0</sub> 767<sub>2</sub>  
 Newell, E. T. 761<sub>4</sub> 762<sub>2</sub>  
 Newman, W. L. 854<sub>9</sub> 855<sub>1</sub>  
 Newton, Sir C. T. 589 f. 598<sub>1</sub> 1157<sub>5</sub>  
 New Year's Day 931<sub>0</sub>  
 Nicole, G. 124<sub>1</sub> 315<sub>3</sub> 737  
 Nicole, J. 757<sub>8</sub>  
 Niemann, G. 112<sub>1</sub> 455<sub>1</sub> 879<sub>0(16)</sub> 971<sub>2</sub>  
 Niese, B. 436<sub>6</sub> 816<sub>0</sub>  
 Nightingale 693 460  
 Nikitsky, A. 816<sub>5</sub>  
 Nilsson, M. P. 17 18<sub>2-5</sub> 118<sub>3</sub> 158<sub>1</sub> 164<sub>6</sub> 237<sub>0</sub> 242<sub>4</sub> 250<sub>2</sub> 410<sub>1</sub> 413<sub>3</sub> 413<sub>7</sub> 453<sub>3</sub> 455 f. 469<sub>5</sub> 789<sub>7</sub> 807<sub>2</sub> 904<sub>4</sub> 960<sub>0</sub> 1033 1054 1060 1061 1064 1075 1125<sub>1</sub> 1148<sub>2</sub> 1170<sub>3</sub> 1170<sub>5</sub>  
 Nino, A. de 1001<sub>1</sub>  
 Nipples inlaid with red copper 747<sub>1</sub> large 319<sub>1</sub>  
 Nissen, T. 307<sub>1</sub>  
 Noack, F. 900<sub>0</sub>  
 Nock, A. D. 124<sub>1</sub> 806<sub>1</sub> 881<sub>0(20)</sub> 1211  
 Nome, divisions of the Pythian 239<sub>0</sub>  
 Nopcea, Baron 822  
*Notia* 507<sub>2</sub>  
*Noumenia* 1196<sub>3</sub>  
 Nudity necessary in capture of the bird Dikjeretto 1005  
*Nuraghi*-civilisation 142<sub>0</sub>  
 Nursery-names applied to gods and goddesses 292 f. 294<sub>0</sub> 295<sub>1</sub> (?)  
 Nurses of Dionysos 274 f. 276 347<sub>0</sub> 1022 1030 of Semele 1031 of Zagreus 1030 of Zeus 227 f.  
 Nuts 775<sub>0</sub>  
 Nyrop, C. 988 989<sub>5</sub> 1001<sub>3</sub>  
 Oak-branch 1077 (?) 1177 (?)  
 Oak-brides of Zeus burnt on Mt Kithairon 977<sub>0</sub>  
 Oak-deities of Akarnania 412 of Mt Algidus 404 of Allobroges 570<sub>0</sub> of Arkadia 412 of Ephesos 405 of Greece 405 ff. of

Oak-deities (*cont.*)

Italy 400 ff. of Keltoi 570<sub>0</sub> of Macedonia (?) 412 of Miletos 409 f. of Nemi 417 ff. 842 f. of Phrygia (?) 570<sub>0</sub> of Rome 400 ff. of Thebes in Boiotia 412 of Thrace 411 f. of Mt Tifata 404 of Troizen 413 ff.

Oak-leaves 110<sub>8</sub> 394 f. 398 ff. 417<sub>8</sub> 420 763<sub>1</sub> 802 843 965<sub>0</sub> compared with vervain 395<sub>2</sub> 396<sub>0</sub>

Oak-tree as effigy of Celtic Zeus 111<sub>0</sub> as headquarters of Aequian commander 404<sub>1</sub> as trophy-stand 109 at Dodona 677 693<sub>3</sub> at Eresburg (?) 1212 cp. 53 at Gortyna 946<sub>0</sub> (?) at Nemi 417 ff. at Phylake in Phthiotis 685 848 at Rome 92 f. called *barnstokk* ('child-tree') and *apaldr* ('apple-tree') 682 called *λεύκη* 467<sub>4</sub> clothes hung on 414<sub>2</sub> cut down, decked as bride of Zeus, and called *Δαίδαλη* 898<sub>8</sub> decked with fillets and tablets 683 decked with weapons and spoils of chase 412<sub>6</sub> displaced by beech 402 f. displaced by olive (?) 415 ff. evergreen 92 f. 403<sub>0</sub> 404 411 411<sub>4</sub> 417<sub>8</sub> 591 923<sub>0</sub> gelding knife kept in 685 not personified by priest of Nemi 400 of Apollon 486<sub>5</sub> of Artemis 405 ff. of Aryan thunder-god 417<sub>5</sub> of Asklepios 1087 of Bendis 411 f. of Diana 400 ff. of Jupiter *Caelius* 400<sub>11</sub> of Phylakos 685 of Tyndaridai 437 439 of Volsung 682 of Zeus *Baryaios* 570<sub>0</sub> of Zeus *Felxá-vos* (?) 946<sub>0</sub> of Zeus *Kopvφaίos* 1218 (?) of Zeus *Náios* 413<sub>2</sub> snake reared in 1087 snake twined round 1218 (?) with sacred pillar 152<sub>0</sub> 154<sub>0</sub> with sow 324 (?)

Oak-trees, Helades transformed into 472<sub>10</sub> in Crete 946<sub>0</sub> Kronos mutilated beneath 448<sub>1</sub> 1027 of Querquetulanæ Virae 402<sub>0</sub> of Zeus *Áσkpaίos* 872<sub>0(5)</sub> of Zeus *Στράπιος* 976<sub>0</sub> on the Esquiline 401 on Mt Ide in Phrygia 949<sub>5</sub> on *sarcophagus* showing death of Hippolytos 417<sub>3</sub> on *simpulum* showing amours of Zeus 228<sub>7</sub> stag-beetle lives in 782<sub>2</sub> venerated in Oise 403<sub>0</sub> within Porta Querquetularia 402<sub>0</sub> See also Holm-oak

Oak windows, king of 722<sub>1</sub>

Oak-wreath, jewelled 809<sub>3</sub> of Artemis (?) 412 of Bendis 411 f. of Sex. Pompeius 371<sub>1</sub> of Silvii 417<sub>5</sub> of Zeus 348 388 1187<sub>4</sub> of Zeus *Náios* 763<sub>1</sub> on coins of Rhodes 470<sub>0</sub> (?) on coins of Skepsis 951<sub>0</sub> on coins of Thessalonike 411<sub>6</sub> precedes bay-wreath as prize at Pythian games 486

Oath by Apollon, Demeter, Zeus 730<sub>0</sub> by Apollon *Παρφώς*, Demeter, Zeus *Βασίλειος* 1135 by Apollon, Poseidon, Zeus 233<sub>7</sub> 730<sub>0</sub> by Mt Argaios 978<sub>0</sub> by Asklepios 1086 by Dionysos under open sky 724<sub>0</sub> by Dios *Fidius* under open sky 724<sub>0</sub> by Herakles under open sky 724<sub>0</sub> by Hestia, Zeus, Poseidon 916<sub>0</sub>

Oath (*cont.*)

by sceptre 723<sub>0</sub> by Zeus colloquially clipped (*νή Δι, νηδι*) 727<sub>3(3)</sub> by Zeus in affirmations of private life 727<sub>3</sub> 728<sub>0</sub> 849 by Zeus in affirmations of public life 728<sub>0</sub> ff. 849 by Zeus sometimes elliptical (*νή τόν —, μὰ τόν —*) 728<sub>0</sub> by Zeus taken over boar 728<sub>0</sub> by (Zeus) *Ίκέσιος, Καθάρσιος, Έξαεστήρ* 1093<sub>1</sub> cp. 1095<sub>0</sub> by Zeus *Όρκιος* taken over cut pieces of boar 726 f. by Zeus *Σωτήρ* 955<sub>0</sub> by Zeus, Apollon, Artemis 730<sub>0</sub> 871<sub>3(1)</sub> by Zeus, Apollon, Demeter 729<sub>0</sub> 730<sub>0</sub> by Zeus, Apollon, Themis 730<sub>0</sub> by Zeus, Athena, Aphrodite 730<sub>0</sub> (i. 16) by Zeus, Athena, Apollon 730<sub>0</sub> cp. 458<sub>4</sub> by Zeus, Demeter, Helios 730<sub>0</sub> by Zeus, Ge, Helios 729<sub>0</sub> cp. 884<sub>0(0)</sub> by Zeus, Poseidon, Demeter 730<sub>0</sub> of Demaratos 728<sub>0</sub> of Demosthenes by *Άσκληπίος* (not *Άσκληπιός*) 1086 of *dikastai* at Ardetos 730<sub>0</sub> of kings and people of Epeiros before Zeus *Άρειος* 706 of Gortyna 723<sub>0</sub> of *heliastai* at Athens 730<sub>0</sub> of Hierapytna 723<sub>0</sub> 929<sub>0</sub> of Itanos 929<sub>0</sub> of Lyttos 723<sub>0</sub> 934<sub>0</sub> of Priansos 723<sub>0</sub> of Solon 1093<sub>1</sub> 1095<sub>0</sub> of Winged Horse of the Plain 1006 1018 taken over boar 728<sub>0</sub> taken over cut pieces of boar 726 f. taken *καθ' ιερών νεοκαίτων* 929<sub>0</sub>

Oaths in relation to Zeus 727<sub>3</sub> ff.

Oberhammer, E. 270<sub>0</sub> 495<sub>2</sub> 609<sub>8</sub> 610<sub>4</sub> 901<sub>1</sub> 906<sub>1</sub>

Oberlin, J. J. 394<sub>2</sub>

Occhiaro 1001 f.

Octopus 205<sub>1</sub>

Odelberg, P. 878<sub>0(3)</sub>

Oder, E. 693<sub>1</sub> 697<sub>2</sub> 697<sub>3</sub> 697<sub>5</sub> 751<sub>2</sub> 1122<sub>2</sub> 1131<sub>2</sub>

Ogre, one-eyed 988 ff. three-eyed 995 f.

Ohnefalsch-Richter, M. 157<sub>1</sub> 246<sub>1</sub> 539<sub>2</sub> 598<sub>3</sub>

Oil 974<sub>1</sub> 977<sub>0</sub> 1056 1058

*Oktæteris* 241 ff. Apolline 241 ff. Delphic 239 ff. Dionysiac 242 posterior to *trie-teris* 242 f.

Olck, F. 464<sub>8</sub> 464<sub>9</sub> 775<sub>0</sub> 1103<sub>4</sub>

Oldenberg, H. 774<sub>1</sub> 1035 1095<sub>0</sub>

Oldfather 1041

Oleander 891<sub>0</sub>

Olive-branch 98 211<sub>2</sub> 527 1042 (?) 1077 (?) 1170<sub>8</sub> 1177 (?)

Olive-leaves, Pythagoreans buried on 472

Olive-tree called Writen Olive at Troizen 415 decked with votive tablets 903<sub>0</sub> Dionysos or Zagreus compared with 1030 displaces oak (?) 415 ff. on gold ring from Mykenai 515<sub>1(2)</sub> on *sarcophagus* from Hagia Triada 517 (?) resembles evergreen oak (?) 415<sub>2</sub> turns its leaves at solstice 470<sub>0</sub> See also Wild-olive

Olive-trees at Epidauros Limera 1082 on Greek *sarcophagus* 417<sub>3</sub>

Olive-wreath 165<sub>0</sub> 261 323<sub>1</sub> 902<sub>2</sub> 1029 1155

See also Wild-olive

Olrik, A. 57<sub>1</sub>

Olshausen, O. 493<sub>2</sub>

Ombria 507<sub>2</sub>

Omophagy 934<sub>0</sub> bovine 539 human 549 (?) 667 f. 1022 See also Cannibalism

Omphaloid stone with snake coiled round it 94<sub>3</sub> 186 cp. 882<sub>0(0)</sub>

*Omphalos* as centre of disk-shaped earth 167 189 as mound of earth 187 as mound under which the navel-string of Zeus lay buried 191 841 as seat of Apollon 207<sub>0</sub> 1189<sub>3</sub> 1192<sub>5</sub> as tomb of Dionysos 219<sub>4</sub> associated with pillar 166 ff. 187 841 in Aigina (?) 186 at Argos 173 at Athens (?) 184 at Branchidai (?) 180 at Byzantion 167 ff. 841 at Delphoi 169 ff. 841 1216 at Megara (?) 186 of Ge 231 239 1216 on coins of Antiocheia on the Orontes 1192<sub>5</sub> on coins of Seleukeia Pieria 983<sub>0</sub> replica of Delphic 170<sub>3</sub> twined with snake 882<sub>0(0)</sub> cp. 94<sub>3</sub> 186

Onians, R. B. 1219

Onions cause death of Diktys 986<sub>0</sub> grow with waning, wither with waxing moon 986<sub>0</sub> f. in relation to Jupiter 260<sub>0</sub> taboo on 986<sub>0</sub> worshipped at Pelousion 987<sub>0</sub>

*Opus interrabile* 1203 ff.

Oracle delivered by dead king 1071 delivered by snake or snakes 1075 of Apollon 238<sub>0</sub> of Apollon at Delphoi 163<sub>4</sub> 164<sub>6</sub> 322<sub>7</sub> 959<sub>0</sub> 1113<sub>0(2)</sub> of Apollon at Gryneia 489<sub>0(4)</sub> of Apollon Κλάριος at Klaros 489<sub>0(4)</sub> 954<sub>0</sub> cp. 1113<sub>0(2)</sub> of Apollon Κοροσάιος in Thessaly 871<sub>3(1)</sub> of Dionysos in Thrace 269 of Glykon at Abonou Teichos 1083 f. of Mars at Tiora Matiehe 1133<sub>1</sub> 1230 of Nyx at Megara 257<sub>4</sub> of Pasiphæa at Thalamai 31 of Zeus at Dodona 163<sub>4</sub> 214 ff. of Zeus at Philadelpheia in Lydia 1229 (?) of Zeus Κλάριος at Klaros 873<sub>2</sub> of Zeus Τροφώνιος or Τροφώνιος at Lebadeia 1061 1073 ff. of Zeus Φάιος at Antiocheia on the Orontes 1186

Orientation of Ianus' statue 358<sub>5</sub> of Jupiter's statue 46

*Ornithogonia* 463<sub>1</sub> 928<sub>0</sub>

Orsi, P. 509<sub>4</sub> 770<sub>2</sub> 917<sub>0</sub> 925<sub>1</sub> 935<sub>0</sub> 937<sub>0</sub>

Orth, F. 1079

Osborne, W. 635

Ossorio, F. A. 1211

Oswald, F. 473<sub>1</sub>

Ott, L. 727<sub>3</sub>

Otto, W. F. 363<sub>6</sub> 365<sub>1</sub> 1060

Ouvré, H. 570<sub>2</sub>

Overbeck, J. 16<sub>1</sub> 102<sub>0</sub> 125<sub>2</sub> 160<sub>3</sub> 207<sub>0</sub> 327 413<sub>2</sub> 460<sub>2</sub> 592<sub>4</sub> 598<sub>1</sub> 625<sub>5</sub> 705<sub>9</sub> 708<sub>5</sub> 713 713<sub>1</sub> 717<sub>2</sub> 740 746<sub>1</sub> 752 760 918<sub>0</sub> 1044 1078 1143<sub>1</sub> 1178 1189<sub>0</sub> 1191<sub>5</sub>

Owl called ἀσκάλαφος 1087 called ὤτος 130<sub>4</sub> horned 130<sub>4</sub> 1036 f. of Minerva 95<sub>1</sub> on coins of Gaza 674<sub>1</sub> on coins of Per-

Owl (cont.)

gamon 955<sub>0</sub> on coins of Tyre 1036 f. on thunderbolt 955<sub>0</sub> torments Otos and Ephialtes 130<sub>4</sub>

Ox as form of Zeus ('Great Ox') in Crete 342<sub>0</sub> 345 354 bears lightning-fork 766<sub>0</sub> bears shrine with lightning-fork 766<sub>0</sub> in formula of Cretan mystics ('a Great Ox hath come upon my tongue') 345 ridden by Themis 348<sub>5</sub> sacrificed to flies 782 sacrificed to Zeus 728<sub>0</sub> cp. 950<sub>0</sub> tomb of, in Crete 342<sub>0</sub> 345 354 worshipped at Memphis 987<sub>0</sub> See also Bull, Calf, Cow

Oxen of bronze on Mt Atabyrion in Rhodes portend disaster by bellowing 924<sub>0</sub> on statuette of Artemis Ἐφεστία 407<sub>0</sub> sacrificed to Apollon 463<sub>1</sub> thigh-pieces of, burnt for Zeus 950<sub>0</sub> votive 930<sub>0</sub> 943<sub>0</sub> 944<sub>0</sub>

Oxé, A. 93<sub>3</sub> 94<sub>3</sub> 98<sub>1</sub> 98<sub>3</sub> 99<sub>4</sub>

Ox-head, filleted, on altar-top 154<sub>0</sub>

Ox-hides 923<sub>0</sub> 924<sub>0</sub> 989

Ox-horn, golden, dedicated to Zeus Κάσιος 982<sub>0</sub>

Pace, B. 915<sub>0</sub> 1227

Pagenstecher, R. 499<sub>9</sub>

Pail 1060

Pais, E. 365<sub>4</sub>

Palace as name of temple 311 of brick at Tralleis 95

*Palládion* 8

Palm-branch 99 163 246<sub>1</sub> 490<sub>0(5)</sub> 491<sub>0(0)</sub> 1047 1077 (?) 1193 1202<sub>6</sub>

Palm-branches 101<sub>1</sub> 573 cp. 964<sub>2</sub>

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Pantheress 572<sub>2</sub> 838

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 581<sub>0</sub> 581<sub>1</sub> 586 592<sub>2</sub> 599<sub>3</sub> 958<sub>0</sub> 959<sub>0</sub> 960<sub>0</sub>  
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 990<sub>8</sub> 993<sub>2</sub> 994<sub>1</sub> 994<sub>2</sub> 1112<sub>7</sub> 1164<sub>2</sub>  
 Schmidt, H. 222<sub>2</sub>  
 Schmidt, J. 613<sub>2</sub> 691<sub>5</sub> 803  
 Schmidt, M. 118<sub>3</sub> 271<sub>0</sub> 413<sub>1</sub> 665<sub>0</sub> 1142<sub>2</sub>  
 1149<sub>2(1)</sub>  
 Schmidt, M. C. P. 775<sub>0</sub>  
 Schmitt-Blank 32<sub>7</sub>  
 Schneider, O. 1122<sub>3</sub>  
 Schneider, R. von 866<sub>0</sub>  
 Schneider, S. 268<sub>4</sub>  
 Schneidewin, F. W. 130<sub>4</sub> 296<sub>4</sub> 723<sub>0</sub>  
 Schnittger, B. 636<sub>2</sub> 637  
 Schober, A. 499<sub>0</sub>  
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 Schrader, O. 50<sub>1</sub> 123<sub>0</sub> 396<sub>0</sub> 464<sub>10</sub> 466<sub>3</sub> 466<sub>4</sub>  
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 Schulten, A. 554<sub>3</sub>  
 Schultz, A. 131<sub>5</sub>  
 Schultz, H. 612<sub>0</sub>  
 Schultz, W. 659<sub>1</sub>  
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- Schwabe, E. 1099<sub>1</sub>  
 Schwabe, J. F. H. 854<sub>9</sub>  
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- Simpson, W. 1095<sub>0</sub> 1171<sub>3</sub>
- Simrock, K. 396<sub>0</sub> 868<sub>2</sub> 1212
- Sinews of bears 450<sub>0</sub> of Hippolytos 416 of Jacob 451<sub>1</sub> of Zeus 449<sub>0</sub> 450<sub>0</sub>
- Single combat 489<sub>0(4)</sub>
- Sinker, R. 291<sub>2</sub>
- Siret, L. 509<sub>5</sub> 649<sub>2</sub>
- Sittig, E. 716<sub>2</sub> 869<sub>0</sub> 873<sub>2</sub> 875<sub>1(1)</sub> 901<sub>0</sub> 1158<sub>3</sub>
- Sittl, C. (or K.) 102<sub>0</sub> 291<sub>2</sub> 504<sub>6</sub> 751<sub>3</sub> 752<sub>5</sub> 827<sub>5</sub> 933<sub>0</sub> 1099<sub>1</sub> 1133<sub>1</sub>
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- Six, J. P. 674<sub>1</sub> 675
- Sixt, G. 75<sub>2</sub>
- Skeuomorphic conception of thunderbolt 784 f. 850
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- Skias, A. N. 1060 1115 ff. 1116<sub>2</sub> 1117<sub>3</sub> 1117<sub>4</sub> 1118<sub>4</sub> 1119<sub>3</sub> 1119<sub>4</sub> 1139<sub>5</sub>
- Skin of sacred animal wrapped round human victim 924<sub>0</sub>
- Skins of victims sacrificed to Zeus' *Ἀρπαίος* sold 871<sub>3(1)</sub>
- Skinner, J. 128<sub>1</sub> 451<sub>1</sub> 1037 1100<sub>0</sub> 1111<sub>1</sub>
- Sky as arch 160 422 as caldron 204<sub>2</sub> as flat disk resting on pillar (?) 157 f. as gateway 160 178 as half of cosmic egg 1020 1023 as hat 386 1219 as head and face of Zeus 1028 as Janiform god 422 as wavy line (?) 49<sub>1</sub> composed of light and dark hemispheres 432 divine, develops into sky-god 840 images fallen from 963<sub>0</sub> imitated by *thilos*-tomb 1150 made of bronze (copper) 358 463 made of frozen air 358<sub>6</sub> made of glass 358<sub>6</sub> made of iron 126 needing visible support 54 ff. of a twin character (Night and Day, Sun and Moon, Morning- and Evening-Star) 435 producing Twins of different aspect 435 f. resting on pillar 45 ff. 47 ff. 50 ff. 57 ff. 166 ff. 840 resting on two pillars 426 431 resting on four pillars 126 141 f. 141<sub>1</sub> 354 358 827 842 resting on side-supports 160 178 178<sub>2</sub> 432 resting on tree 56 88 166 split into Twins 422 supports of, personified 422 ff. 843 symbolised by Hephaistos' cap 386<sub>5</sub> symbolised by high priest's mitre 386<sub>5</sub> talismans and relics fallen from 963<sub>0</sub> twins as children of 434 f. 843
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- Slaves, emancipation of 729<sub>0</sub>
- Sleep, annual, of Dionysos (?) 660<sub>0</sub> on tripod confers oracular powers 209<sub>2</sub> with eyes open, in Albanian folk-tale 999 See also Incubation
- Slime as primal element 1022 1023
- Sling-bullets as thunderbolts 812 ff. 850
- Smith, A. H. 177<sub>0</sub> 469<sub>2</sub> 475<sub>7</sub> 593<sub>1</sub> 594 598<sub>1</sub> 860<sub>5</sub> 881<sub>0(21)</sub> 882<sub>0(0)</sub> 903<sub>0</sub> 1135<sub>5</sub> 1136<sub>0</sub>
- Smith, C. Roach 1172<sub>0</sub>
- Smith, Sir C. H. 17 435<sub>5</sub> 633<sub>2</sub>
- Smith, G. Elliot 504<sub>4</sub>
- Smith, P. 1079
- Smith, R. M. 589
- Smith, S. 483 510<sub>5</sub> 1219
- Smith, V. A. 608<sub>4</sub>
- Smith, W. Robertson 161<sub>6</sub> 426 426<sub>4</sub> 569<sub>4</sub> 1038
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- bronze plaque from Rome 664<sub>1</sub> in bronze from Idaean Cave 938<sub>0</sub> in willow-tree 829 of Apate 854 of Artemis 457 of Athena 1111 of *caducei* 1068 of Dioskouroi 1062 of Gorgon 930<sub>0</sub> of Hermes 1111 of Iuno (?) 61<sub>0</sub> of 'Minoan' goddess 538 930<sub>0</sub> 1221 of Trophonios (Trephonios) 1074f. oracle delivered by 1075 reared by Melampous 1087 three, as support of Plataean tripod 193 ff. three, on Attic relief 1175 four, on 'Dipylon' *amphora* 1056 two-headed (?), on gem from Mykenai 1221
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- Snake-worship among Semites 1111<sub>1</sub>
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- Sogliano, A. 160<sub>0</sub>
- 'Soldiers,' Mithraic, tattooed 123<sub>0</sub>
- Solmsen, F. 18<sub>1-4</sub> 279<sub>0</sub> 339<sub>0</sub> 340<sub>1</sub> 384<sub>0</sub> 481<sub>4</sub> 570<sub>0</sub> 691 873<sub>2</sub> 918<sub>1</sub> 932<sub>1</sub> 1119
- Solstice, certain trees turn their leaves at 470<sub>0</sub> studied by Meton 1130<sub>7</sub> winter, observed at Itanos 1130<sub>7</sub>
- Soltau, W. 440<sub>4</sub>
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- Sondergötter* 13<sub>1</sub> 807<sub>3(1)</sub> 828 f. 851 1072
- Sonne, W. 582
- Sonny, A. 522<sub>2</sub>
- Sorb-trees on Mt Ide in Phrygia 949<sub>3</sub> See also Service-tree
- Sorlin-Dorigny, A. 763<sub>1</sub>
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- Soul-ladder 124 ff. 133 1146<sub>0</sub>
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- Spear, oath by 13<sub>1</sub> 547<sub>2</sub> of Achilles 799 1184<sub>3</sub> of Hera 705<sub>1</sub> of Iupiter 711 f. of Kaineus 547<sub>2</sub> of Kastor 799 of Mars 547<sub>2</sub> of Parthenopaios 13<sub>1</sub> 547<sub>2</sub> of Zeus 15<sub>0</sub> 547<sub>2</sub> 704 ff. of Ziu 76 two-pronged 798 ff. worshipped (See Spear-worship)
- Spear-butt, fork'd 799
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- Speleum* 835<sub>8</sub> 838 f.
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- Stade, B. 115<sub>2</sub>
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- Stars above Mt Argaios 980<sub>0</sub> above deities at Malthayah 770<sub>0</sub> above Dioscuric

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Stevens, G. P. 597<sub>2</sub>

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Stillier, H. 1179<sub>7</sub>

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Stoll, H. W. 115<sub>2</sub> 118<sub>4</sub> 164<sub>6</sub> 260<sub>0</sub> 352<sub>2</sub> 445<sub>5</sub> 445<sub>6</sub> 1018<sub>3</sub> 1044 1088 1114<sub>0(4)</sub>

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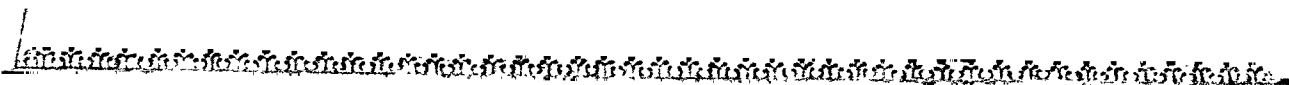
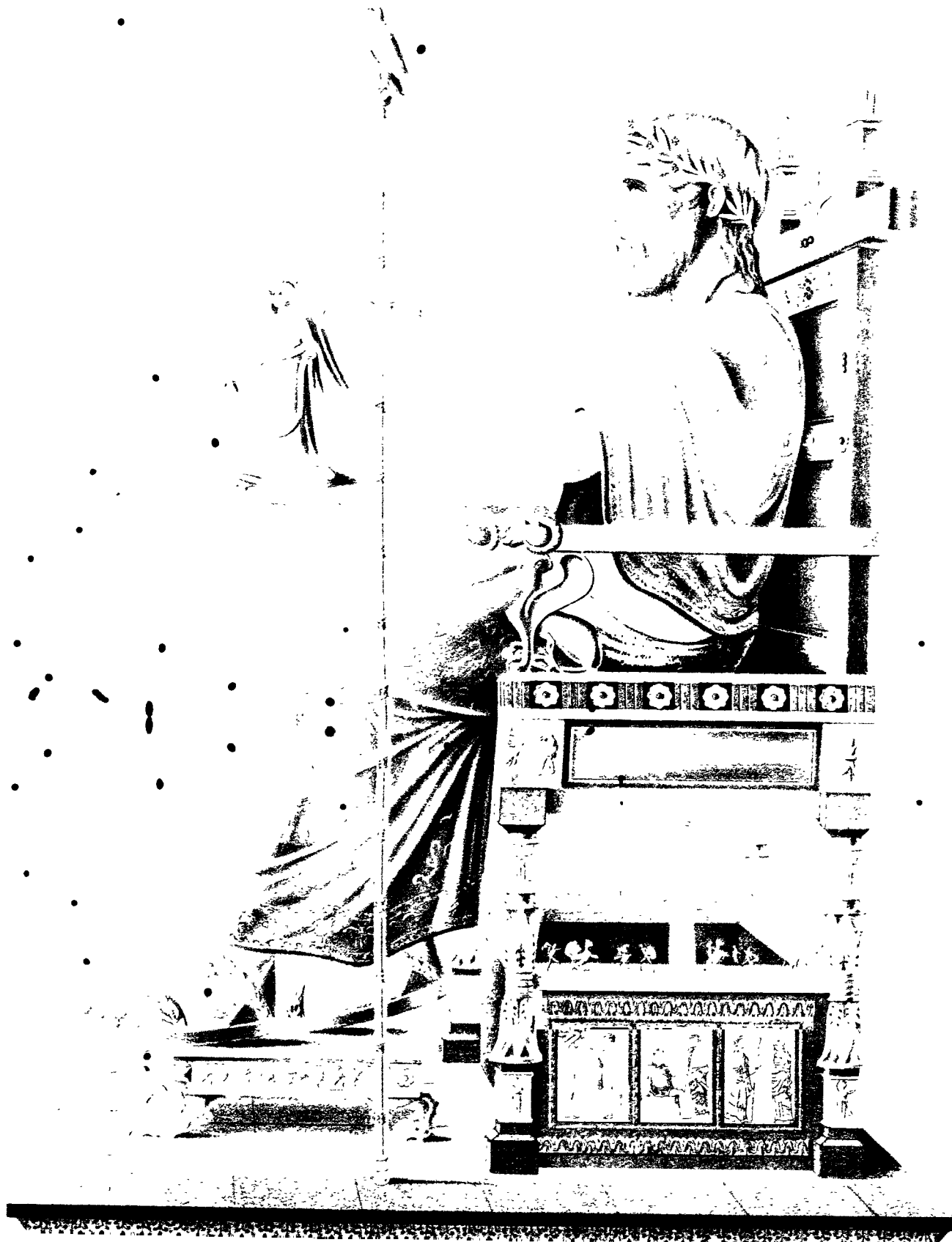
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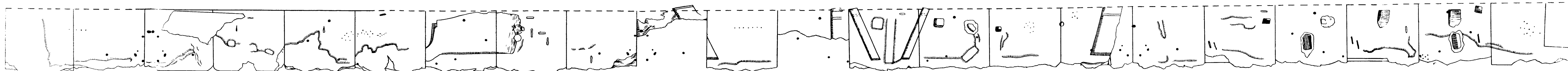
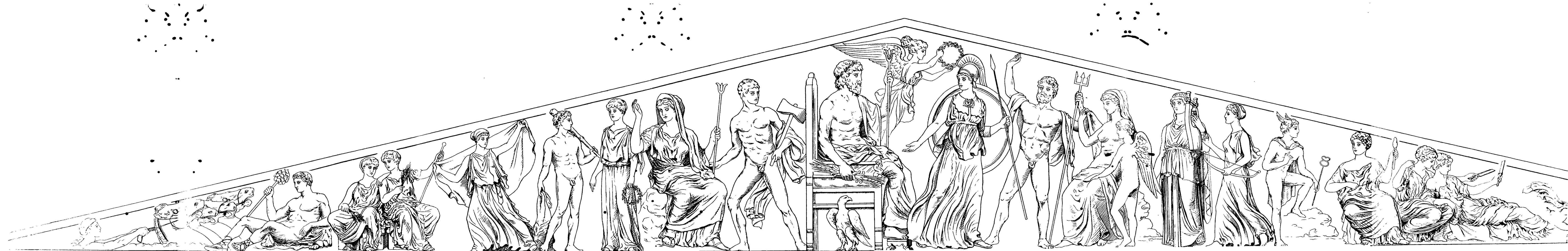
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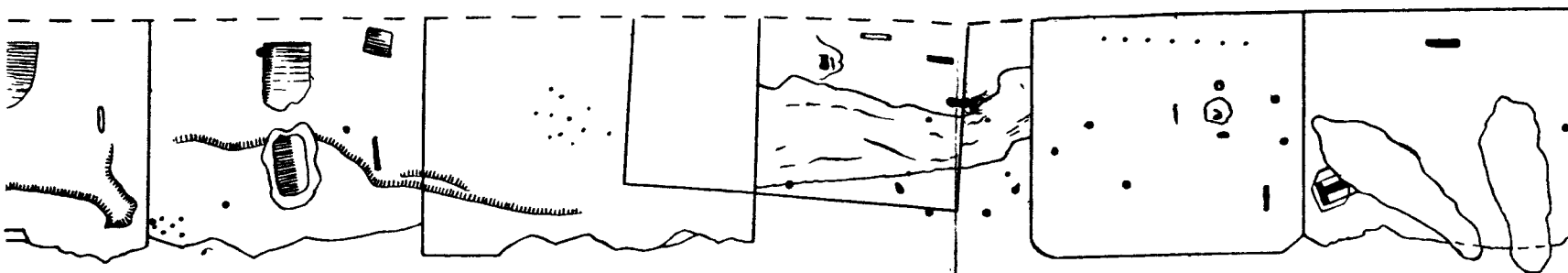
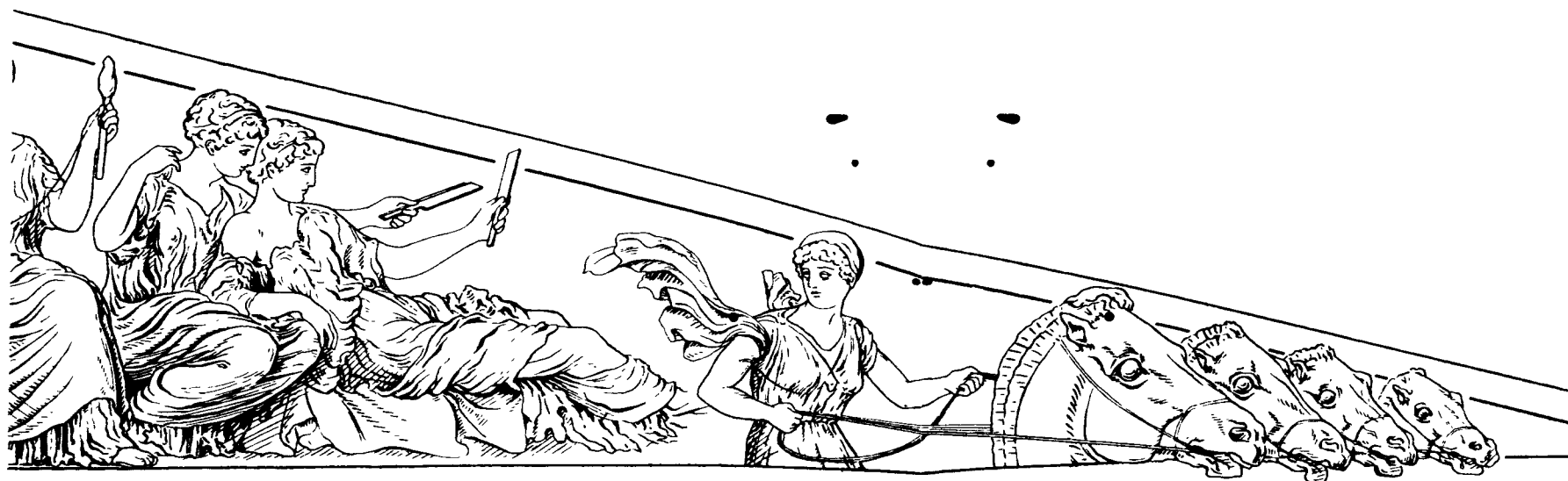
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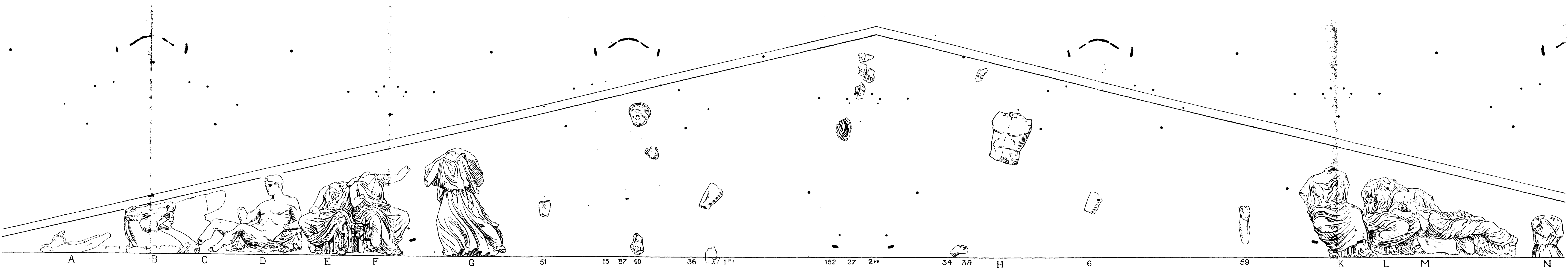
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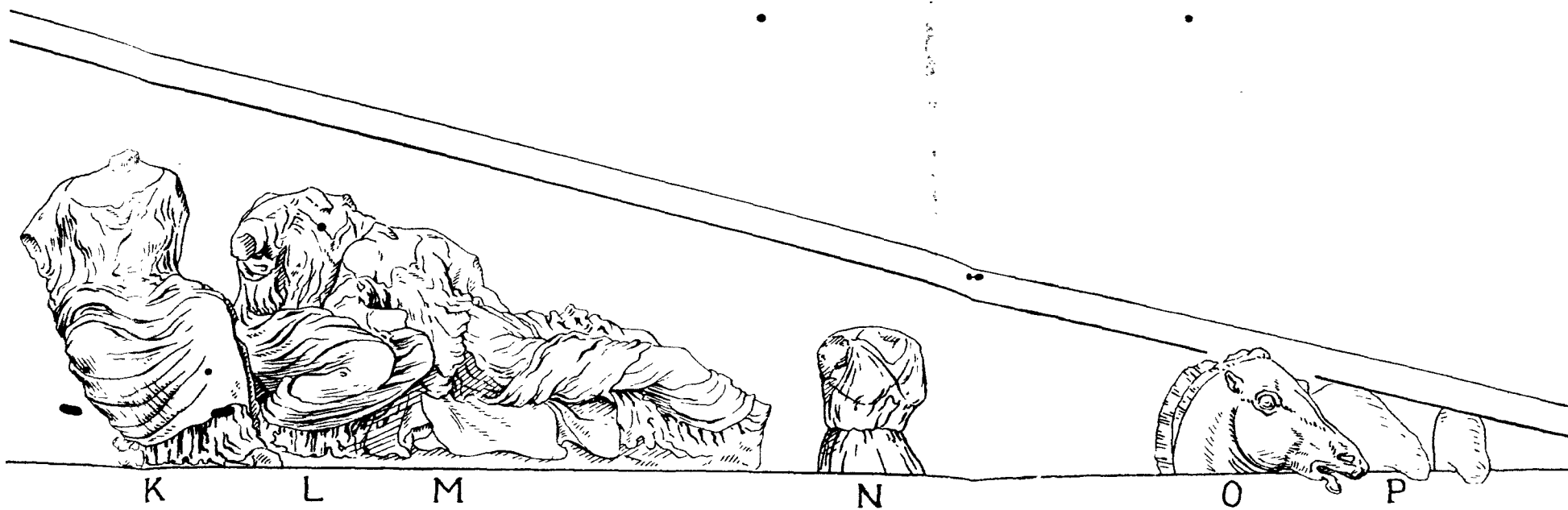


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